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AND

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midst of which we live, or, above all, if we penetrate beneath the dry surface of dogmatic warfare, and seek out those fresh hidden springs, from which flows the true original life of the One Body of Christ our Lord, our conviction is, (and we shall, bye and bye, have something to say which may show the ground of that conviction,) that our best guide in such researches is the light which the Oriental Church sheds upon our path. We little dream of the immense advantages which we have lost, and are losing, by our ignorance and want of appreciation of the testimony, which comes to us from the earliest home of our holy Religion. We do not hesitate to say, that if American Churchmen were imbued with the knowledge of it, it would be found the most vigorous promoter of our growth in unity, in primitive doctrine, in correct Ritual, and, more than all else, in right understanding of the Church of Christ, in all its Catholic aspects, and, consequently, in wise and consistent efforts for its extension and universal dominion.

We hail, therefore, with singular satisfaction, every addition to our knowledge of the Oriental Churches, as a contribution to the most important, yet the most neglected, department of Christian learning,—the more important, because neglected. And even when we cannot, in all respects, set a high estimate on the value of the contribution in itself, we can, none the less, feel grateful to the donor whose gift comes from a good intention, and is marked by a kindly appreciation of his subject, a freedom from prejudice, and, especially, by a large and comprehensive view of the "whole state of Christ's Church Militant."

This high praise we cheerfully accord to Professor Stanley. It is justly his due. We frankly acknowledge, that we opened his volume with a different expectation. We had been accustomed to associate his name with certain views of the Church, from which we did not anticipate a generous and Catholic judgment. We supposed, that, as a disciple of the great Master of Rugby, his Lectures would bear the impress of the peculiar sentiments of his teacher. And so, to a great extent, they do; but, less injuriously than we had imagined. He deals honestly and frankly by the Oriental Churches. He gives fair

credit to their position. He does not, by a single word, traduce or vilify them. He allows what partizan or superficial writers commonly deny or overlook, the broad and manifest distinctions between them and the Church of Rome. He admits, with candid discrimination, the disadvantages under which they labor, as subjected to the sway of Mohammedan despotism. And, if he does not attach to them so high an importance, as Branches of the Catholic Church, as our own opinion would concede to them, it is because that importance cannot be fully understood without a personal and long acquaintance with them. It is enough that he goes far beyond most modern writers in his estimate of the benefits to be derived from the study of them. For this we are grateful. It is a sign of progress. And we heartily wish, that every Churchman might read the eleven pages, (130–141,) in which he sums up the advantages of that study.

So much for Professor Stanley as a *historian*. As a *theologian*, our judgment might be less favorable. But, happily, in that character we have less need to speak of him. It appears, indeed, in these Lectures, only by slight indications, and gentle, though significant, intimations. When we see the proceedings at the First Council of Nice adduced as proof of the ruling power of private judgment in the early Church, as if the Creed then framed were but the expression of the opinions of the individuals who composed the Assembly, and not a compend, simply, of the Faith as it had been received from the beginning, thus overruling the private judgment of the moment; or, when we see the great doctrine of Remission of sin in Baptism alluded to as equivalent to the Pagan notion of lustration, (p. 315;) or, when we see the example of Athanasius, contending alone against the world, cited, as weakening the authority of the Catholic Rule, *Quod semper, quod ubique, quod ab omnibus*, as if Athanasius himself did not wage his solitary warfare under the shelter of that Rule, and find his strength to stand, alone in the fact that he was defending no private tenet of his own, but a truth which, until then, had been held "always, everywhere, and by all;" when, we say, we see these opinions, and others such like, which we cannot

stay to quote, brought forward, though by hint and not by open avowal, we cannot but rejoice, that the writer is Regius Professor of *Ecclesiastical History*, and not Regius Professor of *Divinity*, in the ancient University of Oxford. And, for the future, we may indulge the hope, that his contributions to the History of the Church will be, as in the present instance, devoted to *facts* and *events*, and not to the genealogy of *doctrines*. As a narrator, his excellence is pre-eminent; not only in the impartiality of his statements, but in the clearness, the ease and the beauty of his style. One will seldom look upon more finished pictures than his biographical sketches of Constantine and Athanasius, of the Russian Patriarch Nicon, and the Emperor Peter the Great; while his four Lectures on the Council of Nicæa, (as he is pleased to call it,) besides being a valuable summary of history, are life-like in their portraiture, and carefully just in recital. Indeed, his cool poising of testimony sometimes reminds us of Gibbon, whom, we suspect, he has taken for his model. His style is even preferable to that of the great historian, being more flexible; and, therefore, never wearying, as does the sage of Lucerne, by his stately monotony. It is Gibbon without his stilts. These qualities will always secure to Professor Stanley a numerous and admiring audience.

He is, we presume, a "Broad Churchman." At least, this is the impression which one receives in reading his volume. There is no definition of the Church of Christ. We do not learn, in the whole book, what it is, or what he regards as its limits and constituents. It is a vague assemblage of Christian men, without organic structure or distinctive form. It is a great commonwealth, indistinguishable from the civil body. In treating of it, one, he intimates, should as soon write the life of a king, or a philosopher, as of a Bishop, or a Pope. It is as much within its province to speak of the abolition of the slave trade as of the sacred vestments of the Ministry. It is, if we understand his idea, or rather catch his opinion from the misty generalities of his speech, "the Christian community," taking the phrase by and large, as including the masses of Nations called Christian. (P. 34.) There no where appears a

Body, distinct from the world, definite, organized, having its peculiar institutions, officers and laws. "Ecclesia" means, a congregation or collection of people. Therefore, this word having been adopted originally, and applied to the Church of Christ, shows what that Church was in Apostolic times, and what it ought to be now. It is the miscellaneous herd of Christian peoples. Here we see the influence of him who taught the Teacher; for, something like this, as nearly as we could ever grasp his meaning, was Arnold's notion of the Holy Catholic Church.

Of course, with such an Ecclesiology, there can be little fondness for definite and precise statements of doctrine. Theology, he would say, is the opinions of the masses, as framed by the free exercise of private judgment. The Council of Nice was an assembly, in which men discussed their conflicting views, and finally settled down on a compromise; very much as men now do, when the subject is political, instead of religious, and the combatants are Republicans and Democrats, instead of Bishops and Divines. The result of their deliberations, which we have imagined to be the grand and abiding Symbol of the Christian Faith, is no more than the Resolutions of a political mass-meeting. Another could change it at will; for, such Declarations of Belief are but the passing opinions of the people of the age. The Author dwells, with minute satisfaction, upon the wordy quarrels of the Council of Nice. The pugilists, (for, angry words condense into blows, and Arius in particular gets a tremendous fillip on his jaw,) are pitted against each other, with all the fairness of an umpire in a boxing-match, until there comes in the ecclesiastical Clay, Eusebius of Cæsarea, and shows them how they may make it up, and be good friends again. And the whole story is a marked illustration of the authority of private judgment in the Primitive Church, and the advantage of amiable and compromising feelings in the adjustment of family quarrels. Of the vast dignity of this grand assembly of the Catholic Church, there is not a word. Of the fact, that the Creed which it put forth was but the combined testimony of Bishops gathered from all parts of the world, as to what had been the Faith of Christian men

from the beginning, there is hardly a recognition. Of the hope, which, one would think, every member of the Church would cherish, that He Who promised to be with her to the end of the world, was present, and, by His Blessed Spirit, overruled the wrath of men to His praise, and brought them together, at length, in peaceful unity, there is not an expression. The result was a mere human compromise; and the only allusion to the Holy Ghost, which the historian finds it necessary to make, is, that the idea of His presence enters into a bold legend of those times, and was, "undoubtedly, the belief of the next generation." (P. 268.) And yet, this narrative of the great Council is as interesting as the historical romances of Macaulay; and, we do not know where, within the same compass, so full a picture of the event is exhibited. But, it is all *human*. The Professor seems to have a nervous dread of the supernatural. Even the fearful death of Arius, in the midst of his triumphal procession through Constantinople, was "a natural coincidence, and no more." (P. 313.) We confess, we like better, for a Church writer, the extreme spirituality of old Joseph Milner.

"That it is usual with God to hear the prayers of His Church," [the Bishop of Constantinople had spent the night, fasting, in his Church, prostrate before the Altar, begging, since there appeared no other hope, the special interposition of Deity, to protect the faith and punish the heretic,] "that it is usual with God to hear the prayers of His Church, and to answer them remarkably on extraordinary occasions, will not be denied by those who reverence the word of God, and who know the case of Hezekiah in the Old Testament, and of Peter in the New. That the danger of the Church from heresy was particularly great at this time, will be equally admitted by all who believe that the Trinitarian doctrine includes within it whatever is most precious and interesting in the Gospel. That here, on one side, an appeal was made to God in His own appointed way, in faith, prayer, patience and sincerity, while the other side dealt in falsehood, artifice, ambition and worldly policy, is evident from the narrative. From these premises, a man who fears God will feel it his duty to believe, that God interposed to comfort his Church, and to confound its adversaries. I see no method of avoiding this conclusion."*

Here is the great defect of the writer of these Lectures. As a Churchman, he has no polity; as a Christian, no Faith.

* Milner's History of the Church of Christ. Vol. ii, p. 78, ed. 1795.

We speak of him, of course, not personally, but as an author. There is no religious warmth, no sacred glow. Even the heroic Athanasius appears, on his pages, like a champion in some human strife. Doctrine is so little valued by him, that he can prefer to it the moral virtue of a heathen, or the benevolent spirit of a pious dissenter. "How many elaborate arguments," he says, "respecting terms of salvation and terms of communion are shivered to pieces, yet without offense, almost without resistance, as they are 'walked through,' (if I may use the expression,) by such heathens as Socrates, such Non-conformists as Howard, [a doubtful illustration, if Howard was, at home, the man that some recent testimony asserts,] such Quakers as Elizabeth Fry." (P. 65.) What can such teaching make of the scholars of Oxford, but latitudinarians and free-thinkers? The Church of Christ, great, glorious, One, the Hope of the world, the Pillar and Ground of the truth, the faithful Witness, the Bride of Christ, awakens in his bosom no admiration, attracts no sympathy. Her life, hidden in her great Head, flowing from Him through all her members, continued and preserved by Word and Sacrament and the indwelling presence of the Holy Spirit, no where appears, in all his pages. The Churchman is merged in the scholar; the Christian in the historian. It is Gibbon without his infidelity, cold, polished, secular. We do not remember a passage which lighted a spark of religious animation in our breast while we read, with this solitary exception: "There are no sins so great, but that in Christianity they may find forgiveness," said the ghostly counsellor to Constantine the Great, tormented in conscience by the murder of his son, wife and nephew. "This may be," says our Author, "the hateful Antinominianism, which, in the Protestant Church, has taken shelter under the Lutheran doctrine of 'Justification by Faith only,' in the Roman Catholic Church under the scholastic doctrine of Priestly Absolution. [Note, here, the counterpoising of extremes which is so strong a trait in the intellectual style of Professor Stanley.] But it may also be the true message of the Gospel; the reception of the prodigal son, of the woman who was a sinner, and of the

thief on the cross ; the doctrine that the Divine forgiveness is ever at hand as soon as man turns to be forgiven." (P. 302.) This is the only breathing of the Gospel in the book.

We say this, not in any spirit of censure, but to fix at once in the minds of our readers the position which we conceive our Author occupies in the ranks of those who, in high seats of influence or authority, are serving the Church. He has entered upon a new career. No one can read what he has written, now or formerly, and doubt, for a moment, that whatever bears the impress of his honored name will find numerous and attentive readers. This is his first contribution to the sphere of learning to which he has devoted his life. Other and larger contributions are promised. It might, perhaps, have been safer for the permanence and solidity of his fame, if he had suffered himself to grow older in his Department before committing himself to the judgment of the world. But, the native endowment of his genius is too large, his culture is too thorough and liberal, to allow a meagre share of influence to his labors. The beauties of his style alone, and the fascinating form of his narrative, with his peculiar mode of treating History, which we shall presently describe, will ensure for the products of his pen, an ample harvest of willing scholars. The ordinary layman will read his pictured pages with delight ; and the weary student will gladly turn from the dry accumulations of Mosheim, to refresh his imagination with the living portraits of Stanley. If he will but think of his Author as standing outside of the Church of Christ, surveying it from abroad as if he were not of it, arranging the *facts* of its History with impartial accuracy, and grouping them with artistic skill in bright and animated forms, he will know how far the lesson which he is receiving extends ; he will see the vacant spaces which are to be filled up from other sources of instruction. If he would find a true delineation of the Church of Christ as an organized Society, a just appreciation of her spiritual powers as an inherent endowment of her Divine Founder, if he would trace, in her History, the supernatural workings of Him, Whose "fullness" she is, if he would apply to it that deep spiritual philosophy, which starts from the axiom that

the life of the Church is the continued and sustained operation of Deity for the salvation of men, if he would learn to interpret her various experience by this fundamental law of her being and her destiny, he must look elsewhere for his guide.

We proceed now to a more minute examination of the volume.

It contains fifteen Lectures; three of which are Inaugural Discourses, previously published in a separate form, as delivered by the Author in entering upon the duties of his office, in 1857. They need not detain us now, much farther than to announce their subjects, viz. 'The province, The study, and The Advantages of Ecclesiastical History.' They are well worthy of perusal, although they do not present any novel views, or go beyond the usual topics of such Lectures. We are glad to see the Author claiming for *Jewish* History a place in the History of the *Church*. It is a point which has been too much neglected. The relation of Jewish types to Christian doctrine has been amply developed. But, the essential and vital connection between the two great dispensations of the Church of God, in history, past, present and future, is generally overlooked. The consequence is, that we do not read aright the fortunes of *Christianity*. On this point, our Author, while urging the importance of the study of Jewish History, seems to us to stop short of the fullness of the truth. He regards that study simply as a necessary *introduction* to the History of the Christian Church. But, is this all its use and application? He says, "With the close of the Apostolic age, the direct influence of the chosen people expires: neither in religious nor in historical language can the Jewish race from this time forward be said to be charged with any Divine message for the welfare of mankind." (P. 32.) Is it so? We believe, not. The future is to bring into renewed union with Christianity the ancient people of God. They are not "cast away." Their part in the development of the Redeemer's Kingdom is not ended. Its most glorious issues are yet unborn. Without them *we* shall not be made perfect. So speak the Prophets: so speaks St. Paul. They abide in their separation, because, as a distinct people and nation, their future, as well as their

past, is commingled with the life of the Church. Her History cannot be made complete without them.

Of the twelve Lectures following the Inaugural, one only is upon the Oriental Churches in general; four are upon the first Council of Nice; two upon the Russian Church; one upon Mohammedanism; and four are biographical, on the Emperor Constantine, Athanasius, the Russian Patriarch Nicon, and Peter the Great. This arrangement is, doubtless, the result of the Author's own view of the best method of studying Church History. In his second Inaugural Lecture, he says,

"The proper material for Ecclesiastical History is not institutions or opinions, but events and persons." "Lay aside the lesser events, or read them only so far as to preserve a continuous knowledge of the general thread of the history. . . . But, study the greater events, scenes, plans and revolutions, in all the detail in which they can be represented to us." "And still more let this same rule be followed with regard to *persons*. Take any one character. It may be we shall be attracted towards him by some accidental connection; it may, and should rather, be on account of his prominent greatness. Do not let him leave you till you have at any rate retained some one distinctive feature by which you will know him again in the multitudes amongst which he will else be lost."*

This plan of study is largely recommended and illustrated in the Lecture from which we have quoted. It has its advantages; the most obvious of which is, that it will present Church History in the most picturesque and pleasing manner. It will fasten attention. It will give great distinctness to prominent points and characters. But, it will create, if solely or mainly relied upon, a superficial and disjointed knowledge. Nothing is available here, any more than in other departments of learning, but patient, minute, and, often, dry and wearisome toil. He who would make a thorough acquaintance with the East, must not, like most modern travelers, satisfy himself with a sight of Mount Sinai, the Holy City, Athens and Constantinople. He must penetrate into the far interior; he must traverse rugged mountains; he must ford rapid rivers; he must cross tedious deserts; he must live in hovels among the peasants, as well as in *konaks* among the Pashas;—and, something like this, in books, must be the labor of him who would read

* (Pp. 49, 51.)

aright the History of the Church. But, for his immediate object, our Author's plan suffices. He does not propose a *History* of the Eastern Church; only *Lectures* on its History. With this intention, he could hardly do better than to select certain prominent points and persons, as he has done, and bestow upon them the labor of minute detail. Thus, his Lectures are a series of pictures or sketches, each complete in itself; but giving no more full, no more connected, no more accurate an idea of Eastern Church History than do Bartlett's views of selected cities and scenes convey of the wide-spread region which we call the Orient.

Of the twelve Lectures, the first in value, as in position, is that which gives a general view of the Eastern Churches. To this we will presently return. Then follow, in order of value, those on the Russian Church, those on the Nicene Council, that on Nicon, on Peter, on Constantine, on Athanasius, and on Mohammedanism, or "Mahometanism," as the Author, who is generally precise in such matters, wrongly calls it. This Lecture is of least value. The information which it gives is common-place. It contains no original or striking thought. It consists, mainly, of analogies, some of them forced, and most of them fanciful, between Mohammedanism and Christianity. Some of its historical points are inaccurately stated. And the theory of the religion is not rightly conceived. It is not a "heretical form of Eastern Christianity." Neither its "rise" nor, with some slight exception, mainly in Egypt, its "progress" "can be traced directly to those theological dissensions which form the main part (?) of the Ecclesiastical history of the East." (P. 363.) It has no "sacrifice," no "priesthood." The sentence of Gibbon, which the Author disputes, we believe to be literally true: "The Mahometan religion has no priest, and no sacrifice." It is Puritan Unitarianism. The only act which bears the aspect of a sacrifice is the killing of sheep, one or more, according to a person's ability, once a year, in connection with the Feast called the Great Bairam. But this is done at home, by each man in his own house, and not by the minister of religion, or in the public worship. What was the original idea of it, it is difficult now to discover. But, it seems at present to

be part of the merry-making which belongs to the Festival. The slaughtered animal passes from the hands of the killer to those of the cook. The other instances to which the Author alludes, such as the slaying of a sheep before entering on any important undertaking, are merely acts of Oriental superstition, which have no recognition or sanction in Mohammedanism, but are rather contrary to its spirit and its precepts. So of a Priesthood. Mohammedanism is singularly free from the fact and the idea of such an institution. The Imam, who leads the devotions of the people, has no ordination to his office, and may return to secular life at any time. Indeed, he may practice his trade while he serves in the Mosque. The religious orders to whom our Author alludes have nothing of the priestly character. They are, simply, expounders of the Law, like the Jewish Scribes.

But, the great deficiency in this Lecture is, as falling into a Volume of "Lectures on the History of the Eastern Church." It bears the title, "Mahometanism in its relations to the Eastern Church;" a title which at first attracted our attention more than any other in the book. For some twelve centuries, Mohammedanism and Christianity in the East have run side by side. Their Histories have been interwoven and inseparable. What are the legal relations of Mohammedanism to Christianity? What privileges are accorded by the dominant Faith? What rights are denied? What has been, and is, its action towards Christianity? How do its authority and influence bear upon Christian Faith and Christian Worship? How upon Christian education, civil rights, social position, sacred property? These questions, and such as these, must be answered, if one would show the relations of Mohammedanism to the Eastern Church. A competent answer would, indeed, be almost a complete history of the Eastern Church for the last twelve hundred years. But our Author does not touch them.

The Lectures on the Russian Church we shall pass over with a single remark. They possess great interest in themselves; and, for most readers, are exceedingly valuable, because the same amount of information, within the same space, is

nowhere else to be found. But, they are defective; inasmuch as, being in a course of Lectures on the Eastern Church, they show little of the actual relation of the Russian to the Greek Church, or of its influence upon it; to say nothing of the Armenian Church, which, hardly less than the Greek, is affected by the power and ceaseless activity of the great Church of the North. The Powers operating upon Oriental Christianity from without are three in number,—Mohammedan, Russian, and Papal; the last represented, politically, by France and (subordinately) Austria. Between these three Powers it stands; held in check by the Mohammedan, stimulated and guided by the Russian, preyed upon by the Papal. Its future destiny is still in the scales. It is melancholy to reflect, that it seems likely to be decided without a purely Catholic influence; such as might be exerted by the Church of England, and, still more efficiently, because more freely and unsuspectedly, by her Daughter in America.

The Lectures on the Council of Nice afford topics for abundant remark, but of a character which would carry us away from the subject of the volume, the Eastern Church. At first sight, it does not appear what appropriateness the Council of Nice has, (it being a *General* Council,) in a volume of Lectures on the *Oriental* Churches. But, the Author vindicates his selection with skill and justice. The Nicene Council was Oriental in its place of meeting; Oriental, chiefly, in its constituency, *three hundred* and *ten* of its *three hundred* and *eighteen* Bishops being from the East. The controversy which led to it was, mainly, an Oriental controversy; it was decided, mainly, by Oriental men. The Creed itself which it produced, is still the only Symbol of the Faith which the Eastern Churches recognize. In the West, we have the Apostles', part of us the Athanasian, Creed, to say nothing of Articles which are made a test of Faith; while the old Creed of Nice, the only one which has had the approbation of a General Council, the only one which is the Creed of the Universal Church, is seldom used, excepting in the Communion Office of the English Church. In our own Church, though permitted, it is not required to be read at all; and, in many of our Congregations,

actually, is never heard. The Council of Nice, therefore, has fairly a place among the great epochs in the History of the Eastern Church.

But, since it was not distinctively or exclusively Oriental, we pass it by, with the single remark, that we like the four Lectures concerning it least of all in Professor Stanley's volume. It is here alone that he touches on Theology; and we believe, that the candid reader will conclude, before he finishes them, that Theology is not the Professor's appropriate province. Few men are great in every thing. We have set a high value upon these four Lectures as a *historical* narrative. But, beyond that, we wish they had never been written. We cannot but think, that every youthful student will be in danger of rising from the perusal of them with less reverence for the Faith once delivered to the Saints, with less affectionate and less dutiful feeling towards the Church of Christ, and with more of that skeptical, free-thinking temper which beguiles the bold and ardent spirit of the young by the show of independence of thought, trust in one's own unaided power of discerning truth, and freedom from the trammels of a formal outward authority. It is in these Lectures that the Professor's Broad Churchism comes out most prominently; and, before they close, we are not surprised to see him quoting, with equal admiration, John Henry Newman and the Authors of "Essays and Reviews." The student will find it most profitable to read these Lectures for the History of Events, and to consult such writers as Bull and Newman for the History of the Doctrine concerning our Lord.

Strictly speaking, the only Lecture in the volume which is upon the subject announced in the title page, is the first, "The Eastern Church." The Russian is not commonly reckoned as a part of the Eastern Church. It is rather her daughter, and now separate from her, both in government and constitution. The Council of Nice was an Œcumenical Council, a Council of the Empire, (*οἰκουμένη*;) in its results and acceptation, a Council of the whole world. Constantine was the Emperor of the West as well as of the East. Athanasius, in the great controversy which has given him a place in this vol-

ume, was not so much a Deacon and Bishop of Alexandria, as the representative of the Catholic Church and Faith; while Nicon and Peter have a place here only as belonging to an offshoot of the Oriental Communion. Mohammedanism is certainly associated inseparably with the History of the Eastern Church; but, its part in that History is barely hinted at in the single Lecture which is devoted to it by Mr. Stanley. There remains the first Lecture only, and that does fulfill all the promise of the Title: which, to cover the subjects actually treated in the volume, should read, A Lecture on the Eastern Church, with others on Events and Persons connected therewith. To that first Lecture, therefore, we propose to give, hereafter, an exact and minute investigation.

Art. II.—THE RELIGIOUS NOVELS OF NEW ENGLAND.

The Minister's Wooing. By Harriet Beecher Stowe. New York: Derby & Jackson. 1859.

The Pearl of Orr's Island: A Romance of the Coast of Maine. By Harriet Beecher Stowe. Boston: Ticknor & Fields. 1862.

Elsie Venner: A Romance of Destiny. By Oliver Wendell Holmes. Boston: Ticknor & Fields. 1861.

Margaret, a Tale of the Real and the Ideal. New York: Jordan & Wiley. 1845.

The Morgesons. By Elizabeth Stoddard. New York: Carleton. 1862.

The Rectory of Moreland: or My Duty. Boston: J. E. Tilton & Co. 1860.

The Blithedale Romance. By Nathaniel Hawthorne. Boston: Ticknor, Reed & Fields. 1852.

Novels may be said to be a quite accurate index of life in the times which they represent. The social culture, the taste, the manners, the customs, the secret inward movements of the age are given as truly in fiction as in biography. For fiction of the better sort never widely departs from human nature. What we read may be untrue to our own experience, but it is true to the life of another. Hence it may be generally true of human nature. We may take Novels then as the true exponents of our civilization. They give it a flesh and blood reality.

It is with this view, that we have named the Novels at the head of this Article. They represent different phases of the religious sentiment of New England. To the religious historian years hence, they will be far more valuable than dates and statistics as the record of New England life. To us they are valuable as representing the shifting phases of thought and

feeling among a peculiar class of people. For New England is insular, narrow, bigoted; though she seems to the dwellers upon her soil as an oasis in a desert world. Especially is this true of life at some distance from the great cities. It would seem as if nothing could equal the provincial pride and narrowness of some sections; and this will appear as we go further on. Let us now examine these Novels.

Mrs. Stowe may be said to have fairly earned the reputation of a Puritan Novelist. She succeeds better upon this ground. Her writings have a genuine Puritan flavor. The writing of anti-slavery Novels was merely an accident with her. She struck her own vein, when she wrote *The Minister's Wooing*. Born and bred in New England, inheriting Puritan blood, familiar with the Ecclesiastical doings of the ruling Sect, she comes naturally to be the delineator of Puritan life. *The Minister's Wooing* bears the marks of a wider culture than she could gain at home; but it seems new to her,—it does not grace her pages. She writes these freer sentiments with an eye asquint at what the Puritan Doctors shall say of her, which certainly spoils whatever freshness they may have. In fact, she is nothing but a Puritan Novelist, though she has written *Uncle Tom's Cabin* and *Agnes of Sorrento*. It is perfectly in keeping that she should write the *Pearl of Orr's Island*. This and *The Minister's Wooing* are life-like, complete delineations of New England society. They smack of the soil; they are native growths; they admit you to the very sanctity of a Puritan household. Mrs. Stowe excels in the delineation of character; and no better sketches of New England character exist. Hawthorne writes as if his pen were dipped in vitriol; his pictures are untrue for their bitterness. And Mrs. Stowe is no artist. Her descriptions of scenery are too wordy, mere daubs. She has not learned that a writer gains very much by a wise exclusion and selection of material; and nearly all our lady Novelists have yet to learn this lesson. A profusion of color shows a lack of artistic power. While she has written a number of exquisite hymns, giving voice to deep religious feeling, she evidently lacks the constructive and artistic ability which thoroughly digests the plot of a Novel, or groups suc-

cessfully the incidents of nature or of human life. Her pictures of character are always truthful when she imitates what she has seen.

The Morgesons is a sort of auto-biographical story, which we have made several attempts to read; we have been repelled by its severe, unhealthy, often coarse pictures of New England life. It takes a Bohemian view of her institutions. Its aims at satire are of the dullest kind. We have looked through the book in vain for a single redeeming sentence. It must have been hard to write; it is yet harder to read. It would have come with more grace from Tom Paine than from the wife of an accomplished poet. It is a libel on New England character. You can find mean traits everywhere; but why put them into a book, when their only effect is to make things worse than they are?

Elsie Venner is another work which has had its brief day of popularity, and which is now passing into the limbo of forgotten Novels. But, although an unfortunate book, it has substantial merits. It is a book painful to read, but abounding in much curious information, and showing more literary taste than any thus far mentioned. Dr. Holmes writes in a sprightly, genial, often brilliant vein. His style is finished, easy, graceful; his words are very aptly chosen; they are frequently those small words which convey a deal more of meaning and common sense than a Latin sesquipedalian. A native sense of the fitness of things runs through his sentences. He has a merry humor which twinkles in many an expression. And a physician, *ceteris paribus*, is in a better position to write a realistic Novel than many others. He knows the secrets of families, the effect of the mind and body upon each other, the hidden causes of disease, of waywardness, of trouble; and no man, save an active parish priest, is better able to write fiction which shall touch human nature to the life. Dr. Holmes had this fitness for his work; and his pages are often curious studies of human life. *Elsie Venner* is founded on a physiological, or perhaps better, a psychological theory; that the bite of a rattlesnake is able to change the blood and cramp the soul of an unborn child. It is a romantic theory, but not one which most

readers will assent to without protest. It is repulsive; and yet the story is told with such delicacy, that Elsie becomes almost attractive in spite of her deformity.

But aside from the literary value of the book, its worth as the exponent of a certain grade of New England culture specially recommends it to us. It gives voice to that party, who have flung away Puritan views, and become Unitarian or liberal. In a flippant way, it grapples with many theological subjects, into which the author can cast no light. But this is characteristic of the party no less than of the author. Sir Thomas Browne says, "Many things are true in divinity which are neither inducible by reason nor conformable by sense;" but our author conveys the impression that he is willing to believe only what he can see with his own eyes. And he indulges in many unkind and unmanly flings at the poorer classes in New England, which are certainly uncalled for. His satire is out of place. It is perhaps impossible for one to write well of another man's pursuits and belief. Dr. Holmes certainly shows himself a novice in Theology. What does the suggestion (profoundly put), that the soul is not immortal, amount to? What does the prominence given to various kinds of religious doubt mean? It is no doubt true that men do question religious facts, and that the author is in sympathy with them; but why parade these things in such a way that they can only start questions which the common mind cannot answer? It is in this sense that we regard *Elsie Venner* an unfortunate book. It pictures men, as if there were no such thing as the Christian Religion to soften their rough natures. And while the story has a painful interest, and is written in a genial style, it is not adapted to enlarge one's views of life, or to fill his soul with generous feelings. Claiming to be liberal, it has not the spiritual element which can afford to be free toward all. But, more of this before we are through.

Margaret is a singular story, by the late Sylvester Judd,—a man of excellent abilities, strangely misdirected. His book is a medley of curious elements. It was published while the transcendental movement was popular, and may be justly called one of its offshoots, as is also Hawthorne's *Blithedale Ro-*

mance. Its object is to show how a child, amid all adverse influences, may awaken to a sense of Beauty in Nature, and even become a little philosopher without the help of men. This child is taken through the various stages of growth until finally she arrives at a Universal Idea, called the Church. It is a beautiful, but unnatural design. The author shows a rare observation of Nature,—scarcely excelled by the late lamented Thoreau,—but he lacked the power to work his materials into artistic shape. His work is a torso, which he could not complete. It is valuable, as showing the course which a certain transcendental mind took in its religious development. So too is a slender religious Novel, which Dr. Brownson wrote before he became a Romanist. And the late English work, *Thorndale*, might well have been written by many a free-thinking Bostonian. It is a wave of the transcendental movement, which touched the coast of Britain. It is a work, rich in refined and touching thought; but the author writes in apparent unconsciousness that there is such a thing as the Christian Religion.

The Rectory of Moreland is in quite another vein. It is a successful attempt to show the working of the Church on New England soil. At the same time, it shows how the Church meets the transcendental element, which has now dispersed itself into various kinds of minor infidelity. The author has made an intensely interesting Religious Novel, without leaving the impression, as she writes, that she is aiming only to set forth the principles of the Church. The story has body and compass, without this element; and yet we know not where to find a more beautiful and touching introduction to a knowledge of the Church. The style is easy, flexible, neither too high nor too low to suit the multitude, yet always finished. The author is perhaps too hurried in the movement of the story; her work might be twice its size without increasing the events; but it has the *popular* element. Some writers know human nature so well, that they cannot put pen to paper and not write what will please all. Every other work we have named, appeals only to a certain class; but this writer appeals to and commands the attention of all. And we think the

largest success is within her reach. Her *Chapel of St. Mary* has won less favor than the earlier work; but we are glad that there is at least one Novel-writer in the Church, who is not afraid to picture the Church freely and honestly in her working upon the various elements of American life. Even the present writer has not attained the highest success; though we know of many, to whom *The Rectory of Moreland* has been the harbinger of better things in religion. It has given a genial impression in favor of the Church. And perhaps, by the aid of agreeable fiction, the Church may win her way successfully amid close-fisted religious prejudices. It gently drives away the mist of Puritan ignorance.

There is a Novel yet to be written, which shall grasp the various elements of unbelief lying around us, and set them forth in comparison with the System of the Church. It requires an intimate knowledge of the inward religious experience of the Sects; it requires a genial and cheerful disposition; it requires well-trained literary ability; nay, it requires genius of the first order to write a work which shall gather up the delusions of sectarian zeal, and set them in order beside the candid and temperate teaching of the Church. Churchmen need to have more charity for the Sects; sectarians ought to have, not only charity, but a more practical knowledge of what in ignorance they call the "Episcopal sect." And the author of this work must be a person of the largest charity. He must know how to pour oil upon troubled waters; he must be able to draw a rapier with a smile—to speak the severest truths with a friendly look. And such a work, fair to the sectarian who has honestly inherited his religious belief, and fair in its exposition of truth, could not fail, with the blessing of God, to win many wanderers back to the Israel of God. Where is the writer competent to this task? Who has the calm reason and the imaginative power to write a book, which shall cut right and left, like an Egyptian scythe-chariot, among the heresies of New England? The author of *The Rectory of Moreland* has made the only successful attempt in this direction: but who is competent to take up this greater work? It would be an actual battle. And the Church sooner or later must grapple

with Sectarianism in a hand to hand contest, holding her temper the while, using no hard names, if she hopes to gain ground. Once thoroughly ventilate New England with a knowledge of the Church, and you can count disciples by the hundreds. Witness what has been done by the conversion and earnest labors of an accomplished clergyman in Boston. We know that the places are very numerous, especially in the diocese of Massachusetts, where such an entering-wedge as a powerfully and charitably written Church Novel would attract multitudes to the Church. It is idle for her to use her ancient weapons with the masses in New England. They are as good as ever; but the Church is, in the eyes of the people, only one of a thousand, and to them the practical argument is her superiority in making earnest, faithful Christian men, and in setting forth a nobler type of Christianity. We believe she is superior; we turn to our lists of communicants with pride; we are proud too of the wise economy of our practically working parishes; but we must make this argument bear irresistibly upon the masses by word and deed, before we can arrest their attention. A book such as we have indicated would do much toward putting away false impressions; it would clear the way for an intelligent recognition of Church principles; and besides faithful pastoral work, we know not what else will. Let the genius of the author of *Adam Bede* be applied to this work, and let the Church watch the auspicious moment, and we shall be the means of giving the new light of a better Faith to very many wandering, restless souls. We must show by high figures, the practical superiority of the Church, before we can appeal with power to the Puritan mind.

Having characterized these Novels, let us turn to the different religious elements which they set forth. These are three; the Congregational, the Skeptical, the Transcendental; and there is yet another, the Church in contrast with these. Let us take up each in turn; and first, the Congregational. Mrs. Stowe successfully sets forth this element. She is the leading Puritan Novelist. She takes higher and more characteristic ground than the author of the *Shady Side*. Her pictures show the common strata of society in the ruling Sect.

We can vouch for their truth. They show the intense sectionalism of a Puritan community; they exhibit all those little peculiarities of manner and temper and feeling and faith which we gain only from intimate knowledge of the people. The author of *The Morgesons* caricatures them; so too does Mrs. Stowe, only in a milder way, and unconsciously. Indeed, there is little to inspire reverence or love for the Puritan Creed. It is stern, harsh, repulsive; it forbids the genial development of one's nature. It shrouds life in unnatural gloom or preternatural sanctity. The architecture of the meeting houses, the hoarse squeaking of the bass-viol in the gallery, the psalm-tune choir, the stiff backs of the pews, the vacant desolation of the air, the unvarying postures of the people, the long prayers, the longer sermon, give an impression of life that is gloomy, set, unsatisfying, funereal. The amenities of life are neglected; the genial impulses of feeling are cramped in their flow. And this is the effect upon the people. They strike us painfully as persons of whom more in a religious sense might be made. They deny themselves social enjoyments, as the temptations of the devil. They keep a droll watch over their feelings; and if ever they lose self-control, it is as the bursting forth of pent-up waters. They do not baptize their children; the idea and the power of Christian Nurture are wanting; their worship has little to enlist their affectionate love and attachment: hence, revivals are necessary to fill up the societies; hence, that moaning over the "waste places of Zion," which one always hears in their meetings. We write in strong terms; but we have seen these things for years; and one can more than satisfy himself of the truthfulness of the picture by reading Mrs. Stowe's Novels. In cities the rough formalism has yielded somewhat by attrition. The people have a painful, strained look, as if they were not quite themselves. Their partial tests of frames and feelings do not reach our whole nature; and we see the defect even in such things as grace of manner and refinement of feeling, or, as St. Paul has it, things that are "lovely" and of "good report.' Nor is there enough of compactness in their polity to weed their communion of erroneous and bad men. There are the

seeds of much Infidelity in many of their younger clergy. They have no fixed standard of Faith. Their Creeds are no older than the society they hold together, and are changed again and again even by the same society.

It is not strange that such a System should be repulsive to young people, nor that they should seek in another communion the genial and cheerful element which they cannot find in their own. The strong Puritan element is passing away in many places, but it only gives place to new peculiarities which in time may be caricatured as successfully as the former. The elder generation have been trained in it and do not care; but the younger secedes. Hence, Congregationalism is on the decline. Many of her best youth are leaving her. Among these the Church recruits a great number; others become free-thinkers or infidels. Their societies are not increasing in proportion to the increase of the population. Go back even to the days of Channing only. How strong was Congregationalism then! How weak it is now in the same places! The Church has gleaned in her fields with greater success than Ruth in the acres of Boaz. We have written, mostly with "orthodox" Congregationalism in mind; but Unitarianism, too, is losing its hold on the public mind and heart. Its country parishes are feebly sustained; and even in Boston, its stronghold, three or four of its "meeting houses" have recently come in possession of the Romanists. The system, as such, lacks concentration and unity, and is not, either in form or temper, missionary and aggressive. Amid these crumbling Sects, the Church stands firm. Although she often stammers and hesitates as if she had little confidence in herself, and doubted whether she was any thing more than a mere Sect among Sects, still she loses no ground. She often entrenches herself anew, and always wins love and respect when fairly presented in her beauty and glory. Her gains are not great now, but when the country is once more at rest, they must, for many reasons, increase rapidly. A large part of the community are looking for something better established than the foundations of the Sects; they have too many prejudices to know that their home is in the Church, and that in her courts they would find what they

need; but time will accomplish even this. Let us wait with patience.

Dr. Holmes is the representative of the Skeptical element in this chapter of New England Novels. We may presume that Dr. Kittredge in *Elsie Venner* is the character he would wish to be taken for himself. Skepticism exists everywhere; but in New England it is the dregs of a degenerate Puritanism. It is a state of mind arising, naturally enough, as a reaction from a metaphysical system of divinity. Human Reason made it and imposed it; Human Reason revolts against it. The revolt has reached other things besides doctrine. It is a common thing to meet with men who claim to be their own prophet, priest, and king. They seldom go to Church, and why should they? They believe the popular religious Creeds to be wrong; they would rather be lost with Theodore Parker than be saved by the Puritan system. And yet often, in their hearts, we find the remains of a once tender religious experience. It is a dangerous thing to tamper with one's own soul; but these men have done it, and now they are adrift upon a shoreless sea of speculation or doubt. They are untethered by any religious belief; they hope to be saved in some general way with the crowd; their only religious excellence is a certain morality of life. Dr. Holmes is one of the most intelligent in this class. He claims, himself, to be the student of Nature. His faith is physiological, rather than religious. Finding a certain disagreeable fact everywhere, of Human Depravity, he felt bound, in some way, to account for it. He gives up the Old Serpent, and invents a new one. He denies Original Sin, and finds explanation in Physiology. He is too wise for Revelation, and becomes ridiculous. The Incarnation and the Cross, the Resurrection and the Ascension, the Holy Ghost and the Church, Sacraments and Worship, would be sadly out of place in his theory. We find in nearly all his writings, flashing out here and there involuntarily, and unconsciously, a sinister tone and temper, a contemptuous spirit, an irreverence for sacred things, which are painfully suggestive. The truth is, this "rattlesnake bite" is quite too epidemic to suit the theory of our modern physiologists; and yet, according to a certain old author,

the complaint is usually attended with a sort of hallucination, by which its subjects are strangers to themselves. This, however, is perhaps quite too "Pauline" for our Boston Illuminati. Dr. Holmes is somewhat clever, is a good deal of a wag, his special admirers give him credit for wit and genius; but, as for the deep mysteries of our inner life, he rarely approaches them save with a sneer at a system of traditional religion which he evidently hates. As a teacher, he never rises much higher than a sort of general Materialism. Conscience, Duty, Morality, the Laws of Nature, Diagnosis, are the leading features with him. He would have us believe that the physician is wiser than the priest. His clergymen are weak-minded, clever men; but the doctor is much their superior. Either Dr. Holmes' acquaintance among the clergy is slight and peculiar, or he is a skeptical bigot. Flings at Puritanism and a clever knowledge of physiology are his stock in trade. This writer finds plenty of adherents in New England and elsewhere. *Thorndale* and *Elsie Venner* are companion books. His style will charm, but his principles disgust us. Think of *Elsie Venner* in a Unitarian Sunday School Library!

The Transcendental element has had its day; the originators of that remarkable movement, which corresponded in some respects to the Oxford Tract movement in England, are either deceased or have come to a better mind. Theodore Parker and Margaret Fuller are no more; Ripley has given up Socialism for Literature; Hawthorne has gone back to his Romances; Lowell is absorbed in a professorship; Brownson and Hecker have taken refuge in the Roman Church; Dana is absorbed in Law; Dwight has turned to Music; Channing and Alcott have died; Curtis is a lecturer; Emerson is the Concord sage; Thoreau has but recently left us, a pure worshipper of Nature. *The Dial* has become one of the curiosities of literature; German writers have grown popular in New England; Carlyle has ceased to be a literary monster. The movement has diffused itself now, so that you would not recognize it in its own name. It is Infidelity; it is Socialism; it is Swedenborgianism. It is a spirit, which classes Christianity as one of the Religions of the world, and feels exceedingly liberal when it says so. It is

anything but true religion. It calls Christ, but a flower on the page of history; it calls the Church, Mediævalism, and thinks it has said a very smart thing. It speaks out strongly in Dr. Bellows' *Suspense of Faith*. It has a voice in the *Christian Examiner*. It joins the chorus in the *Atlantic*. It has culminated in Hitchcock's *Spirit of Christ*. It whispers faintly in the mysticism of much of our popular literature, where it breathes forth humane and beautiful sentiments. It poisons the healthy emotions of many a lovely heart. It is, oftentimes, not so much open skepticism as, in spirit, a proud contempt for Christianity, a feeling of superiority to any Religion. It puts on a calmness which, after all, seems forced and ill at ease, as it tries to silence the questionings of the voice within with the guesses and dreams of what it calls Philosophy. And this is Transcendentalism! It is really bosh, twaddle; for when analyzed, it is only some common idea or exploded error fantastically dressed. What Tuckerman says of Emerson is true of all these writings;—"He knows how to clothe truisms in startling costume; he evolves beautiful or apt figures and apothegms that strike at first, but when contemplated, prove usually either true and not new, or new and not true;" he might have added, "or which are neither new nor true."

The Transcendentalists have tried to graft the German habit of thought into the New England mind. The attempt is an abortion; for there is a reality in the conceptions of the Anglo-Saxon, which makes sad havoc with the moon-struck, dreamy speculations of the German; and especially in matters of Religion. And yet the attempt has not been without a certain sort of advantage to literature. In the first heat of the transcendental fever, the narrow provincial pulse was beating quick and strong. The writers in the *Dial* felt as if the lease of heaven had been granted to them; they built gorgeous castles in the air; but that vapor has cleared away. The most brilliant creation of the movement was Judd's *Margaret*,—a work at once fantastic, dreamy, unnatural, and impossible. It thrills you with the writer's glowing conception of the Church of the Future; but that Church can only be the grand dream of a wonderful mind; it is only the baseless fabric of a vision.

The watchwords of the transcendental party were, and still are, Progress, Truth, Freedom of Opinion, Individuality, Heroism, Independence of Mind, The Coming Age. The counterchecks to all these ideas are not thought of; but these men stand out from society as the advocates of one or more of these facts or ideas. They seem to think that the great business of the world is to consider their pet notion or panacea. The men who thus individualize themselves, are the legitimate descendants of the "Brook Farm" Fraternity. They are each independent advocates of Modern Infidelity; they come to us in the garb of humane, benevolent men; they have no other religion; but their opinions and notions are masked batteries. They use them as a blind, to convince the multitude of the superiority of Humanitarianism over Christianity. And there are many secluded men,—hermits,—in New England, who isolate themselves by virtue of this same opinion. They are our Puritan monks. *The Rectory of Moreland* has one of these social reformers,—a well-conceived character, endowed with a certain fascination. Thoreau was perhaps the best type of our Puritan Simeon Stylites. He had no pillar, but he was the prophet of his class, and had many a silent worshipper.

It is sad, to see so many bright minds casting about among these subterfuges of Christianity, for some sure anchorage. It is sad, to see a man putting off his humanity, because he cannot honestly believe with the multitude. It is sad, to see one's brother exulting in the flicker of a false religious light. It is sad, to think that Puritanism has had no better success, than to alienate the greater amount of genius and learning from her communion. But it would gladden the breast of every Christian, to see these men standing upon the firm and simple Faith of the Church, a Faith without a Philosophy, at least a Faith which is accepted without a philosophical speculation; a thing which it is hard to make these men understand, and yet, which once clearly apprehended, the victory is almost won. It would gladden us to see them laying aside endless speculations about special religious doctrines, giving up pet notions on the Supremacy of Reason, and loving the Church Catholic as heartily as they now love their own individuality. We have often seen this

change made with complete success; yet it takes years to remove the evil influences of a wrong religious training. But the peace, comfort, rest of the Church is worth the trial.

These Religious Novels clearly show what work the Church has to do in this field. She has to use a wise conservative influence. In the midst of doubt, she is to show what can be believed. She is to meet their various negative and destructive elements by positive and calm teaching. She is to remove prejudice with a loving hand. She is to have charity for those who have honestly adopted religious views different from ours. The majority in New England know nothing of the Church; much is needed in the way of explanation and kind comparison of views; and she must have patience to await and beseech God's blessing on her work. She has the new apostleship to the Gentiles, and she needs even the inspired wisdom of St. Paul to make her work successful. In years, however, the reaction is sure to come. Out of religious confusion will finally spring forth harmony and order; and then the Church, —her ranks recruited from the Puritans themselves,—will stand, with open gates, the refuge of the lost sheep of Israel.

Art. III.—THE FIRST BISHOP OF CONNECTICUT AND THE EPISCOPAL RECORDER.

The publication of a critique on the relations of the first Bishop of Connecticut to his Episcopal brother of New York, in the *Church Review*, and the appearance of a series of Articles in one of the Church papers of the day, devoted to a consideration of the services of Bishop Seabury to the American Church, were followed by an editorial attack in the *Episcopal Recorder* of July 26th, 1862. This Article was immediately answered in the columns of the *Christian Times*, the paper in which the sketch of Bishop Seabury's life had appeared, and which had just before, in its Editorial columns, joined with the *Recorder* in the onslaught upon its own "Special Contributor." In the meantime, a learned and excellent Presbyter of the Diocese of Connecticut, indignant at, what appeared to him, the misrepresentations of the *Recorder's* Article, addressed a Letter to the Editor of that paper, in defence of Bishop Seabury. The *Recorder*, seizing upon certain points in the communication from Connecticut, without noticing at that time, or at a later date, the answer in the "*Times*," proceeded with a long and elaborate discussion of the question, reiterating its previous assertions, with certain changes of expression, and by the introduction of matter wholly irrelevant, and by—we can but say it—not unskillful misrepresentations of facts, and by inferences,—it seems to us,—illogical and absurd, endeavored to throw odium on the character of Bishop Seabury.

The fact that the answer in the *Times* remains unanswered, and that the principal points it was intended to meet were either comparatively left out of sight, or else modified in expression in the *Recorder's* second Editorial, will bear their weight with impartial minds. It is with the "Reply" to the Letter of the Rev. Dr. Hallam that we have now to do; and we shall confine ourselves patiently, and impartially, to a review of each and every historical statement therein contained.

We enter into this examination the more readily, as it will give us an opportunity to lay before our readers some most important facts, and recall some marked features in the early history of our Church, of the greatest interest, and which it is unwise for us to forget. It is this consideration, and this alone, which induces us to follow up the investigation in the Review.

We proceed at once to what the *Recorder* styles "the true issue;" for the *resumé* of epithets and expressions, found in the Article on the *Church Review*, and the discussion of the right of the *Recorder* to defend or eulogize Bishop White, occupying nearly a column's space, cannot certainly be considered as verifying the heading, "Misstatements as to Bishop White," under which they appear. The account we have earlier given* of the treatment of Bishop Seabury by Bishop Provoost was not, as the *Recorder* claims to "have already shown," "executed" "under the impulse of traditions which had no real foundation," but it was the presentation of documentary proof in elucidation of a dark chapter in our Ecclesiastical annals, and its defence, so far as the *Recorder's* exceptions are concerned, had already appeared in part, ere the date of the appearance of the Article we are now considering. To that defence we refer for our proof of the statements contained in the pages of the *Review;* simply premising, that, but for the brevity required in newspaper communications, other and equally weighty proof might have been brought forward from the sources therein indicated. It is then with the "True Issue" that we have to do. That issue is "the fact," to quote the *Recorder's* words, "first, that Bishop Seabury's past history showed him to be an unfit person to invite to take part in the organization of a Protestant and Republican Church;" and consequently, that Bishop White, "in his early opposition to Bishop Seabury, was right." We might very easily dispose of this "fact," by the opposing "fact," stated in Bishop White's Memoirs of the Church,† and abundantly sustained by the MS. Letters of the time, that Bishop Seabury *was*

* See Am. Qu. Ch. Rev., Vol. XIV., p. 668, et. seq.

† 2d Ed., page 100. *Vide* also Skinner's Annals of Scottish Episcopacy, page 52, and Hawks' and Perry's Reprint of the Old Journals, I., 452, 3.

invited "to take part in the organization of" our "Protestant and Republican Church" prior to the meeting of the Convention of 1785, and almost immediately after his arrival in Connecticut; and that a long communication from him, in response to one from the Rev. Dr. William Smith, asking his advice, and presence, was read before that Convention, and served at least one good purpose, if we may judge from Bishop White's own words,—that of pointing "out a way of obviating" a "failure in England" of an application for the Episcopal Succession. We might also add the "fact," that Dr. White expressed the hope that Bishop Seabury might be present at this Meeting for the "organization of a Protestant and Republican Church," from the very first that was known of his arrival on our shores;* and that his advice was sought, not only once, but several times, prior to the first Convention, both by Dr. White and Dr. Smith, in a way showing the fullest confidence and the most unbounded respect, on the part of both of these gentlemen, towards the first American Bishop. But we will go back of this alleged "fact," thus summarily disproved, to the *Recorder's* re-statement of the first point of "the true issue," which is as follows:

"What we did maintain, however, was, that Bishop Seabury's history, *before the consecration of the Anglican line in* 1787, *was so marked with theological and political bitterness and extravagance, as to draw on him the animosity of Protestants, as well as Republicans, and that this was accompanied with a ridicule, which, though it excited pity among Episcopalians elsewhere, must have injured his influence.*"

We search in vain in the first Article in the *Recorder*, to which this paragraph refers, for any limitation of time such as our writer, more careful grown, here makes. But taking this as designed "to recall anything" he had earlier "said, inconsistent with the dignity and acceptability of the last few years of his life," which he professes himself "glad" to do, and even accepting his further change of the date of Seabury's conversion from "theological and political bitterness and extravagance" to amiability and zeal, found in the paragraph we quote below, we shall still join issue with him as to the facts of the case.

* Hawks' and Perry's Reprint, I., 459.

"What we now propose to prove, however, is, that before 1786, when Bishop White's opposition to him was most strongly evidenced, the allegations of our former Article, as recapitulated by us above, are true."

In proof of these assertions, very different, as any one may see, on examination, from the unguarded expressions of the first Editorial, we have, under the sensation headings, of "Bishop Seabury's Early Controversies," "Crimination and Recrimination," "Bishops to be Disloyal and Venal," a column and a half, to which we propose to direct our attention.

"In 1768," says the *Recorder*, "when Dr." (it should be "Mr.,"—Seabury then having simply his "M. A."—) "Seabury, then in his thirty-ninth year, was Rector of St. Peter's, West-Chester, New York, a Convention of Episcopal Ministers met for the purpose of petitioning the English Government to commission resident Bishops for America. Of this Convention Dr. Seabury was Secretary, but it by no means fairly represented the American Church. It embraced but a few Clergymen of the Extreme High-Tory and High Flying Sect, and none of them from the Colonies of Pennsylvania, Maryland, Virginia, South Carolina and Georgia, where four fifths of the American Episcopalians were resident. And at once a vehement opposition arose, not only from Whigs and non-Episcopalians, who, from political or Ecclesiastical reasons, dreaded the change, but from the entire body of the Church outside of the few parishes represented by the petitioners.—The first class objected to Bishops, *in toto*; the second, to any but those of the '*primitive*' pattern."

Then follows a reference to the "*American Whig*," a volume rare indeed, but not so rare but that others than the Editor of the *Recorder* are familiar with it, and with the controversy, to which its first appearance gave rise. And in giving this reference, the Editor of the *Recorder* presumes, on the authority of an anonymous scribbler, in a violent, partizan, and political paper of a day when the license of the press was most licentious, to assert, in opposition to the express words of those who were principally concerned in this Convention, "that the effort was to revive an Established Episcopate, with all its peculiarities so unsuited to Colonial life." The statement of Mr. Seabury, over his own name, denying the assertions of the irresponsible "Q," are stigmatized by the *Recorder* as "certainly bellicose enough;" and when this anonymous libeller re-affirmed his slanders, still concealing his name, and called upon Seabury to produce the proof of his assertions, which he claimed was in his (Seabury's) power, we are told that "this, Dr. Seabury, certainly very unfortunately for his own reputa-

tion, refused to do ; and with this began a discussion, of which he appears a chief hero, and which continued, with singular violence, to entertain the public for two years."

At the outset of our examination of this tissue of misrepresentation, we must bespeak the reader's patience. In clearing up this matter, and placing it in its *historic* light, we shall be compelled to quote at length from the documents themselves, garbled extracts from which are furnished in the *Recorder's* Article, and it will be further necessary for us to review, somewhat in full, the whole controversy, which is so ingeniously seized upon by the Editor of the *Recorder* to blacken the character of Bishop Seabury's early career.

With this preliminary statement, we proceed to an examination of this paragraph. A reader unacquainted with the facts of the case, noticing the pains taken to inform us that this Convention "embraced but a few clergymen of the extreme High-Tory and High-Flying sect, and none of them from the Colonies of Pennsylvania, Maryland, Virginia, South Carolina and Georgia, where four-fifths of the American Episcopalians were resident," would be somewhat surprised to learn that this Convention was not intended to embrace the Clergy of the Colonies other than New York at first, and subsequently, New York and New Jersey. It is certainly no discredit to the present Diocesan Convention of New York, that it does not embrace the Clergy of New England and those of the Middle and Southern States ; and a statement, to the effect, that at any particular Session, or at the Sessions in general of the New York Convention, there were no representatives from other Dioceses, could but appear to one acquainted with the facts as a designed misrepresentation. It so happens that the minutes of the original meetings of this famous Convention are in existence. They have been a number of times in the hands of the writer of this Article, and we copy *verbatim et literatim* from the opening page of these interesting and valuable records, for the purpose of making good our explanation of the absence of deputies from the Middle and Southern Colonies.

"MINUTES OF THE PROCEEDINGS
OF THE
CONVENTION OF NEW YORK.

The Clergy of the Province of New York, taking into their serious consideration the present State of the Church of England in the Colonies, where it is obliged to struggle against the Opposition of Sectaries of various Denominations, and also labours under the Want of the Episcopal Order, and all the Advantages and Blessings resulting therefrom; agreed upon holding voluntary Conventions, at least once in the year and oftener if Necessity required, as the most likely means to serve the Interest of the Church of England; as they could then not only confer together upon the most likely methods, but use their joint Influence and Endeavours to obtain the Happiness of Bishops, to support the Church against the unreasonable Opposition given to it in the Colonies, and cultivate and improve a good Understanding and Union with each other.

1st Convention. May 21, 1766. In pursuance of this Agreement, a voluntary Convention of the Clergy of the Province of New York, assisted by some of their Brethren from New Jersey and Connecticut, was held at the House of Doc'r Auchmuty, in New York, the 21st of May, 1766.

PRESENT,

The Rev'd Doct'r Johnson,	Mr. Cutting,
Doc'r Auchmuty,	Mr. Avery,
Doc'r Chandler,	Mr. Munro,
Mr. Charlton,	Mr. Jarvis,
Mr. Cooper,	Mr. Seabury,
Mr. Ogilvie,	Mr. McKean,
Mr. Cooke,	Mr. Inglis,"*

As to the fewness of the clergy present, any one acquainted with the New York Clergy list of the time, can see at a glance what value we may attach to the insinuation. The recognition of this very Convention by the Archbishops and Bishops of England, the deference paid to their recommendations and suggestions, and their relations with the Venerable Society for the Propagation of the Gospel in Foreign Parts,† and the names composing its members, three of whom became in after years American Bishops, and none of whom passed from earth without leaving a fragrant memory behind, should suffice to accredit the importance and the representative character of this

* From the original Minute-book in the hand-writing of Mr., afterwards Bishop, Seabury, still preserved in the hands of his family.

† *Vide* Hawks' and Perry's Reprint of the Old Journals, I., 384; Clark's History of St. John's Ch., Elizabeth Town, N. J., Chapt. VI.; Chandler's Life of Dr. Johnson, Appendix of Letters, etc.

Convention. But we are assured, that "it by no means fairly represented the American Church" in this desire for an Episcopate. Let us examine this point. So far back as 1703, the Venerable Society for the Propagation of the Gospel had received "addresses from divers parts of the continent, and islands adjacent, for a Suffragan, to visit the several Churches; ordain some, confirm others, and bless all."* Ten years later, the Clergy of Boston, together with the Governor and Lieutenant-Governor of that Puritan Province the laymen of Philadelphia and Burlington, and the clergy and laity of Maryland, sent addresses to the English Throne, expressing the same desire. In 1750, the clergy of Massachusetts Bay signed definite "proposals," drawn up by no less a man than Bishop Butler, meeting in full the objections of the Dissenters to the establishment of an American Episcopate, and settling the plan for further efforts for the accomplishment of this result. These "Proposals" are as follows, and their republication by Apthorp, in his controversy with Dr. Mayhew, but a little before their incorporation into the "Appeal to the Public in behalf" of these efforts for the establishment "of the Church of England," issued under the sanction and by the direct appointment of this New York Convention, make them authoritative in their exposition of the nature of the plan.

"1st. That no coercive power is desired over the laity in any case: but only a power to regulate the behaviour of the clergy who are in Episcopal orders, and to correct and punish them according to the laws of the Church of England, in case of misbehaviour or neglect of duty: with such power as the commissaries abroad have exercised.

2dly. That nothing is desired for such bishops that may in the least interfere with the dignity, or authority, or interest of the governor, or any other officer of state. Probate of wills, license for marriage, &c., to be left in the hands where they are, and no share of the temporal government is desired for the bishops.

3dly. The maintenance of such bishops not to be at the charge of the colonies.

4thly. No bishops are intended to be settled in places where the government is in the hands of dissenters, as in New England, &c., but authority to be given only to ordain clergy for such Church of England congregations as are among them, and to inspect into the manner and behaviour of the same clergy, and to confirm the members thereof."†

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* Abstract for 1703 in Libby of Brown Univ., Providence, R. I. This Church Review IV., 553; Hist. Coll. P. E. Ch. I., 139.

† Chandler's Life of Johnson. Eng. ed., p. 169.

About this time Secker, then Bishop of Oxford, addressed to Mr. Walpole his exposition of the plan for establishing an American Episcopate.

"The thing proposed," says his Lordship, "is, that two or three Persons should be ordained Bishops, and sent into our American Colonies, to administer Confirmation, and give Deacons' and Priests' Orders, to prepare Candidates, and exercise such Jurisdiction over the Clergy of the Church of England in those Parts, as the late Bishop of London's Commissaries did, or such as might be thought proper that any future Commissaries should, if this Design were not to take Place."*

That this was the plan still recognized as the basis of the desired Episcopate at the time of the meeting of the New York Convention, and by the very men who composed it, is not only proved by the frequent allusions to it in the papers of this and similar gatherings, and in the Addresses they sent to the English Throne and the English Bishops, but also receives the strongest confirmation from the language of Archbishop Secker himself, in his Answer to Dr. Mayhew's attack on the Venerable Society, where, after asserting in the strongest terms that the Bishops for America were to "have no concern in the least with any Persons who do not profess themselves to be of the Church of England," and no authority "to infringe or diminish any Privileges and Liberties enjoyed by any of the Laity, even of our own Communion," he adds, "This is the REAL and ONLY SCHEME that hath ever been planned for Bishops in America, and whoever hath heard of any other hath been MISINFORMED through Mistake or Design." Well may we judge of the temper and Christian charity of the men whose cause the *Recorder* is so ready to espouse, and whose untruthful and malevolent assertions, it would, even at this late day, endeavor to sustain, when it is stated by the biographers of this amiable prelate, whose candor, ability and courtesy in this controversy the Puritan Dr. Mayhew could but confess, that

"Posterity will stand amazed, when they are told, that on this Account" (the endeavors he made for securing an American Episcopate on the basis we have represented) "his Memory has been pursued in Pamphlets and News-Papers with such unrelenting Rancour, and such unexampled Wantonness of Abuse, as he would scarce have deserved, had he attempted to eradicate *Christianity* out of America, and to introduce *Mahometanism* in its Room: Whereas, the plain Truth is, that all he

* An Address from the Clergy of N. Y., &c., p. 22.

wished for, was nothing more than what the very best Friends to religious Freedom ever have wished for, a *compleat Toleration* for the Church of England in that Country."*

Based on this plan, and in continuance of efforts made from time to time in all parts of the Colonies from the beginning of the century, there were attempts to influence the Ministry and Bishops of Great Britain in behalf of an American Episcopate inaugurated in New York and New Jersey, in Connecticut, in Massachusetts and Rhode Island, by formal Addresses to the Throne, the Venerable Society, and the Archbishops and Bishops, and in Pennsylvania, Maryland and Virginia by frequent letters from the clergy to those high in power. In this latter Colony a Convention of the Clergy, acting under the presidency of the Commissary of the Bishop of London for that Colony, but a few years later also addressed the Throne for Bishops in America. The learned and pious Jonathan Boucher, one of the most eminent of the Maryland Clergy, who wrote and preached in behalf of this movement, quotes from their petition these words:

"Bishops in America are to have no other authority, but such as is of a purely spiritual and ecclesiastical nature: such as is derived from the Church, and not from the State; which is to operate only upon the Clergy of the Church, and not on the Laity. They are not to interfere with the property or privileges, whether civil or religious, of Churchmen and Dissenters: are only to exercise the original duties of their office, i. e., to ordain, to govern the clergy, and to administer confirmation."†

It is true, that both in Maryland and Virginia there was opposition to this plan, and to every plan for the introduction of American Bishops. It is further true, that four clergymen of Virginia protested against the Address of the Virginia Convention to the King, asking for Bishops, and that the large majority of the Clergy of that Colony failed to attend the Meeting of this Convention, though urged to do so by public invitation from the Commissary. Was it because they were more pious or more patriotic than those who desired Bishops? By no means. The protesters were led by Samuel Henley, a

* Life of Archbishop Secker, by Drs. Porter and Stanton, p. 54.

† Boucher's View of the Causes and Consequences of the American Revolution. Lond., 1797, p. 141.

Professor at William and Mary College, whose temper and character may be judged by his vilification of Archbishop Secker, found in the Virginia *Gazette* of July 18, 1771, and so shameless in language and wanting in taste, that the historian of the Virginia Church deems it "most charitable to his memory to withhold" his "name" as its author.*

Gwatkin, who was second in this protest, was troubled "with a disorder in his breast," when requested by the House of Burgesses to preach before them on the Fast day appointed with reference to the closing of Boston harbor by Parliament,† and with Henley returned to England, as Tories, the following year. These were the only protesters against the Address. Two other clergymen afterwards joined them; Hewitt, who appears to have deserted either the Church or the country at the breaking out of the Revolution, for we hear nothing more of him, and his name is not found among those who reorganized the Virginia Church, and William Bland. The standing of this man in the ministry, when contrasted with that of the venerable Johnson, the accomplished Caner, the elegant Apthorp, the indefatigable William Smith, the learned Chandler, the pious Boucher, and men, like them, of reputation, learning and years, who espoused their cause, may be learned from Bishop Meade's instructive volumes.‡ Ordained while this controversy was going on, without a regular parish, and afterwards denied a seat in the Virginia Conventions, "his only virtue was an attachment to the Revolutionary cause while he was minister in James City, and which brought him into some notice by our patriots in Williamsburg." "But," adds the Bishop, "he was a man of intemperate habits," and his life closed in the midst of a shameful struggle with another and a worthier man into whose parish he had intruded himself and his unhallowed ministrations. These four men were the only open assailants among the whole body of American Episcopalians, of the pious efforts of Chandler, Johnson, Boucher, and their

* P. E. Hist. Collect. I., p., 150. *Vide* also 'An Address from the Clergy, &c.,' foot note to p. 26.

† *Vide* Meade's Old Churches, &c., II., 440.

‡ Ibid., I., p. 273, 274.

supporters. If others of the Clergy of Virginia gave little evidence of any wish for Bishops, we may assign either the charitable reason given by Bishop Meade, who says "that there was but one opinion as to the propriety and desirableness of the object, but only diversity as to the time and manner of effecting it;"* or we may venture to assert as the cause, that which is so sadly apparent to those who have read the unpublished letters of the pious Griffith, first Bishop-elect of Virginia, detailing the hindrances preventing his consecration,—the fear lest Episcopal authority should bring to discipline the flagrant and numerous offenders against common morality in the clerical ranks. That this latter reason had much to do with the lukewarm support the effort for the Episcopate received in Maryland, appears not only from the whole history of the Church in that Colony, dating as far back as the time of Commissary Bray's visitations early in that century, but especially from a letter addressed to the Bishop of London by Dr. Chandler, detailing the results of his personal inspection there in these sad words: "The general character of the Clergy, I am sorry to say, is most wretchedly bad."† Surely, only to quote the words of the "Address from the Clergy of New York and New Jersey,"—words whose "general tone" even the *Recorder* is forced to confess to be "prudent and just,"—"If there remain any Episcopalians, in these Colonies, who are not heartily reconciled to the Episcopate in Question, it is more than we have discovered; (One Gentleman in Boston must be excepted;) so that a Member of the Church of England, and a Friend to an American Episcopate on the Plan that we have pursued, have, for some time past, been looked upon here as synonmous Terms," furnishes us abundant testimony to rebut the sweeping assertions of the *Recorder* as to the "few clergymen of the Extreme High-Tory and High-Flying Sect," who are stated to have been all, who wished for American Bishops; while the further quotation, "that, out of a *Hundred* Clergymen belonging to Virginia, four have publicly opposed an Application for American Bishops, we can consider as no

* Old Churches, I., 170.

† Hawks' Maryland, p. 249; *Church Review*, IV., 576.

Proof of the general Aversion of the Inhabitants to such an Appointment," easily disposes of the four Clergymen, if more were needed to stamp their characters than the words we have given above. It must have been with terrible force that these additional words, from the same "Address," came home to these men of whose temper and character so little that is creditable can be said: "Indeed, we had always thought it impossible, both from the Reason of Things, and from what we had seen and experienced, that any Episcopal Clergymen should be averse to the Presence of Bishops, EXCEPTING ONLY SUCH DELINQUENTS AS HAVE REASON TO DREAD THEIR INSPECTION. We hope, however, that this is not the Case of the Four Gentlemen that *protested*, with whose Characters we are not particularly acquainted."*

In North Carolina and Georgia the Church had not even a name to live. In South Carolina the fear of a Bishop could not have arisen from "Protestant or Republican" grounds, for it continued even after the Revolution, and its cause may be inferred when a prominent minister of Charleston is found challenging a brother clergyman to a duel for exposing his authorship of what Bishop White calls a "licentious pamphlet," leveled against Bishop Seabury, and when this conduct, resented by the whole Church at the northward, only found support in the person of one, his friend, Robert Smith—who used the highest position in the Church to shield him from the punishment demanded by no other than Bishop White himself.

With these words, we leave to the judgment of intelligent readers the assertion of the *Recorder*, that the Convention "by no means fairly represented the American Church," so far as the desire for the Episcopate is concerned, and with this explanation, rendered necessary by the *Recorder's* strange endorsement of the attacks upon the Church by the political Presbyterians of New York, we dismiss the question whether "the effort was to revive an established Episcopate, with all its peculiarities unsuited to Colonial life." And with the statements

* Pp. 5, 6, of the "Address," &c.

we have made, drawn from authentic sources, and easily su
ported by other and abundant testimonies, printed and man
script, in our hands, we ask for impartial judgment as to t
"vehement opposition not only from Whigs and non-Episcop
lians, who, from political and ecclesiastical reasons, dreaded t
change, but from the entire body of the Church outside of t
few parishes represented by the petitioners."

And now for the share Mr. Seabury had in this controver
We have already alluded to the strange readiness shown by t
Editor of a paper, professing itself the *Episcopal* Recorder,
accept the testimony of anonymous assailants of the Church a
its Clergy in preference to the testimony of our own Ministe
when freely given over their own names. What shall we s
then, when we find on examining the original records of t
Convention, that the assertion made by "Q" and revived by t
Episcopal Recorder,—simply, we can but think, because aim
at one the *Recorder* delights to dishonor,—that, "what I
Seabury and his associates desired, was *not* a primitive Bis
op, but one invested with territorial power and wealth; a
declaring that their petitions contained injurious reflectio
on other denominations," is completely disproved;—that t
Convention commits itself, both in its private discussions a
public statements, to the plan of a "Primitive Bishop," and
other, and that so far as "injurious reflections on other deno
inations" are concerned, the Preamble to the record we publi
from the Minute Book in Mr. Seabury's hand writing, is a fi
sample of the allusions to "other denominations;" and th
these words, and all we have ever seen, emanating from t
source,—and our researches with reference to this matter
neither limited nor without access to all the documents necessa
to obtain a full knowledge of what was desired or what was
complished in the affair,—are eminently dignified, courteous a
fair, presenting the most marked contrast to the dreary pa
of records, attacks, remonstrances, petitions, instructions, &
it has been our task to examine as coming from the ot
side. With regard to Mr. Seabury's Letter, it is unjust to t
writer to suppress, as the *Recorder* does, its opening senten
explanatory of its appearance and *apropos* to the matter

hand. We give it in full below, and leave our readers to judge whether, under the circumstances it details, an emphatic branding of the falsehood of the American Whig was not called for, and whether, under the provocation, the language of Seabury was at all too strong. We only regret that others cannot, for themselves, as we have done, find still stronger cause for Seabury's plain, unvarnished denunciation of what is now confessed by both sides to have been groundless assertion and misrepresentation, only designed to affect personal and political ends, in a patient examination of the language and temper of this "American Whig," thus called from a dishonored grave by the Editor of an *Episcopal Recorder* to bear testimony against the first American Bishop.

But it would ill accord with our taste, and certainly prove irrelevant to our purpose, to cull, from the ill-tempered Articles of this acrimonious controversy, the epithets "hurled" from side to side in a dispute which was throughout political as well as ecclesiastical. It is enough to say, from personal and impartial examination, that while neither side is rightly free from the charge of great asperity, there is no language too low, no denunciation too strong, no misrepresentations too base, no accusations too shameless, to be freely branded by the Presbyterian partizans of the Livingston clique, against the Church, its members, its ministers and its ministrations. But we have simply to do with the *two* Letters of Seabury, occupying less than eleven pages out of more than eight hundred, and the only replies he made to long continued abuse and malevolent insinuation. The first is as follows:

From Mr. Gaine's Gazette, Monday, March 28, [1768.]

An Advertisement to the Public.

WHEREAS an anonymous Writer, who stiles himself *The American Whig*, in his last Monday's Publication, viz. No. II., hath accused "a certain Convention of the Episcopal Clergy here," of having transmitted "seven petitions, to "some of the most respectable personages in England, earnestly soliciting Bishops "for America; representing the deplorable condition of an *unmitred Church*, &c.—and "not sparing very injurious reflections upon the other denominations, as *seditious* "*incendiaries, and disaffected to King and Government*:" I beg leave to observe, that I have acted as *Secretary* to the Convention, from its first formation, and have particularly attended to, and carefully read, every petition that they have transmitted to England, "soliciting Bishops for America," and I do affirm, that the Convention

have never made any "injurious reflections upon the other Denominations," by presenting them either "as seditious incendiaries," or as "disaffected to the K and Government." I do moreover affirm and declare, that this assertion of the *A erican Whig*, is absolutely, utterly and entirely false and groundless. And I her call upon him in this open manner, both as a member of, and as Secretary to the C vention, publickly to produce the authorities upon which he has asserted so infamo falsehood. In this case the most positive proof is insisted on, nor will the respects Public be put off with a poor, simple, "We are told," which is nothing to the purp

Should any person think that I do not treat this writer with proper respect, him turn to the last paragraph of the *American Whig*, No. I, where Dr. Chan and the Convention, (Gentlemen at least as respectable as himself) are accused the grossest falsehood and deceit, in pretending to ask for a Bishop only upon plan proposed in the *Appeal*, while it is "not a primitive Bishop they want:" I &c. Such a piece of effrontery and malice, I think, deserves, and would just worse treatment than a regard to my own character would suffer me to give him

March, 23, 1768. S. SEABURY

In reading this communication, with the full knowledge the statements, so prejudicial to the Church and so injurious their reflections upon the character of pious and learned Clerg men of our own Communion, we fail to see in it the "key not to any thing but a very natural indignation called forth by t unscrupulous attack of the Presbyterians. As such, we lea it to the judgment of our readers.

A single word is due to the point attempted to be made the *Recorder* with regard to the failure of Seabury, "certain very unfortunately for his own reputation," to produce the doc ments referred to. We append from the "Minute Book" the New York Convention, the following rule of that boc adopted prior to the breaking out of this controversy, and co sequently not occasioned by it, but which was in force wh this impudent demand was made.

A Rule of the Convention. ☞ On a Motion made, it was agreed unanimously, That no Copy any Minute or Minutes of the Convention, be given to any Per except to a Member, without a particular Order of the Convention." *pp.* 29, *MS. Minutes.*

Originally adopted to prevent the public appearance of su records of their proceedings as had reference to inefficient immoral Clergymen, of whose irregularities they had, by directi of the Venerable Society, received the oversight, this "rule Convention" would effectually preclude any other denial of t assertions of "Q" in the "American Whig" than that whi

Seabury made. We cannot understand on what principle the Editor of the *Recorder* regards it deficient. We call upon him the rather, if he would still espouse the cause of an anonymous scribbler against a responsible and respectable man, to produce from the petitions themselves, or from the further lucubrations of "Q," or any, or all, of the writers of the "Whig," any *extract* supporting "Q's" statements. Surely the "*onus probandi*" did not rest on Seabury, and does not now rest on the defenders of Seabury, but on the other side. And premising that we are ready and willing to enter into this matter further if the *Recorder* wishes, we pass to the second division of the *Recorder's* defence of its first statement,—"Crimination and Recrimination."

In this discussion, we are told that Seabury "appears a chief hero," and that "throughout its progress it exhibits Dr. Seabury and his friends as maintaining principles in hostility not only to a free government, but to a pure and Protestant Church." Turning to the Controversy itself, not merely to that portion of it, by no means all, contained in the Whig, but to the whole discussion as contained in the original newspapers of the day, we are at once surprised, after this effort on the part of the *Recorder* to fasten the "chief" or at least a "chief hero's" part on Seabury, to discover but two Letters out of several hundred, as emanating from his pen. We shall be still more surprised, if we have been wont to suppose the *Recorder* sufficient authority for simple facts, to find that these Letters, so far as Seabury is concerned, do *not* display *him*, at least, "as maintaining principles in hostility, not only to a free government, but to a pure and Protestant Church," since, with reference to the first assertion, they have nothing at all to do with politics; and in the second place, they avow no other principles than those of the Church of England, which, we trust, the Recorder will allow to have been sufficiently "pure and Protestant" as it was then "identified" "with the House of Hanover." We give both of these Letters in full, so that our readers may judge for themselves of the correctness of our assertion; and we only ask their patient reading, for the vindication of Seabury's temper, character and principles with regard to this and other equally baseless charges made by the *Recorder*.

We might perhaps be justified in discussing the ingenuousne of the *Recorder* in this palpable attempt to shift upon Seabu the weight of responsibility of the interminable replies to tl attacks of the American Whig ; but, simply asserting that is impossible to fasten upon Seabury the authorship of even o of these communications other than those appearing over h own name, and which we print for general examination, pass to the matter of the "temper of the discussion" and "I Seabury's" "own bearing." For the "temper of the discussion as a whole, we very heartily endorse the remarks of Dr. Haw in his Article on the "Episcopate before the Revolution," repu lished in the first volume of the Historical Collections of o Church. In passing, we may state, that so little identified w Seabury with the discussion, that the writer of this elabora *resumé* of the whole controversy does not allude to him at a save when mentioning in a foot-note that he, with others, w present at the Meeting of the Clergy requesting Dr. Chandl to undertake the defence of the efforts made by them for secu ing an Episcopate. This surely does not look as though M Seabury was a "chief hero" in the discussion.

But, with reference to "his own bearing" we are told th we find him in "a letter dated December, 9, 1798," [176 "hurling at his antagonist the terms 'malevolent,' 'false,'" & &c., and after the elaborate summing up of these epithets, tl writer in the Recorder inquires, "are we to wonder that his a tagonist should, after that period, decline entering 'into a form altercation with a man of his ungovernable passion and illiber language ?'" Let us investigate the facts of the case. In tl course of this controversy, the *American Whig*, attributing "Mr. S-b-r-y" an anonymous Article that had appeared in tl Gazette devoted to the interests of the Church party, asserte that it had an "original letter" from a "member of the Soc ety for Propagating the Gospel," then in Boston, denying a disproving a statement that Article contained. Acting on tl supposition, a groundless one, as it afterward appeared,—th Seabury was the author of the Article referred to,—the writ proceeded to berate Seabury in what he very correctly styl "the most injurious and scurrilous Manner." This Letter, se

from Boston to New York by no other person than Charles Chauncey, D. D., of Boston, the celebrated antagonist of the Church, and printed by his direction under a flourish of trumpets that the original could be examined at the printer's shop, was signed "B. W.," the initials of Gov. Benning Wentworth, of Portsmouth, the only American Member of the S. P. G., whose name answered to the initials appended to the Letter. This fact, and the knowledge all men had that Gov. Wentworth was a strong Episcopalian, gave to this Letter great importance, and naturally called for Seabury's notice. The more so, when Mr. Parker, the printer of the paper, in whose hands the pretended "original letter" was deposited, asserted to Seabury himself and to others, that Gov. Wentworth was its author. A note addressed to the Governor produced from *him* the information that the Letter "was a villainous piece of forgery!" Further investigation followed, and at length it appeared *that Dr. Chauncey himself had signed these initials to the document.* This the Dr. acknowledged afterwards, endeavoring to shuffle over the matter as if these initials were affixed, without a knowledge that they belonged to the Governor of the Province of New Hampshire. In the mean time, when all New York was ablaze at the loud assertions of the Presbyterians, that the Governor *was* the author of this strange attack on Seabury and the Church, Seabury appeared in print with his long and able defence. That the epithets culled from various portions of this communication, without a single exception we believe, are contained in its pages, we do not pretend to deny. That they were "hurled at his antagonist" unnecessarily, or without sufficient provocation, we do deny. A great public wrong had been attempted. A personal and unprovoked injury had been inflicted. It was right and proper to brand the "falsehood" as a "fraud" and a "forgery." It was such. As such, it could only have come from "a heart inflamed by malice" and "a deceitful hand." There was no other means left open for Seabury's vindication. Through the columns of the press the attack had been made. In no other way could the defence reach those who had listened to the groundless charges it was intended to deny. And it was the strength of the *facts* that led his antagonist in the

"Whig" to decline "any further altercation." The fact that the "Whig" in its collected form goes but a few pages further, though the controversy raged for months afterward, shows how damaging Seabury's indignant reply was found. Dr. Chauncey himself did not think it unnecessary to endeavor to exculpate himself. And when Seabury's triumphant rejoinder to that defence, forced him to silence, we have found in this long interval no further attempt to cast odium on Seabury, at least not until the *Episcopal Recorder* entered the lists to wage an unequal contest against him, with the bruised and battered weapons thrown down as useless by the Presbyterians, whose cause the *Recorder* so gladly espouses and essays to defend.

We ask then the perusal of this long Letter which we give in full. We only wish to remark, in dismissing this charge of the Recorder, that we cannot repress our indignant denial of the assertion that Seabury applied, as a personal epithet, the phrase "Aged Horse" as the Recorder distinctly states that he did. As will be seen on examination, in quoting a line from Horace as applicable to the matter in hand, he adds the rendering given by the standard English translator of the poet, for the benefit of such readers as knew no Latin. This surely does not justify the *Recorder* in quoting the phrase, as it does, as illustrative of Seabury's "coarseness." And the fact that it is thus quoted without right or reason, goes far to sustain the charge of manifest unfairness in the *Recorder* itself.

A Whip FOR THE American Whig.

By TIMOTHY TICKLE, ESQR. [No. XXXVII.]

TO TIMOTHY TICKLE, ESQR.

SIR,

As you have frequently gratified occasional Correspondents, by publishing their Productions in your Paper, I hope you will favour me so far, as to give a Place therein, to the following Animadversions upon a Letter signed B. W., which appeared in the New-York Gazette, or Weekly Post-Boy, *of the 29th of August last, printed by* James Parker, *Esq.; . . . and indeed, I have some Right to be indulged in this Request, as the* unmanly *Attack that was made upon me in that Letter, was occasioned by a Paper published in your* Whip, *of July the 4th. Your Compliance will oblige your very humble Servant.*

West-Chester, Dec. 9, 1768. S. SEABURY.

AS it is now more than probable that the Public has by this Time forgot a Letter signed B. W., which was published by JAMES PARKER, Esq.; Comptroller of the Post-Office, in New-York, Land-Waiter in the Custom-House, and Printer of the New-York-Gazette, or the Weekly Post-Boy, in his News-Paper of the 29th of August last, in which I am treated in the most *injurious* and *scurrilous* Manner; I shall give the Reader an Opportunity of re-examining the whole Letter as it stood in Mr. *Parker's* Paper: That no Imputation may lie against me, of misquoting or misrepresenting it.

Mr. Parker introduced the Letter with the following Preamble, viz.:

'*The Printer thought proper to inform the public, that he received the following letter from a gentleman of figure in* Boston, *who has, several years past, been a member of the Society for Propagating the Gospel in Foreign Parts; and, lest any person should doubt the genuineness of this letter, the Printer hereby gives notice, That the original is now in his hands, and ready to be shown to any person, who is desirous of satisfaction on this head.*

Boston, August 5, 1768.

To Mr. James Parker, *Printer of the* American Whig:

I *OBSERVE that Mr. S-b-r-y, as I suppose, in his paper, printed in the New-York Gazette of July* 4, *very decently for a clergyman, gives Dr. Chauncey the lie, for asserting, as he says, that "all candidates for holy orders, in the Church of England, "have the expences of their home voyage paid by the society, etc." It would not have been impertinent if this declaimer against falsehood, had mentioned some passage in the Doctor's answer, referring to the page, whereon he affirms this for fact. . . . Till he is pleased to do this, I shall take the liberty to think that the Dr. has affirmed no such thing. He has indeed affirmed, "that the society has publickly given an invitation to "all the Colony-students, who desire Episcopal ordination, to come to England, assur-"ing them that their expences in going to, and returning from thence, shall be defrayed "by the Society;" and he has faithfully referred his readers to the very abstract and page, in which this invitation and promise are contained. Upon which, I might ask this stickler for impartiality in writing, whether it was fair dealing to keep so important a fact entirely out of sight? Let him, if he can, assign some better reason for his passing it over in silence, than his not knowing what to do with it. He probably knows, if he does not, I now tell him, till he is able to prove, that the Society never published the above cited invitation and promise, or that they have since published their revokation of them, the world will judge, and are authorized to judge, that they are bound in strict justice to defray the expence any young students, who go to England for Episcopal ordination, are put to on this account, unless it is paid in some other way. This is all the Dr. wanted, or had in view, in order to a full proof of the point in debate, namely, that the want of a Bishop in America was no great hardship to candidates, on account of the expence that would arise from their crossing the Atlantic. This might be galling to our correspondent with 'Esq. Tickle, and the true reason, at bottom, of his rude and injurious reflections on the Dr.*

I am not ignorant, that the Society, for some time, have not defrayed the expence of voyages to England for holy orders. And why? because there was no need of it; as this expence has been paid, not by the candidates themselves, but by the communities who expect the benefit of their labours, or by private donations from other persons here, who wish the growth of the Church, or by the joint contributions of both. Very few, if any, candidates, I have reason to know, have, for many years, gone from this part of

the country for ordination, but the expence of their voyages have been provided for in one or other of those ways. I have myself been frequently called upon for help in such cases, and have always been free to afford it. And as the expence of candidates has been borne by others, and in order to lessen the disbursements of the Society, which would otherwise have been claimable, and must in honour and conscience have been paid by them, the Doctor's argument remains strong, and cannot be invalidated.

I shall not think it improper to let this overzealous writer know, that I am not only a son of the Church of England, a real hearty friend to its growth and prosperity, but one who has the honour of being a member of the incorporated Society for the propagation of the Gospel in foreign parts. I am also a friend to decency, good manners, and a becoming treatment, especially, of respectable characters; and what is more, I am a friend to truth and honest impartiality; and, as I am fully convinced, that the representations the Society have had from this side the water are, in many instances, not only unfair, but notoriously false, I am obliged to say, what I really think, that the greatest occasion we, at present, have for a Bishop in America, is to correct and keep in order such troublesome persons as this associate with The American Whig Whipper appears to be, who, with some others of the like malevolent spirit, have impertinently disturbed the quiet of this country for sometime past. *B. W.*

I was so little conscious of deserving the *malevolent* Strictures, and *false* Insinuations contained in this Letter, that had there been another Clergyman in this, or either of the neighbouring Colonies, whose Name thus *gutted*, would have answered to S-b-r-y in this Letter, I should have had no Suspicion that it was intended for me. But as I found myself so particularly pointed out, I took the first Opportunity of calling on Mr. Parker, to see the *original* Letter. Mr. Parker shewed me a written Paper, signed *only* B. W., and dated at Boston. I immediately took Notice that the Direction at the Head of this written Paper, "To Mr. James Parker, &c.," and I think the Date at Boston, were in a different Hand and Ink, from the other Writing. Upon my Expressing my Surprise, that he should produce this Paper signed only B. W., as an *original* Letter "from a Gentleman of Figure in Boston," . . . and demanding of him who the Author was, . . . Mr. Parker, after some *Shufling* and *Hesitation*, named BENNING WENTWORTH, Esq., late Governor of the Province of New-Hampshire, as the Author; and affirmed that the written Paper he then shewed me, was his Hand-Writing. Being asked by me whether he (Parker) had received the written Paper, signed B. W., from the late Governor Wentworth; . . . he replied, that *he himself* did not receive it; but that it was sent by Dr. *Chauncey*, of Boston, to some Gentlemen of this City, to be published in his Paper; and that if I *denied* or *doubted* its being the Hand-Writing of the late Governor Wentworth, he was ready to prove it. . . . Comparing in my own Mind Mr. Parker's Answers, and the Circumstance that the Direction at the Top of the written Paper, was in a different Hand and Ink, from the other Writing, I could not help suspecting that there was some *Fraud* or *Forgery* in the Case: And finding from Mr. Parker's frequent *Shiftings* and *Shuflings*, that he was not a proper Person to be conversed with alone on such an Occasion; . . . after telling him that he had in no wise complied with his own Preamble to the Letter he had printed, . . . that I doubted its being the late Governor Wentworth's, and that he should be applied to about it, I left him.

As Mr. Parker had told other Persons that the Letter, signed B. W., was written

by the late Governor Wentworth, a Gentleman of Character in this City had, before I came to Town, written to a Friend of his at Portsmouth concerning the Affair; his Friend's Answer inclosed the following Letter from the late Governor Wentworth to him, viz.:

Portsmouth, Sept. 18, 1768.

"IN the short Time I have had to consider of the Letter signed B. W., which Mr. ——— advises one Parker had printed in his Paper of 29th August "past, I can only at present assert, That the Contents, and *Every Clause* therein "contained, is a villainous Piece of Forgery: And if any Measures can be taken to "obtain the original Letter, the Villains may be discovered: And if *that* cannot be "effected, and a legal Prosecution of *Parker* will answer, or be serviceable, I will "be at the Expence.

I am, sir, your most humble Servant,

B. WENTWORTH."

After I had seen this Letter from Mr. Wentworth, I again called on Mr. Parker, in Company with a Gentleman of undoubted Credit, in order to obtain a second Sight of the Paper in his Possession, that I might compare the Writing, with the Letter from Mr. Wentworth. Mr. Parker complained that I had not, when I was last at his House, treated him like a Gentleman; and then he rummaged over a Box of Papers, and said he could not find it; but he repeatedly declared that the Letter signed B. W., and published in his News-Paper, was written by Benning Wentworth, Esq.; and transmitted to New-York by Dr. Chauncey, of Boston, with a Direction to have it printed in his Paper. Upon my desiring him to produce his Proofs, which, in a former Conversation, he had said he could give, that the Letter published by him was written by Mr. Wentworth, he replied, . . . that he was obliged immediately to attend a Corpse into the Country, and therefore had not Time, but that if I doubted the Authenticity of the said Letter, if I would go to Mr. Thomas Smith, Attorney at Law, he had such Proofs in his Hands as would effectually convince me; for that Mr. Smith had received it from Dr. Chauncey, whom he supposed I would esteem a Man of Veracity.

From Mr. Parker, I went in Company with the same Gentleman who was with me at Mr. Parker's, to Mr. Thomas Smith. Upon mentioning my Business, and telling him that Mr. Parker had declared that Mr. Wentworth was the Author of the Letter signed B. W., and that it was Mr. Wentworth's Hand-Writing; and that Mr. Parker had said that he received the Letter from him, and had referred me to him for the Proofs that the Letter was Mr. Wentworth's; . . . he replied, that he had indeed given the said Letter to Mr. Parker to be printed, that he received it from Mr. Rogers, who received it inclosed in a Letter from Dr. *Chauncey*, who received it from *the Gentleman himself* in Boston; . . . that it was not Mr. Wentworth's own Hand-Writing, for that Mr. Wentworth was an old Man, and could not write; but that it was written by his Order, and that he signed B. W. to it, and gave it to Dr. Chauncey, who inclosed it to Mr. Rogers, who delivered it to him, (Thomas Smith,) who put it into the Hands of James Parker, Esq.; who printed it in his Paper. I observed upon this, that Mr. Wentworth did not live in Boston. To which Mr. Smith replied, that he was in Boston at that Time, and that if it would be any Satisfaction to me, if I would wait till the following Week, an Affidavit

would arrive from Boston, to prove that *the Gentleman* was the Author of the sa Letter.

As I observed that Mr. Smith cautiously avoided mentioning Mr. Wentworth Name, but always expressed himself by the Term . . . *the Gentleman*, I suspect that all was not fair. I therefore pressed him more closely, and then he said, that o Reason why he thought the Letter to be written by Mr. Wentworth, was, that W. were the initial Letters of no other Name on the Society's List of Members, b of Mr. Wentworth's only. . . . As I went out of Mr. Smith's Office, I told him th I had such Proofs in my Pocket, that Mr. Wentworth was not the Author, as wou surprize him and all concerned. After we came into the Street, I insisted, that Mr. Smith had been so very officious, as to go between Mr. Rogers, and Mr. Par er, in the Affair of printing the Letter signed B. W., in which I thought myse very cruelly and unjustly treated, he ought in Justice to procure me a Sight of D Chauncey's Letter to Mr. Rogers. Mr. Smith replied, that I might take what Ste I pleased; that he would give himself no Trouble about it, unless he chanced see Mr. Rogers; and that he never had told Mr. Parker, or any other Person, th the Letter signed B. W. was written by Mr. Wentworth.

I forgot to mention, that in my Conversation with Mr. Parker, when I told hi that he had not complied with his Promise in the Introduction which he had prin ed to the Letter signed B. W., he answered, That he did not write that Introdu tion; that he objected to its being printed, and that therefore he did not think hir self obliged by it, . . . or Words to that Purpose.

From Mr. Smith's, I immediately went to Mr. Rogers' House, but he was fro Home, on a Journey into New-Jersey, tho' expected to return that Night, or in th Morning. I called again, two or three Times the next Day, but he had not retur ed. The next Week I set out on a Journey to Philadelphia, and when I returne Mr. Rogers was gone into New England, so that I had no Opportunity of seeir him till some Time in November. Upon my mentioning my Business to him, h behaved with great Openness and Candour; readily gave me a Sight of Dr. Chau cey's Letter to him. He without Hesitation also declared that he did not know, ar never had heard who wrote the Letter signed B. W. That when he was lately Boston, Dr. Chauncey mentioned the Matter, but did not choose to make know the Author's Name.

In Dr. Chauncey's Letter to Mr. Rogers, according to the best of my Recollectio (for Mr. Rogers did not think himself at Liberty to permit any Extracts to be take from it,) he says, That the Letter, signed B. W., was written by an Inhabitant the Town of Boston; an Episcopalian by Principle and Education, and for sever Years past a Member of the Society for the Propagation of the Gospel; . . . th it was written voluntarily, and unsolicited by him, and put into his Hands for hi to make what use he pleased of it; . . . that the Author wrote it with a View Exculpating him (Chauncey) from an Accusation of Falsehood, in a Paper publishe in Mr. Gaine's Gazette, and Weekly Mercury, July the 4th.

[*The Remainder, containing Reflections on the Letter signed B. W., in our next.*]

A Continuation of Mr. SEABURY's *Letter, begun in our last.*

HAVING thus given a just and faithful historical Account of this Affair, shall now make some Reflections upon the Letter itself. And

1st, I shall take Notice of the Spirit and Temper with which it is written. It appears, both from the Letter itself, and from Dr. *Chauncey's* Letter to Mr. *Rogers*, that the Design of the Letter-Writer was to vindicate him (Dr. *Chauncey*) from an Accusation of Falsehood; . . . But with what Spirit has the Author done this, or more properly attempted it? . . . With the most *malevolent Party Rage*, and with such *Rancour* and *Ill-Nature*, as none but a Heart inflamed by Malice could dictate. The whole Letter shows this to have been the Temper and State of Mind in which it was written, and no Censure passed upon it can possibly expose it. Instead of vindicating Dr. *Chauncey*, he rails at Mr. *S-b-r-y;* accuses him of "giving Dr. "*Chauncey* the Lie," . . . of making "rude and injurious Reflections on the Dr.," . . . of being a "troublesome Person," . . . of a "malevolent Spirit," . . . of having "impertinently disturbed the Quiet of this *country* for some Time past," and strange to tell! of being a "Declaimer against Falsehood," and a "Stickler for Im-"partiality in writing." . . . If, by this *Country*, the Letter-Writer means *Boston*, and the Territory thereunto belonging, I seriously declare, That I have been so far from "disturbing the Quiet of *that* Country," that I never was in it; that I have no Agents in it; that I do not recollect ever to have wrote a single Letter to any Person in it: . . . In short, I have, and desire to have, nothing to do with it.

If by *this Country*, the Letter-Writer means the *American Colonies* in general; . . . I do not remember that I have done any Thing by which the *Quiet* of any one Person could have been disturbed, except that I once called the *American Whig* to an Account, for his *Effrontery* in saying, that *Dr.* Chandler *and the Convention do not desire such a Bishop as is mentioned in the Appeal:* And if the *American Whig* will allow me a very small Share of that Vanity with which he himself is so replete, I can confidently affirm, that in the Affair *litigated* between us at that Time, I "laid "him fairly on his Back without knowing my Antagonist;" . . whether he hath since gotten upon his Legs, or whether, *ad huc procumbit Humi Bos*, is a Matter of more Consequence to him than to me.

2dly. The Letter signed B. W., as far as it relates to me, is *utterly, absolutely and entirely false and groundless.* And tho' this Writer is so very angry with Mr. *S-b-r-y*, for giving, as he says, "Dr. *Chauncey* the Lie," yet he himself has written without any Regard to Truth. I speak only of what relates to myself in B. W.'s Letter, . . . a lying Heart hath directed a deceitful Hand. . . . I positively declare, that I was so far from being the Author of the Paper to which he refers, that I never saw it, heard it, thought of it, or dreamed of it, 'til it made its public Appearance in Mr. Gaine's Paper of *July* the 4th. . . . . Who B. W. is, I know not, and to speak the Truth, care not. But B. W. says he is "a Son of the Church of *England*," . . . "a real Friend to its Growth and Prosperity," . . . "a Member of the Society for "the Propagation of the Gospel in Foreign Parts," . . . . a Friend to Decency, good "Manners, and a becoming Treatment, especially, of respectable Characters," . . . "and what is more, . . . a Friend to Truth and honest Impartiality." . . . If Mr. B. W. is endowed with all these good Qualifications, it is very strange that not one of them should shew itself in the Letter now under my Consideration. . . . *Is he a Son of the Church of England?* Let him remember that the Church teaches and requires him *to keep his Tongue from Evil Speaking, Lying, and Slandering.* Is he "a Friend to the Growth and Prosperity of the Church?" . . Why then does he take Part with its avowed Enemy? Why does he represent those who contend only for its *real* and *just* rights and Privileges, as troublesome Persons, of a

malevolent Spirit, who have impertinently disturbed the Quiet of their Country for some time past? Is he "a Member of the Society for the Propagation of the Gospel?" That venerable body have ever cherished, countenanced, and protected those Missionaries that did their Duty; they never abused, slander'd, or villified them, in anonymous Letters and scurrilous Papers. . . . Is he "a Friend to De-"cency and good Manners, and a becoming Treatment, especially of respectable "Characters?" Why then has he treated me with so much Indecency and Ill-Manners? If a steady and sincere Desire and Endeavour to do my Duty in that honourable State of Life to which it hath pleased GOD to call me, will entitle me to any Respect, I may, without Vanity affirm, that my Character is respectable enough to have entitled me to a more *becoming Treatment*. . . . Is he "a Friend "to Truth and honest Impartiality?" How could such a Person write such a Letter! . . . A Letter from which, if you take all that is *false* and *partial*, you will leave a mere *Chart Blanch*.

Mr. B. W. says I "gave Dr. *Chauncey* the Lie." It is a Form of Speech in which I do not allow myself to my menial Servants: And with Regard to any Thing Dr. *Chauncey* hath said in his Answer to Dr. *Chandler's* Appeal, I am so far from giving him the *Lie*, that I deliberately declare I never read more than a Dozen Pages in it, and never intend to read a Dozen more. . . . When an Author can calmly and seriously set himself to establish such *wild* Positions as that *the Church of* England *does not teach the Divine Right of Episcopacy, and that her Reformers did not believe it*, I can spend my Time much more profitably than in giving him the Reading. Perhaps it may be alledged in Excuse for the Dr. that he wrote his Pamphlet in less than *two Months;* that he is an *old* Man, and therefore it must be expected he will be *tedious* and *positive:* Tediousness and Positiveness being often the Foibles of old Age. This I confess would be a good Excuse for not writing at all; and it is much to be *lamented*, that the Dr. does not avail himself of it, and of the Poet's Advice,

> Solve senescentem maturè sanus Equum, ne
> *Peccet ad Extremum ridendus, & Ilia ducat.* HOR.
>
> Loose from the rapid Car your aged Horse,
> Lest in the Race derided, left behind,
> He drag his aged Limbs and burst his Wind.
>
> FRANCIS.

That the Dr. is in some Danger of meeting with this Accident, every one must be sensible, who considers with what *Rapidity* he answered Dr. *Chandler*, if any Credit is due to the *American Whig*. And now behold he hath advertised a Volume of *Thirty Sheets at least*, in which the *Fathers* of the *Church* are, many Centuries after their *Martyrdom*, again to be put to the *Rack*, and *tortured* into Confessions. If however the Dr. should escape this Fate, the following Line of another Poet, will be very applicable to so voluminous a Writer. . . . *See who ne'er was no will be half-read.* . . . This, as I put no Motto to this Paper, may serve instead of one to those who are fond of Mottos; and I hope it will not be thought the worse for being introduced in the Body of my Performance.

3dly. I shall take notice of the *villainous* Baseness of this Writer, in putting B. W. at the End of his Letter. Possibly he thought he had a Right to press any two Letters in the Alphabet into his Service. But certainly it is a most extraordinary

Piece of Conduct, first to declare himself a Member of the Society, and then to affix the initial Letters of another Member's Name to his scandalous Production: Especially when it is considered that B. W. are the initial Letters of no other Name on the Secretary's List of Members, but only of Benning Wentworth, Esq.; and that this B. W.'s Letter, tho' now it has all the Appearance of a *base-born* Child, brought forth in Secrecy, was ushered into the World, by *James Parker*, Esq.; who acted the Part of Man-Midwife at its Birth, as the *legitimate* Offspring of a *reputable* Parent, who was ready to *own*, *support*, and *defend* it. Whether the Writer intended by this artful Conduct, to lead People into a Belief that the Letter was really written by a Gentleman of so established a Reputation as Mr. Wentworth is, in order to give a greater Weight to his Assertions; or whether it was with a Design to terrify Mr. *S--b--r--y* from replying to his infamous Performance, it is not easy to determine: Possibly both these Motives may have concurred, to induce him to proceed in this dastardly, fraudulent Manner. The first of these Intentions was fully answered in *this* Place, by the signing B. W. to the Letter, and by *Mr. Parker's positive Assertion, That Mr. Wentworth was the Author of it.* That the other Design did not succeed, the Author is, by this Time, I believe, pretty well convinced.

The Author has declared himself a Member of the Society for the Propagation of the Gospel; and Dr. *Chauncey* says (if I remember right,) in his Letter to Mr. Rogers, "that he is an Inhabitant of the Town of *Boston*." I have carefully examined the List of the Society's Members for the Year 1767. I can find only four Members who reside in *Boston*, viz., His Excellency Francis Bernard, James Apthorp, Hugh Hall, and John Temple, Esqrs. To all these Gentlemen I am personally unknown. I am utterly at a Loss to conceive, that I have ever given any Occasion to them to treat me in so injurious and cruel a Manner, as I find myself treated in that Letter. I can not therefore suppose, that any one of these Gentlemen was the Author of it. It remains then with Dr. *Chauncey* to produce his Author, or to take the Letter, with all its *Fraud*, *Forgery*, *Villainy*, *Scandal*, *Falsehood*, and *Baseness*, upon himself.

To you therefore, most venerable Doctor, I now beg Leave to address myself. Possibly you may think I treat you with too great Freedom; that your Age, Station, and Character should exempt you from it. Age is not an Excuse for such base Conduct as you have been guilty of, and therefore it ought not to screen you from the Consequences of it. My Station and Character (save the Article of Learning) are equal to yours; and if you think that some Regard is due to the Station and Character, you ought to have considered, before your illiberal Attack upon me. . . . You have been at the Pains of sending an anonymous Letter 250 Miles, directing it to be printed in a *public News-Paper*, that it might circulate far and wide, in order to wound the Character of a Man, utterly unknown to you, who never did, nor intended to do, you any injury; . . and who was even innocent of the heinous Crime of having *contradicted* you. When you coolly and calmly consider this Part of your Conduct, I cannot but hope you will feel *some* little Compunction of Heart; some, if they be *slight*, Rebukes of Conscience; *some* Tendency, at least, towards a Blush. What Reparation you will think proper to make me, I know not; but that some Reparation *ought* to be made, you must be sensible. The Bread of myself and Family; nay more, my Usefulness as a Minister of CHRIST, depend upon *that* Character, which you have cruelly sported with, and most unjustly endeavored to

deprive me of. . . . These Things, Sir, I say, not for my own Sake, but for yours; to make you sensible of the Iniquity of your Conduct; and to bring you, if possible, to Repentance and Amendment. For my own Part, tho' it would but ill become me to boast, yet I trust, that within the narrow Circle of my Acquaintance, my reputation is too well established to be shaken by such Attempts. If therefore you choose to persist in the Way of Defamation, and had rather endeavour to vindicate what you have done, than like an honest Man, and a good Christian, to repent and retract it, you have my free Consent to act as is most natural and agreeable to your Inclinations.—From the New York Gazette and the Weekly Mercury, for Monday, Dec. 19, 1768, [No. 894,] and Monday, Dec. 26, 1768, [No. 895.]

We now leave this Letter to the consideration of our readers. As an illustration of the utter unscrupulousness with which the enemies of the Church strove to carry their point in a matter of such magnitude, the record is astounding.

Passing from this division of our reply, we would sum up the controversy which, according to the *Recorder's* unwarrantable assertion, displayed the "dangerous tenets" as well as the "violence" of Seabury, in the words of no less than the venerable Bishop White. The italics are our own.

"What a wonderful change has the author lived to witness, in reference to American Episcopacy! He remembers the ante-Revolutionary times, when the presses profusely emitted pamphlets and newspaper disquisitions on the question, whether an American bishop were to be endured; and when threats were thrown out, of throwing such a person, if sent among us, into the river; *although his agency was advocated for the sole purpose of a communion submitting itself to his spiritual jurisdiction.*"*

"It is true," the Bishop proceeds, "that the subject was entangled with the *affirmed* danger of subserviency to the designs of the government of the Mother country, in her hostility to the rights of her colonies." But he adds his own conviction, that these "pretensions of the anti-Episcopalian opposition to the measure," were but "specious," and that it was a real "hardship" from which those who sought the Episcopate were striving to be relieved. This brings us to the heading, "Bishops to be Disloyal and Venal."

We must bear in mind that all this while William White was a student of theology in Philadelphia, by no means, may we suppose, an uninterested spectator of a contest in which his

* Memoirs, 2d edit., p. 266.

old instructor, Dr. William Smith, bore a prominent part in support of the "few clergymen of the Extreme High-Tory and High-Flying sect," and which engaged the attention and commanded the pens of the ablest men the Church then numbered among her ministry. If then, as the *Recorder* is pleased to assert, without offering the shadow of a proof, the "Address from the Clergy of New York" to the Church in Virginia, contained expressions which must necessarily have "deeply wounded one of Bishop White's patriotism and piety," or if this "Address" sustained, in Bishop White's view, the "*Recorder's* assertion, that "Bishops" were "to be disloyal and venal," and that "the way to keep a minister from serving his country, was to secure for him a stipend from the crown," it is surely strange that the patriotic and pious White did not, somewhere in his voluminous writings, say so, instead of leaving on record, as he has done, his own recollections of this whole controversy, affirming the very points at issue between us and the *Recorder.* But, it may be said, that the objectionable paragraph quoted by the *Recorder* still remains, and must be explained. Yes, and we give it *in full* as it stands in the "Address" referred to, and submit the matter to the reader's judgment, merely remarking that at the time it was written and published, both White and Seabury, and all the inhabitants of the American Colonies, were subjects of the English Government; and that the thought of independence had not entered the mind even of the most foreseeing. We might add, that the very provision that the American Bishops should be supported at home, was no provision of late date engrafted into the plan to lessen the independence of those who should be consecrated to this missionary Episcopate, but an original feature of Bishop Butler's proposing, and designed by him to meet the Dissenters' objection, who had expressed a fear that *they*, or the provincial governments, might be taxed to support Episcopacy.*

"But," says the Address in question, "of all Things that have been objected against the Episcopate under Consideration, nothing is more wild and extravagant than the Assertion, that it will tend to *weaken* the Connection between Great Britain and her Colonies; and there is nothing which the Favorers of the Plan more

* *Vide* Chandler's Life of Johnson, English Edition, pp. 168, 169.

detest and despise, than such an Imputation. By *weakening* this *Connection*, is undoubtedly meant, endangering the Dependence of the Colonies upon the Mother Country, or exciting a Disposition in the Americans to throw it off. Surely the Bishops themselves would not willingly contribute to such an Event! It is absurd to suppose that any Bishops will be appointed from home, but such as are of unquestionable Loyalty to the King and Fidelity to the Government: And it is hoped that the Air of the Colonies is not so infectious, but that the Bishops may freely use it in Respiration, without danger of its corrupting their Loyalty. Yet should all other Securities fail, it will be an effectual Bar against their promoting the Independency of the Colonies, that the Fund from which they are to be supported according to our Plan, is in England, and not in the Colonies. For it is not to be imagined, that they would go to risque a certain Support, in the precarious Project of a Revolution.

"The Appointment of Bishops, therefore, cannot weaken the Connection between Great Britain and her Colonies, but by the natural Effect it would have upon the Americans themselves. The Americans consist of Two large Bodies, the Members of the Church of England, and those that dissent from it, of various Denominations. And it may easily be shewn that, in all Probability, the Appointment of the Bishops requested would have a contrary Effect, both upon Churchmen and Dissenters.

"As to the former, we believe their Loyalty to be firm, and do not suspect that it will fail under any Trial. But if any Thing can impair it, it must be an Opinion of Oppression, or that they are not allowed, under the British Government, the Enjoyment of their just Rights: And notwithstanding all that can be said or done to the contrary, by the before-mentioned *Protesters*,* or their Abettors, a great Majority of the Episcopalians in the Colonies will always reckon the free Exercise of their Religion, IN ALL ITS OFFICES AND ACTS, among their just Rights; and will think that they have Reason to complain, until this be granted them.

"And as to the Dissenters, it is ungenerous to suppose, that an Appointment which is known to have no Design nor Tendency to injure them, would disoblige them; and they know that the Episcopate in Question has no Design nor Tendency to injure them, otherwise than by conferring those Benefits upon others, to which they have an undoubted Right, and of which they themselves have been long in Possession. The Dissenters at present are high in their Professions of Loyalty, and we do not question their Sincerity. But should they hereafter, by any Means become disaffected to the Government; they would more naturally expect to be countenanced by the Members of the Church, if suffering for Want of the full Exercise of their Religion, than if under different Circumstances; and this Expectation would be some Encouragement, and add some Degree of Vigour, to the Measures which, in such a Case, they might think proper to pursue."†

Such is the obnoxious paragraph when seen in its original connection. It presents no "positions," as the *Recorder* asserts, that "the Bishops to be appointed were to be loyalists

* The Rev. Messrs. Henley, Gwatkin, Hewitt and Bland, whose case we have earlier considered.

† Address, pp. 41–43.

hostile to Colonial independence ;" at least in the sense that "Bishops" were "to be disloyal," or that, "in the view of Dr. Seabury and his associates, the way to keep a minister from serving his country, was to secure for him a stipend from the crown." On the other hand, it is a calm and dignified discussion of a question raised by some Episcopalian, who evidently favored the dependence of the Colonies upon the Mother land for every thing, even for ordination, and it takes no little pains to remove such an objection. And it does all this when both Churchmen *and Dissenters* were "high in their Professions of Loyalty," and when the *Recorder* can but confess that loyalty and allegiance were surely due to the powers ordained by GOD. At the same time, this very statement of the case, of which a garbled paragraph is torn from its connection to add to the odium the *Recorder* would cast upon Seabury, contains the whole argument of the Revolution ;—the "Opinion of Oppression," and the disallowance of the Colonies of "the Enjoyment of their just Rights under the British Government." Instead, then, of teaching disloyalty to America even, or of deeply wounding "Bishop White's patriotism and piety," the patriot Bishop could refer to this very "Address," so obnoxious to the *Recorder*, as containing the full justification of his course in after years.

But we have not reached the bottom of this matter. We call upon the *Recorder* to tell us why it so carefully keeps out of sight the real author of this "Address," and seeks so unwarrantably to stigmatize Seabury as principally responsible for it. This "Address," it is generally understood, was the composition of the Rev. Dr. Thos. Bradbury Chandler of Elizabeth-Town, New Jersey. It was adopted by the Convention of the Clergy of New York and New Jersey. By their order there were appended to it the names of the whole Committee who reported it to the Convention. These names appear in the following order, viz. :

The Committee.

1.—"Samuel Auchmuty, D. D.
2.—"Thomas B. Chandler, D. D.
3.—"Myles Cooper, LL. D.
4.—"John Ogilvie, D. D.
5.—"Richard Charlton, M. A.
6.—"Samuel Seabury, M. A.
7.—"Charles Inglis, M. A.
8.—"Abraham Beach, M. A."

Such being the case, we ask, is it a fair statement of the case to represent the "Address" and its "positions," whether good or bad, as the production of "Dr. Seabury and his associates," as the *Recorder* has done, not only once, but twice? Is it ingenuous,—is it just, to keep out of sight the fact that there is no reason to suppose that a single word of the Address was penned by him, and that, of the eight names appended to this document, his name is the last but two? Surely one can but feel that there is special pleading in the *Recorder's* statement in this matter, a special pleading so transparent in its object as to cast discredit upon the whole Article in question.

With the question of "Toryism," or "Loyalty" to the Government of Great Britain, to which he was bound by oaths of Ordination as well as the usual oaths of allegiance, we might in these days, when "loyalty" to Government and an indisposition to enter into revolution or rebellion, have surely no little merit, decline to enter into controversy. We believe, and we are not ashamed to confess our belief, that the "Tories" in the War of the Revolution were conscientious men. We have no sympathy with the efforts made by the *Recorder* to excite prejudice against Seabury alone, or the whole body of "Tories," when regarded simply as such, by bandying forgotten terms of opprobrium and raking afresh the ashes of fires long since burned out. We respect and admire the course of WILLIAM WHITE, then a young Clergyman of Philadelphia, in espousing the popular cause in which his dearest friends and the majority of his fellow-citizens were embarked. We accord to him the praise of acting conscientiously, and of following out the principles of his training and choice. We can see now that he was right, but shall we say that those were not equally conscientious who at personal hazard, through trial and persecution and the loss of all things, stood firm to, we may now call it, a mistaken allegiance, and tried both to fear God and honor the King? It argues certainly a very narrow mind—it is surely far from the impartiality we usually expect in a student of history, to deny that honesty and conscientiousness and firm integrity belong to no one side or party. But we care not to discuss a question like this. We shall content us with an examination of the pe-

culiar offences charged against Seabury. "He hurried," we are told, "to heap the most unclerical and insulting denunciations on the Revolution." In proof of this, it is stated that his name appears *third* on the protest signed at White Plains, declaring the protester's "honest abhorrence of all unlawful Congresses and Committees." This hardly sustains the charge; and even if it did, this step was taken before even the *Recorder* can assert that we had a claim to nationality independent of the Mother country. We confess that when we find in this and similar protests, the names of many of our most honored and most trusted citizens,—men to whom were subsequently entrusted the highest posts of honor and duty in our National and Ecclesiastical councils, when peace was gained and, with it, independence,—that we fail to see that Seabury was so deeply culpable at this early date in expressing in common with many of his parishioners and friends, his and their determination, "at the hazard of our lives and properties, to support the King and Constitution; and that we acknowledge no Representatives but the General Assembly, to whose wisdom and integrity we submit the guardianship of our rights, liberties and privileges."* There is nothing in this "protest," justifying the Recorder in its unmeasured denunciation of Seabury, as hurrying "to heap the most unclerical and insulting denunciations against the Revolution." And the mere fact of his signature appearing on a loyal Address, either before the Declaration of Independence, or even at a *later* date,—as was the case, among others, with that of Benjamin Moore, the successor of the intensely patriotic Provoost in the New York Episcopate,—or the further fact of his "disloyalty" to America, in which offence Edward Bass, afterward Bishop of Massachusetts, and William Smith, D. D., first Bishop-elect of Maryland, were also implicated, is not enough to condemn a man in these days, when our best historical students are almost too anxious to excuse the Loyalists of the Revolution.†

* Bartow's Westchester Church, p. 86.

† It should not be forgotten, that in Eastern Massachusetts, where the most intelligent and influential of the Puritan Ministers of New England resided, a large number of those Ministers, as well as the Clergy of the Church, were loyalists or "tories."

With reference to his arrest, we quote the plain unvarnished *facts* as stated in Bartow's History of the Westchester Church (page, 89,) and made up, as appears from the abundant foo notes, from the *verba ipsissima* of the Journals of the Provincial Congress of New York and the Documentary History o that State.

"This invasion of the territory of New York, and violent removal of its citizens called forth a strong remonstrance from the Provincial Congress to Governor Trum bull, who demanded Mr. Seabury's 'immediate discharge.' The more especially as considering his Ecclesiastic character, which, perhaps, is venerated by many friend of liberty, (Journal of N. Y. Prov. Cong. I. 214, 492.) The severity that has bee used towards him may be subject to misconstructions, prejudicial to the commo cause. Mr. Seabury was accordingly set at liberty, and returned to his parish (Doc. Hist. of N. Y. III, 1062.)

The Editor of the *Recorder* is acquainted with the lega value of words and phrases, and well understands, we may no doubt, the difference between an "arrest," as he styles Seabury' seizure, and what the Provincial Congress, composed of patriots regarded as an "invasion of the territory of New York and vi olent removal of its citizens;" and even we, who are not lega gentlemen, can see the difference between "escaping from thei custody," as the *Recorder* states it, and the "immediate dis charge" secured by the "Friends of Liberty" themselves fo Seabury out of regard to his "Ecclesiastic character" and th "misconstructions, prejudicial to the common cause," "th *severity* used toward him" might excite. As to the touch o pathos contained in the *Recorder's* glowing picture of Seabury' desertion of his parishioners, as though it was voluntary on hi part, and not compelled by actual abuse and imminent peril,—a to statements such as these,—"Perhaps there was scarcely a family among those to whom Dr. Seabury ministered, whos dearest interests were not involved in Colonial success,"—"Hus bands—brothers—sons, were under arms in Washington's com mand,"—"Homes and sustenance would be sacrificed if the in vader triumphed"—etc., we have but to turn from these bar assertions of the *Recorder*, to Seabury's own words, confirmed as they are by historic authorities. "Many families of my par ishioners are now in this town," writes Seabury from New York in March, 1777, "who used to live decently, suffering for

common necessaries. I daily meet them, and it is melancholy to observe the dejection strongly marked on their faces, which seem to implore that assistance which I am unable to give. To pity and pray for them is all I can do."* It were easy to prove that a large majority of Seabury's parishioners were "tories," and consequently, if the *Recorder's* argument proves anything, that Seabury, by its own showing, did what he should in sustaining their cause.†

And how was it when the War was over, and the "loyalist" clergyman who had, as he thought, obeyed the powers ordained of God, till peace freed him from his old allegiance, was now a Bishop of a free and independent State? We find him at once entering heartily into the new political relations with which his lot was now to be cast, and accommodating himself, as did countless others, who had been consistent and conscientious "tories," to an accomplished fact. This, we know, the *Recorder* doubts, and in fact, denies. Our view of the matter is this: that, with the Peace, Seabury ceased to be a "Tory." This view is confirmed by the words of his most intimate friend, the Rev. Jacob Duché, with whom Bishop Seabury staid while in London, and who writes to Dr. White, that "good Bishop Seabury" "goes over" "perfectly disposed to yield Allegiance to ye Civil Powers in your States."‡ In England he considered himself, the same authority informs us, "as a foreign Bishop."‖ Immediately on his return, he became a citizen of Connecticut, and in the first Convocation of his clergy, made the changes requisite for accommodating the English Prayer Book to our present political state,—the only changes that were made;—and then, as the following interesting document, printed from Bishop Seabury's MS. Letter Book proves, lost no time in communicating with the civil authorities of the State, the full assurance of the loyalty of the Church in Connecticut.

"His Excellency Samuel Huntington Esquire, Governor of the State of Connecticut.

Sir. *New London, Oct.* 14, 1786.

The Convocation of the Episcopal Clergy in this State having, in their late Meeting at Derby, directed the inclosed forms of Prayer for the United States of Amer-

* Bartow's Westchester Church, p. 100.

† *Vide*, Hawkins' Missions of the Ch. of Eng. pp. 305, 306.

‡ Re-print of the Old Journals, Hawks' and Perry's ed. p. 639. ‖ Ibid, I., p. 640.

ica in Congress assembled, to be inserted in the Liturgy, and used in the celeb tion of Divine Service, I have taken the liberty to make this communication to y Excellency, thinking it my duty to lay all our transactions, in which the State is any wise concerned, before the Supreme Magistrates. We feel it to be our du and, I assure your Excellency, it is our willing disposition, to pray for and seek promote the peace and happiness of the Country in which we live, and the stabil and efficacy of the Civil Government under which God's Providence has placed u And we persuade ourselves, that in the discharge of this duty, we have not de gated from the freedom, sovereignty, or independence of this State. Should y Excellency's sentiments be different, I shall presume to hope for a communication them, that due regard and attention may be paid to them.

Begging the best blessings of Heaven for your Excellency, both in your priv and public capacity, I remain with great regard and esteem, your Excellency's

most obedient and very humble servant,

S., Bp. Connect.

We learn, from a letter written by Bishop Seabury to M Parker of Boston, that this step was delayed till the date th communication bears, only from the fact that at the *first* Co vocation the Clergy decided to seek the advice of the civil a thorities as to the wording of the "State Prayers," and, failir to receive directions on this point, after a suitable delay pr ceeded as above. Surely this may settle the question of Se bury's speedy conformity to Republican Institutions and pri ciples.

Denying, emphatically, that *he* can be proved to have ev asserted "that the source of salary determined the minister *politics*," and consequently the inference the *Recorder* attempt to draw from its own misrepresentation of the facts of the cas we pass to the heading "No Bishops but himself." We fin "docketed away by Bishop White, among his correspondenc left for publication, without one word of contradiction,"—ay more than this,—"we find published by Bishop White himsel Bishop Seabury's words, "whatever I can do consistently t assist in procuring Bishops in America, I shall do cheerfully but beyond that I cannot go; and I am sure neither you nor any of the friends of the Church, would wish I should."*

And yet, the charge is made by the *Recorder*, to the effec

* Bishop Seabury's Letter to Dr. Smith, under date of August 15th, 1785, pul lished in White's Memoirs, 2nd ed., pp. 286—292. Repub. from the original M preserved among the Bishop White MSS. in Hawks' and Perry's re-print of th Journals,—Notes, pp. 446—452.

that "the War was hardly over, before we find him, (Seabury,) covertly, it is true, but none the less bitterly, resorting to his old weapons." And in support of this charge, and the further amplification of it as follows, "that Bishop Seabury, impelled by the same disloyal spirit and turbulent temper, should have sought such an agency" as "Rivington's *Gazette*" "to thwart his American brethren who were seeking Episcopal orders from the regular Anglican line, and in order to do so, should have published a caricature of their proceedings, replete with falsehood and prevarication," is adduced the authority of Bishop Provoost, as quoted by the writer of this rejoinder in the *Church Review* (p. 673), and the charge is supposed to be confirmed, because "docketed away by Bishop White," &c., and because "issued to the world without denial by parties" (*ourselves*, it must be borne in mind) "who had the means of refutation at their control, and every desire, if possible, to show the assertion to be untrue." We are perfectly willing,—for the *Recorder* evidently thinks that it has capped the climax here,—to rest the whole case in question on the justice of the *Recorder's* inferences on this single point.

So far as our neglect to use "Rivington's Gazette," (still, as we are informed, "on file in more than one of the public libraries in New York,") "to contradict Bishop Provoost's assertion," we can but state, that we quoted the letter, simply to show the *animus* of the Bishop of New York towards his brother of Connecticut, never for a moment supposing that any one would regard so unlikely a statement, couched in such jaundiced terms, as "authority." But since it is so regarded by the *Recorder*, in its anxiety to add something more that should seem to its readers "discreditable to either Bishop Seabury's candor or his Church loyalty," we produce the article in question, premising that "Rivington's *Gazette*" had ceased to exist sometime before this communication appeared,* and consequently that it must be sought in some other paper than that so confidently appealed to by the *Recorder*. But this is a trifling error, compared with the eager reception of Provoost's

* *Vide* Duyckinck's Cyclopædia of American Literature, I., 279.

testimony, without investigation. If there are *misstatement* much less "falsehood and prevarication," in this Article, w give up the controversy. If there are none, the intelligent an impartial reader may judge by the same token the honesty Bishop Provoost and the *Episcopal Recorder*.

"We are informed that about twenty of the Episcopal Clergy, joined by delegat of Lay gentlemen, from a number of the congregations in several of the Southe States, lately assembled in Convention at Christ Church, Philadelphia, revised t Liturgy of the Church of England, (adapting it to the late revolution,) expung some of the creeds, reduced the thirty-nine articles to twenty in number, and agre on a letter, addressed to the Archbishops and the Spiritual Court in England, desiri they would be pleased to obviate any difficulties that might arise on application them for consecrating such respectable clergy as should be appointed, and sent London from their body, to act as Bishops on the Continent of America, whe there is at present only one Prelate dignified with Episcopal powers, viz. the Rig Reverend Dr. Samuel Seabury, Bishop of the apostolical church in the State Connecticut.—Hitherto, Mr. Pitt, the British minister, has vehemently opposed applications preferred for consecration to sees in America; this discouragement casioned Bishop Seabury to secure his consecration from three of the Bishops Scotland, which proves as perfectly valid and efficient, as though obtained from t hands of their Right Reverences of Canterbury, York and London; and is incc testably proved by a list of the consecration and succession of Scots Bisho since the revolution in 1688, under William the third.—From "The New Yo Packet, [No. 537,] for Monday, October 31, 1785.

It is painful to be obliged thus to add facts to facts, and r ferences to references in this work of ours, of clearing away tl misrepresentations of the *Recorder's* Article; but it is a tas that truth and justice alike demand. We proceed to the charg brought against Bishop Seabury by Granville Sharp, and r produced by the *Recorder*, in this strange Article. Begi ning with a renewal of the charge of disloyalty, it reproduces statement found in Prince Hoare's life of Sharp, without a verting to the fact, that on the appearance of this volume, lor after Bishop Seabury's death, Bishop White at once appear in print, in vindication of the memory of Seabury, convictii both the biographer of Sharp, and Sharp himself, of errors suf ciently numerous to throw discredit upon the whole work. W leave this portion of Seabury's defence in the best hands, as quote from Bishop White the following paragraphs. Our rea ers can readily judge, whether the assertion of the *Recorder* in subsequent issue, that "Bishop White did not touch the re

point at all" in this defence is correct. At any rate the point of accuracy, the point of fact, is touched, and that too with no uncertain testimony. After speaking in general terms of the work of Mr. Hoare, the Bishop of Pennsylvania proceeds:

"It is therefore lamented by your present correspondent, that on the 213th page of the said book, there should appear an unfavourable and erroneous representation of the character of the late Bishop Seabury, professed to be taken from the manuscript of Mr. Sharpe. It is as follows:—

"Dr. Seabury, on coming to England, called on the Archbishop of Canterbury for consecration, to the great surprize of the Archbishop, who was apprehensive that it might give offence to the Americans, with whom we had just then made peace; and therefore, his Grace (the very worthy and learned Dr. Moore,) wished to be allowed some time to consider of his request: upon which, Dr. Seabury very abruptly left the room, saying, 'if your Grace will not grant me consecration, I know where to obtain it;' and immediately set off for Aberdeen."

Dr. Seabury arrived in London on the 7th of July, 1783, and did not set off for Aberdeen until a short time before his consecration, on the 11th of November, 1784. In the interval, he had considerable intercourse with the English prelacy, on the subject of his mission. This might be made to appear from sundry letters of his private correspondence, and by creditable testimony of conversations held by him after his return. But the view shall be limited to his letters to the clergy of Connecticut, published in the *Churchman's Magazine*, in the year 1806.

It appears, that soon after his arrival, he first waited on the Bishop of London. Dr. Lowth; probably, because the Bishops of London had been diocesans of America. This Bishop 'mentioned the state oaths in the ordination offices as impediments; but supposed that the King's dispensation would be a sufficient warrant for the Archbishops to proceed on.' Thus writes Dr. Seabury, and then adds—'But upon conversing with his Grace of Canterbury, I found his opinion rather different from the Bishop of London. He received me politely, approved of the measure, saw the necessity of it, and would do all he could to carry it into execution. But he must proceed openly, and with candour. His majesty's dispensation, he feared, would not be sufficient to justify the omission of oaths imposed by act of Parliament. He would consult the other Bishops; he would advise with those persons, on whose judgment he thought he could depend. He was glad to hear the opinion of the Bishop of London, and wished to know the sentiments of the Archbishop of York. He foresaw great difficulties, but hoped they were none of them insurmountable.'

It was highly indecorous, if Dr. Seabury, after such a reception, abruptly left the room, first having threatened the Archbishop with an application to Scotland, and immediately proceeding to carry the threat into effect.

But, on recourse to his letter of the 16th of August, 1783, the following facts appear. Dr. Seabury repaired to York, on a visit to the Archbishop of that province, to whom the application from Connecticut had been addressed, in consequence of the decease of Archbishop Cornwallis; the promotion of Dr. Moore to the primacy not being known in America. There ensued a correspondence between the two Archbishops. Difficulties occurred: among which, as appears from Mr. Hoare's book, (p. 231,) was the opposition of the Lord Chancellor; whose opinion, as he

was Speaker of the House of Lords, would, of course, have great weight. Dr. Sea bury, seeing no end of the negociation, after a stay of more than a year, repaired t Scotland.

The result of these facts, is the conviction, that there must have been a misu derstanding in the mind of that excellent man,—Mr. Sharpe. It does not appea that the business of Dr. Seabury was known to him, until after it was over. H entertained sentiments unfavourable to the Scottish Episcopacy. Now, alth there was no ground, on which the Episcopal Church in America, severed as it ha become from England, could reject a Succession from this source, allowance shoul be made for the scruples of a loyal Englishman, in relation to a College of Bishop still dependent for the exercise of their function on a Pretender to the Britis Crown:* for this was considered by Mr. Sharpe as their situation in the very cas of Dr. Seabury, as appears on the 212th page of the biography. The mind of M Sharpe being in this case, it is no injury to his memory to suppose, that he ma have misapprehended the narrative of the interview in question, even if it came t him from his Grace of Canterbury. This, however, does not appear in the extra from the manuscript, but is added by Mr. Hoare.

It ought not to be deemed indelicate to the latter gentleman, to suppose that h may have misapprehended in this instance, it having certainly happened to him i another; where he says, (page 230,) concerning the two Bishops, consecrated o the 4th of February, 1787, that they were introduced to the Archbishop by M Sharpe. It appears, from a late work, entitled 'Memoirs of the Episcopal Churc and written by one of these Bishops, that they were introduced by His Excellenc John Adams, Esq., then Minister at the Court of Great Britain."†

The Bishop, who, on this occasion, writes over the appro priate signature of "Vindex," proceeds to correct several othe grave errors in this work, so much relied on by the *Recorder* as a task "due to historic truth," as well as the "discharge o a debt to private character." We proceed, simply remarkin in passing, that the abundant MSS. authorities in our hand go far, incidentally and directly, to confirm the Bishop o Pennsylvania's vindication, and leave no doubt as to the exist ence of most glaring inaccuracies in Mr. Sharp's account. A for Bishop White's refusing to admit persons, ordained by Bish op Seabury, into his pulpit, at a certain stage of the busines of securing the Episcopate in the English line, we have onl Bishop Provoost's authority for it, an authority the *Recorde* must by this time be disposed to receive with grains of allow

* This, as we shall subsequently prove, was a mistake,—another of the many i accuracies of Mr. Sharpe, in which he has been followed by the *Recorder*.

† Republished in the Churchman's Magazine, I., pp. 182–184, 1821, and there r ferred to the "Christian Journal," of Philadelphia.

ance. If it is so, and we do not intend to deny it, it is to be explained as a measure designed for peace. It could not have arisen from political disagreement, as we have Bishop White's written testimony directly to this point, in a Letter now in our hands, and dated August 6th, 1787, long before the union, White had from the first, and, as he says, "all along," been desirous of effecting, was consummated.

"I will be very explicit with you on y^e^ Questions you put in regard to an Union w^th^ Bp: Seabury & y^e^ Consecration of Dr. Griffith. On y^e^ one hand, considering it was presumed a third was to go over to England, that y^e^ Institutions of y^e^ Church of that Country require three to join in y^e^ Consecration, & that y^e^ political Situation of y^e^ English prelates prevents their official knowledge of Dr. Seabury as a Bishop, I am apprehensive it may seem a Breach of Faith towards them, if not intend^d^ Deception in us, were we to consecrate without y^e^ usual Number, & those all under y^e^ English Succession; altho' it would not be inconsistent with this Idea, that another Gent^n^, under a different Succession, should be joined with us. On y^e^ other hand, I am most sincerely desirous of seeing our Church, throughout these States, united in one Ecclesiastical Legislature; & I think that any Difficulties which have hitherto seemed in y^e^ way might be removed by mutual Forbearance. If there are any further Difficulties than those I allude to, of Difference of Opinion, THEY DO NOT EXIST WITH ME; and I shall be always ready to do all in my Power to bring all to an Agreement."*

And this, it should be borne in mind, was written after the following plain statement of the matter, as viewed at the North, made by Mr. Parker, not long before, in a letter to White :—

"When the Convention discouraged the settling more clergymen in your States, under Bishop Seabury's Ordinations, if they meant to limit it during the pending of your Application to England, and were actuated therein from a principle of not doing any thing that might possibly give umbrage to the English Bishops, it may be a prudent Step; but if it was not from this motive, it seems to be a declaring war ag^st^ him at a very early period, and forebodes a settled and perpetual enmity."

And Mr. Parker, in a friendly letter to his correspondent in Connecticut, the Rev. Bela Hubbard, under date of June 18th, 1787, speaks most plainly of Bishop White's—

"Having frequently expressed his mind to me by Letter, of a readiness to coalesce with his Northern brethren, and to form one Church in all the essentials of Doctrine, Discipline, and Worship. Some strong Prejudices upon the old Score of Politicks still remain in the minds of the New York Gentlemen ag^t^ Bishop Seabury and therefore of *their* Bishop your Deponent saith not."

* From the original MS. preserved among the Bishop Parker Correspondence.

But enough of this. Bishop Seabury is now accused of "Church Extravagance," and this "second point" is considered under three heads: "His personal pretensions,—his Episcopal title,—and his Theological tenets." We care very little for the conflicting traditions as to the "shovel hat and silk-apron," both of which we have seen on a "Lord Bishop," in our own age and on this side of the ocean. At a time when questions of dress and title had not been settled, and when the only available precedents were those, that Seabury possibly implicitly, and White not so fully, followed, it is a poor argument to sustain the charge of "personal pretensions," by an appeal to one's dress. As for the adoption of the baronial style in his signature, we have elsewhere shown that he was not alone in this peculiarity, even in the American Church. Bishops Bass and Jarvis did the same; and from the fact that we have searched Russel's Continuation of Keith's List of Scottish Bishops, and Skinner's Annals of Scottish Episcopacy, and the original documents of Seabury's Consecration, in vain, for an instance of the assumption of this style by the non-Juring Bishops of Scotland *at this period*, there is reason to believe that Seabury, and those who followed his example, conformed more closely to *English* precedent than to *Scottish*, in this controverted matter. As for the change in signature which "strikes" the *Recorder* "as the true state of the case," —"that, while Bishop Seabury, on his Consecration, adopted all the usages of the Bishops under whom he claimed, he gradually accommodated himself in this, as he did in his political opinions, to the tone of the Communion into which he sought admittance,"—there is simply no more foundation for the one statement than the other. The usual signature of the Bishop was "S.," or "Samuel, Bp. Connect.," varied by the occasional adoption of "Samuel, Bp. Epl Chch Connect.," or "S., Bp. Conn. et Rho. Ins.," after his election to the Episcopate of the latter State. Among many letters, friendly or official, of the first Bishop of Connecticut, now in our hands, only one is subscribed "Samuel, Connect.," and that is a hurried note to a personal friend.

The *Recorder*, after a passing remark as to "the treatment Connecticut bestowed on her first Bishop,"—in which the only references given in support to its historical *resumé* are a letter it confesses to be an absurd fabrication, and an incident quoted from Bishop Chase, and which happened in *Boston*, and not in Connecticut,—proceeds to assail the Scotch Succession, which we have elsewhere defended, and then goes on to devote the remainder of its Article to Bishop Seabury's "Extravagance" in his Theology, adducing in proof of this statement the incident related by Bishop White in his Memoirs. (page 55.) The words used by Bishop Seabury, in declining to consecrate the elements according to the English form, viz., —"To confess the truth, I hardly consider the form to be used as strictly amounting to a Consecration,"—are tortured, to sustain the assertion, that, "according to Bishop Seabury, the whole Church of England, since King Edward's time, has been going through the form of receiving what, in his view, must have been no Sacrament at all."

This is simply ridiculous. Bishop Seabury, by the terms of the "Concordat," entered into, at the time of his Consecration, by himself with the Bishops of the Scottish Church, had agreed to endeavor to introduce certain changes into the Eucharistic Service, rendering it more closely accordant to the Scottish Service, in the retention of the Oblation and Invocation, found in King Edward VIth's Prayer Book. The Clergy of Connecticut deferred the adoption of the proposed changes, but Bishop Seabury doubtless felt bound to effect their introduction "by degrees," through the aid of "the gentle methods of argument and persuasion," as the terms of the "Concordat" required. In his own practice, he would, for consistency's sake, prefer to conform to the Scottish use. He regarded the changes, effected at his suggestion, which, however, comprised little more than the additions to the Communion Office, as it stood in the "Proposed Book," desired by the Maryland Convention a little before,* as answering the terms of the "Concordat;" and he urged upon his people

* *Vide* Dr. Smith's Letter to Mr. Parker in the Notes to Hawks' and Perry's Reprint of the Old Journals, I., 569, 570.

the use of the Consecration Prayer, as we have it now, even before its adoption was required by the Canon of its ratification. Instead, then, of looking to the *Recorder* for its unreasonable explanation of Bishop Seabury's "Theological tenets," as evidenced by these words, we append a Letter copied from his own MS. "Letter book," as expressing his views on the whole matter.

Messrs. Saml Freebody, Benjn Gardener, & Frebody, New Port.

New London, Feb. 24, 1790.

GENTLEMEN,

* * * With regard to the Prayer Book which Mr. Smith uses at the Consecration of the Eucharist, I use the same myself, and, after Octobor next it will be used throughout the United States. Nor can I see why the warmest friend of the Church of England should object to it. I have no wish to depreciate the Church of England. She has, I believe, few faults; but the prayer of Consecration in her Communion Office is deficient,—even in the opinion of her ablest vindicators. I shall mention but one deficiency in her Consecration Prayer, viz., that it is not put up to the Almighty Father through the Mediation of Jesus Christ. I could mention more, but I had rather conceal than expose the appearance of a blemish in a Church which I love and honour, and of which I profess myself a Member. The Prayer Mr. Smith uses is nearly the same with that in Edward the 6th's Prayer Book, composed by Cranmer, Ridley, etc., which was altered to its present form to please the Presbyterians of Geneva, Germany and England, who gave encouragement that they would come into the Church on that ground, but were not as good as their word. * * * Your affectionate

S. BP CONNECT.

We do not care to follow the *Recorder* through the mazes of its personal discussion with the Rev. Dr. Hallam, of New London, who had sought to correct some of the earlier misrepresentations of that paper. We shall confine ourselves to a few corrections of the *Recorder's* further misstatements, leaving for other hands the question of Seabury's conformity to our Theological standards. The House of Bishops, under the presidency of Bishop White, has recommended the Published Sermons of the Bishop of Connecticut to our Candidates for the Ministry. This, so far as the general character of these discourses is concerned, is enough for us. We think it will be so to most loyal Churchmen of our Communion. But the *Recorder* assumes that Bishop Seabury "brought no Articles with him." This is incorrect, as Seabury and the Church in Connecticut retained the English Book of Common Prayer in

its integrity, saving the changes rendered necessary by the Independence of our Country, up to the day when the use of the present American Prayer Book was required. The *Recorder* further urges "Bishop Seabury's actual hostility to the Articles." It asserts, that, among the earliest measures he took after the Union, "was to try to cut them loose." He "was only defeated in this by the resolute purpose of Bishop White." "Afterwards his vote changed." "Had his vote at the outset prevailed, he not only would have thrown out the Articles, but he would have introduced into the Liturgy entire those anti-Protestant features," &c. All this is again special pleading. Its only foundation is the statement made by Bishop White, that Bishop Seabury, "during the former Convention in Philadelphia, had *expressed a doubt*, in conversation with the Author and several others, whether it were expedient to have any."* And this expressing "a doubt," not in the House of Bishops, for it is expressly stated by Bishop White as occurring "in conversation with the Author and several others," which precluded its being in the House of Bishops, which then consisted only of Bishops Seabury and White, is magnified by the *Recorder* into "actual hostility,"—an opposing "vote,"—&c., &c. Really, we have hardly patience to proceed with the examination of such arguments!

But we must pass to a few remarks on the *Recorder's* attack on the Scotch Bishops, as "they were, at the time when Bishop Seabury was consecrated." "*Then* they were both Jacobites and Romanists." "Their political position" was "a crime, as well as an absurdity." "They held their Sees from the Pretender; and the Pretender was then a debauched outlaw," &c. "They were disloyal, therefore, to the Government of Great Britain," "and they were disloyal to the Protestant faith," &c., &c.

What shall we say, when the connection of the Bishops of Scotland with the Pretender, on which the grave charges of the *Recorder* are founded, is absolutely denied by these very Bishops; and that too, with reference to the very time of Seabury's Consecration, and for many antecedent years? In proof

* Memoirs, p. 166.

of this, we subjoin the following decisive paragraph from Skinner's Annals of the Scottish Episcopacy :*

"As to the other objection, arising from the supposition that the successors of the deprived Bishops not only held a correspondence with the exiled family, but even acknowledged a dependence on it in the exercise of their spiritual authority, and were invested with the Episcopal character in consequence of a recommendation from the Pretender,—our delegate found no difficulty in asserting that this was true only with respect to a very few of our Bishops at a very distant period, and that it could not be justly charged against the present Bishops, who never had any connection with, or dependence on, the exiled family, either in obtaining or exercising their spiritual functions. The authority with which they are invested is not derived from any source that can in the least affect the safety of the State, or the security of the Government under which they live; and they can so far comply with the oath of Supremacy, as to 'testify and declare, that no Foreign Prince, Prelate, State, or Potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, Ecclesiastical or Spiritual, within this Realm.'"

A foot-note to this statement, which we quote from no less a dignitary of the Scottish Church than Bishop Skinner, one of Seabury's Consecrators, still further informs us, that "a few years after" 1720, "all attempts to revive" this dependence on the House of Stuart" were, for the future, prohibited by certain regulations, which have ever since been regarded as the standard of discipline in the Scottish Episcopal Church." These clear and authoritative words effectually dispose of the half-a-column of romance concerning "what Bishop Seabury learned in Scotland." The reference of the *Recorder* to the full account of the Consecration of Bishop Seabury, its preliminary measures, and the "Concordat" itself, as published in Hawks' and Perry's Old Journals,† is a sufficient answer to the assertion, that, "under what circumstances they consecrated him, is not known;" and a further reference to the same work,‡ where it is shown that Seabury had foreseen the fitness of White for the Episcopate, and spoken of it long before it was imparted to him, is, with what we have earlier said, enough to dispose of the allusion to "the Ecclesiastical opponent, who had been agitating to prevent Bishop White's consecration." As for the attempt to delineate the character of the Bishop of Connecticut, it seems to us little worthy of com-

* Pp. 191, 192. † I., pp. 584–628. ‡ I., p. 456.

ment, when coming from one whose mistakes and misrepresentations we have so fully exposed.

One word may be granted us in conclusion. We stated, in our previous Article, our belief, "that but for the success of the good Bishop of Connecticut, in securing Consecration from the Church in Scotland, no application to the English Archbishops and Bishops would have been made, at least, till, from the want of Episcopal authority in guiding and restraining its Councils, the American Church had lapsed into Presbyterianism, or fallen into the sadder disgrace of a departure from the Catholic Faith." This, with other words of ours, the *Recorder, ex cathedrâ*, pronounces "misstatements." In preparing, from a mass of manuscript and printed matter, now in our hands, this rejoinder, our eye has fallen upon the following words, written by the well-informed and accurate Parker, of Boston, in a Letter to Dr. White, dated September 15th, 1786, and,—to quote the *Recorder*,—"docketed away by Bishop White, among his correspondence left for publication, without one word of contradiction:"

"I am very sorry to see with what coolness and indifference some of the Gentlemen in your Convention speak of Bishop Seabury, because I foresee that their conduct must create a Schism in the Church. However eligible it may appear to them to obtain the Succession from the English Church, I think there can be no real objection to Dr. Seabury's Consecration, or to the Validity of orders received from him; and *I am firmly of opinion that we should never have obtained the Succession from England, had he or some other not have obtained it first from Scotland.*"

All we ask in this controversy is simple fairness. We have no personal or party ends to subserve in this discussion. We have simply sought to render honor where honor is due, and to contribute the results of long and patient investigation in this matter towards securing a more general appreciation of Bishop Seabury's character and services to the American Church. We trust that the whole subject will be more and more investigated; and if, among its results, there are brought together new materials for our Church's history, or for the elucidation of the life and times of her first Bishop, we shall not regret the moments we have been happy to spend upon it, or the discussions our efforts have, in various quarters, called forth.

Art. IV.—MR. HARWOOD'S CONVENTION SERMON; AND RECENT BIBLICAL CRITICISM.

A Sermon before the 78th Convention of the Diocese of Connecticut, June 10th, 1862. By Edwin Harwood, Rector of Trinity Church, New Haven.

A Convention Sermon in one of our oldest and most influential Dioceses, by one occupying an important position in the Church, a Sermon which boldly approaches, and professes thoroughly to solve the most concerning questions of Faith and Religion, deserves more than a passing notice. In these days of rebuke and blasphemy, when men in the high places of the Mother Church are doing over again the old work of Celsus, and Porphyry, and Voltaire, and Hume, and Tom Paine, (and they are doing nothing less, and substantially, nothing more,) the Church in America is to be congratulated if her citadels are well mounted and well manned, and the trumpet of her sentinels gives no uncertain sound; and if, changing the figure, her fountains of Christian influence send forth only streams of healing and of life. Sorry and deeply pained were we to find, upon reaching the end of this Discourse, that this alleged specific for a distempered virus was but another instance of the insidious force with which that virus had permeated the Christian body.

We have no doubt that Mr. Harwood is a firm believer in the Christian verities. And if this Sermon had proceeded from one of those wandering souls outside of the Church, whose unhappy profession it is to be a guide to others, when they themselves are anxiously and earnestly looking for a guide, who may conduct them to a resting place for their weary feet, we should have received the announcements of this Sermon with delight, as indicating a gratifying progress in the right direction; but, from a Minister of the Church we looked for something better than this. Mr. Harwood is a true believer, because he has

been taught by the Church all the Articles of the Christian Faith, as contained in the Apostles' Creed ; and, having been sent by the Church to the Holy Scriptures for the proof and warrant of her teaching, he has found these same Articles of the Christian Faith to be the very sense, meaning, and power of the Divine Oracles, and therefore he cordially receives and believes the same. But, when he comes to tell us the method by which he and others attained this belief, and proposes that method as the solvent of all the doubts and difficulties and infidelities of this age, and of all ages, he ignores the Divine Plan and Economy of Grace, and the simplest facts of his own personal history, contradicts the essential laws of the human mind and of human testimony, and presents a system, which is as unphilosophical and as illusory as any of those for which it is proposed as a remedy. Nay more, he mistakes entirely the secret, the ground of the Infidelity, which he proposes to meet and overthrow.

Mr. Harwood's grand specific for the disorders of Christendom is a new adjustment of "*the Order of Faith.*" The true "order," he tells us, is, that we must believe in Christ before we can believe in God, or receive the Scriptures, or acknowledge the Church, or properly entertain any other article of the Christian Faith. Surely a mind of as much power as that of Mr. Harwood must have been sadly puzzled and entangled in the mazes of neological speculation, not to perceive the utter and delusive fallacy of this method. St. Paul had anticipated this and many more specious sophistries in his grand proclamation of the "order of Faith :"

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him, in Whom they have not believed? And how shall they believe in Him, of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"—Romans, 10: 13–15.

When Mr. Harwood tells us eloquently of the supremacy of Christ as the object of Faith, he speaks according to the consciousness of every believer, according to the teachings of Scripture, and according to the mind of the Church. But when he proposes his "Order of Faith" as a method of relief

from doubt and difficulty,—belief in Christ first; then in God the Father; then in the Church; then in the Sacraments; and then in the Scriptures,—he simply utters a transparent fallacy, in direct opposition to the "order" of the Divine Economy, and to the established laws of evidence and of human thought. The wandering doubters, for whose malady he is prescribing, will tell him that the remedy does not at all suit their case; that what they want, first of all, is some sufficient testimony that there ever was such a person as Christ, and that He came forth from God, and that He testified truly of Himself, and that the supposed record of His life and teachings is itself true, and faithfully reports His words and actions. "Belief in Christ!" they will reply; "why, this is the very thing that is in question; it is the reasons and grounds of that belief we demand to know." They will say that this or something equivalent to it, is, in the nature of the case, and by the laws of the human mind, preliminary to any Faith in Christ.

The language of this Sermon partakes a good deal of the obscurity and mistiness of the school in which the preacher has evidently studied, so that it is not easy to find in one precise utterance the principle of the whole Discourse. These sentences come as near to it as anything we have space to quote:

"We have seen that as we approach the Father through Faith in Christ, so also, intellectually, we hold our idea of Him through Christ. In like manner we apply the same law to the Institutions of Jesus Christ upon the earth—to His Church and Sacraments. . . . . Christ first in the order of Faith, and then, yes, *therefore*, in the Holy Catholic Church as His Witness."

"Commonly, the order insisted upon by preachers and apologists for the Gospel is, the Holy Scriptures *first*, and therefore Christ. I believe in the reversal of this order, and maintain, Christ first, and therefore the Scriptures," &c.

Mr. Harwood very clearly states the case against those who separate the Scriptures from the Church, and put forward the former as the sole foundation of Faith. But that System, unsound and injurious as it is, is not so utterly illogical as the one proposed by him in its stead. It must never be forgotten that unbelief is a natural product of the human heart in its fallen state. Making due allowance for this fact, another proposition is equally true. The peculiar character and power of the Infidelity, with which we have now to contend, is a ne-

cessary inheritance which has come to us from that departure from the DIVINE FORM of Christianity, which was made by certain parties at and after the Reformation.

For many ages before the Reformation there had been a corresponding departure from that DIVINE FORM, in a different direction. Then the tendency was to separate the Scriptures from the Church by so magnifying the Church, not only in itself, but in its most transient phases, that the Scriptures were obscured and hid away, and almost lost to the Christian consciousness. The Romish Communion, which adhered to this alteration of the Divine form of Christianity, has inherited for that crime a terrible and fatal infidelity of her own,—an infidelity, which infects a large portion of the educated classes, priests and laymen, and which is poorly compensated by the superstitious obedience of the lower orders of the people to the Priesthood.

That form of Unbelief, which now prevails in Protestant Christendom, has unquestionably proceeded from the same error,—the separation of the Scriptures from the Church. But in this case, it was the Church and the Sacraments which were degraded, and almost ignored as any part of the Religion revealed from Heaven. The departure in this direction seemed slight at first; but the evil principle of separating the things that God had joined together once allowed, the departure has gone on, widening in extent, until all sense and recognition of the Church as the "Pillar and Ground of the Truth," and as the "Keeper and Witness" of Holy Writ, is lost from the consciousness of the majority of Protestants. The Divine connection between the Church, the Scriptures, and the Sacraments, thus wantonly severed by human willfulness, men began, after a while, to take up the Scriptures as an isolated thing, a sort of estray, that had escaped from Heaven into their hands. At first they examined the Holy volume reverently; and tried to find in it, by their own unaided powers, a Religion that would suit them, and proofs of their metaphysical Systems of theology. So many and such various religions came forth, as the result of this process, that the old reverence for the Scriptures became seriously impaired. And then, under

the same false conception of the Bible as an independent a isolated thing, submitted to the crucible of scientific expe ment, like any fossil dug out of the quarry, they began to a ply to it those critical processes, of which modern sciolism tal so much ; and so, discovered, as they say, a great many dif culties, and obscurities, and alleged facts, entirely outside the experience and science of the operators. From verl criticism, this School then proceeded to take up the subj matter of the Revelation, and began to subject it, and its vealed Doctrines and Mysteries, to the test of Human Reas Each one in turn of these gentlemen published to the wo the result of his explorations, and by the multiplication a long continuance of this process, the Faith of multitudes w undermined. This is the present aspect of the Christi world, which has produced so much uneasiness.

It is painful to think, that most of the answers which ha been made to these assaults, have tacitly allowed one of t utterly false positions, from which the attacks were made : wit, that the Bible is an isolated and an independent work, t sole witness to itself, and to the Revelation which it profes to contain. This is the point, which we are now more partic larly to examine. The position is false in fact, and all the o jections against Christianity made from that position, are u philosophical, unscientific, and in direct opposition to the enti economy of human life and relations.

Man himself is not alone in this world, and cannot be. A nothing that belongs to man can be truly seen or adequate conceived of, except under the condition of its ordained a constituted relations. Mr. Harwood tells us of Des Cart how "he resolved to begin the work of thought afresh, as were, and to this end he tried to free his mind from all its pa experiences, and to place it before the great objects of hum research, in a state of complete equilibrium and indifference In attempting this futile experiment, Des Cartes simply unde took an impossibility. He could just as easily have destroy his physical existence, and made out of the old materials anoth new man, as annihilate the thoughts, experiences, affection and judgments, which had become the essential characteristi

of his intellectual, moral, and spiritual nature. If he ever imagined that he had accomplished this feat, it was an egregious self-deception. The thoughts and speculations, which he may have put forth as the result of this imagined re-creation, were, of necessity, the result of all the previous training of his life, the fruitage of all that culture and wealth of knowledge, which Divine Providence by ten thousand influences had bestowed upon him.

Such an experiment as that proposed by Des Cartes, the Divine Economy of this world does not allow to be possible. By that wise Economy, man is brought into this world a feeble creature, with nothing but capacities to be acted upon and developed, by all the infinitely multiplied relations of good and evil, by which he is surrounded. A vast, an inappreciable sum of knowledge, the result of Divine instruction to the first man, and of continued accumulation in the intervening ages, is the rich inheritance of every child, through the beneficent instrumentality of the Family relation.

Again. The man has never yet been born into this world, who has been compelled, or even allowed to work out for himself a System of Morality and Jurisprudence, a self-determined scheme of the rights and obligations which belong to his nature and position. Grotius and Puffendorf and Paley may compose elaborate treatises, which the vulgar can neither read nor understand, to point out the principles and foundations of Morality and Jurisprudence, but they, and all men alike, are born as members of a Civil Community, which says, with authority and under the sanction of fearful penalties, "Thou shalt not steal: Thou shalt do no murder;" and so of the whole body of human rights and obligations.

Suppose it were possible for a man to be put into the world with absolutely no knowledge, and with no one to teach him. How much would he learn? and what would be the quality of the knowledge, or supposed knowledge, that he would acquire? Most of the painfully acquired notions of such a creature, after a life time of effort, would be,—not knowledge at all, but a mass of gross and fatal errors, worse than simple ignorance.

God has made, and for the same reason, and by the necessity, a corresponding provision for the cultivation highest development of the spiritual nature of man. In much of that knowledge and of that formation of charact which we have already spoken as necessarily determine the influences of Family and State, belongs to this spir nature. But besides this, every man is born into this w subject to the influence of Family, State, and Church. is true in all religions.

The Natural World embodies one Revelation of the and will of God to men. The Holy Bible is the written re of a supplemental Revelation from the same Divine Bein regard more especially to the spiritual relations of men. Family, the State, and the Church, are God's beneficent vision for giving to men a true knowledge and a right un standing of these respective revelations, and for moulding character and the disposition of men in accordance there And, as every man is of necessity born a member and a su of the two first of these Divine Institutions, so, by the ex enactment of God, it is commanded that he be, formally, solemn Sacrament, incorporated into that Body, which He His Church,—the fullness of Him that filleth all in all man would be virtually under the influence and teaching o Church without that Sacramental induction. But this po command supplements the Providential Economy by the press provision of the oral Revelation, and would seem to taken away every possible shadow of excuse for the slig departure from so beneficent a provision, thus doubly sanc ed by Divine authority. This statement is one so simpl self-evident, that no Churchman of any School will presur question it; and yet it is, of necessity, fatal to the str position of our Author.

It is, by the operation of this Divine arrangement, vari affected and modified by human corruption and willful that the religious character of every man in Christendom been formed, and his religious conceptions, true or false tained. The men of each generation may and do operate the character, and upon the truth or falsehood, thus made

own. They may present the truth in newer and clearer aspects, and enlarge the circle of its power and influence; and they may expose, by its ever increasing light, the errors which have obscured it, or, they may accumulate around it a new batch of errors and conceits. By the Divine provision, enough of truth has been communicated to every man to enable his moral freedom to assert itself, by the retention of that truth, and by the rejection of error, but men can no more rid themselves of the effect of all the influences under which they have grown and strengthened to be what they are, than they could annihilate and then re-create their souls and bodies.

Yet the whole body of Modern Rationalistic Divinity, with its accompaniment of miscalled Biblical Criticism, is founded upon the assumption, by its various authors, that they have accomplished this impossible achievement. And the beginning and fountain of this strange and most unphilosophical assumption is to be found in that portentous separation of the Bible from its Divinely ordained relations and connections, which well-meaning Christian people made many ages ago, and which their successors have constantly been making more entire and more fatal. We need only glance at the horrible impieties of this "Modern Critical School" to see a full illustration of all this.

As no man can tell how much knowledge, and of what sort, he would acquire, if he could possibly be placed in this world without any knowledge and without a teacher, so no man can tell what sort of Religion he could make out of the Bible, if that book were placed in his hands before he had received any religious knowledge from any other source. The experiment has never been tried, and never can be. God never meant it should be. The Divine Economy of the world has rendered such an experiment impossible. The Modern Neologist, in his imaginary independent investigations, goes to the Bible, with an original foundation of Gospel Truth, contained in the old Catechisms, &c., &c., impressed upon his heart and memory, and embodied in his moral character, which he derived from his Parents and Pastors, and from the whole tone and feeling of the Christian society, in which he was born and edu-

cated. Along with these he received a *quantum sufficit* of rors and vices, partly from the same sources. And to all th has finally been added a greedy and credulous reception the boasted results of previous independent investigatio With this preparation, and with all these prepossessions, undertakes, by the same utterly false and unscientific *meth* to sound, and measure, and estimate, and pronounce upon, truth and power and meaning and efficacy of God's W written. The absurdly variant and discordant results are themselves a sufficient exposure of the utterly unphilosophi character of this learned trifling with sacred things.

God gave the Bible, the Church, and the Sacraments toge er, as parts of one Divine System. So joined, they are mut helps and interpreters of each other; and it is just as irrati al and illogical to undertake to find out what Christianity by questioning one of these, separated from the rest, as would be to determine the whole character of a man by che cal experiments upon the lifeless corpse.

It is said by cavillers, now-a-days, that this is reasoning a circle; and, as this is a convenient dodge with men w when they can say nothing else, say this, let us for a mom look at it. Two witnesses, independent of each other, app in court, to give their testimony. It is not for themsel they bear witness, but for their common lord and mas Sifted thoroughly, scrutinized at every point, it is found t these witnesses, by a long series of undesigned coincidenc and where collusion was impossible, corroborate each oth and that so thoroughly and uniformly, that they cannot p sibly be mistaken. The opposing counsel, in view of his sil ing case, might retort, that this was "reasoning in a circl and he would only be laughed at for his disingenuousne The Church and the Word are independent corroborative w nesses, witnessing *to* each other, *for* a common Lord and M ter, Jesus Christ. The Church witnesses to, and proves Bible: the Bible witnesses to, and proves the Church: b witness for Christ. If this is reasoning in a circle, unfor nately for the caviller, it is a method of reasoning founded the common consent and universal judgment of men; and

is, withal, a circle of God's own devising. Both the Church and the Bible are FACTS, existing institutions and verities; sufficiently authenticated. Men in their pride and self-will may and do reject them both, and hide their tiny conceit behind their cavils; they do not, thereby, either annihilate those Facts, or their own relations and obligations to them.

The Church of God's appointment, meets us in our very infancy, brings us to Christ, makes us members of His Body, teaches us what we are to believe and to do,—tells us in the Creed what are the essential truths which are set forth in varied forms in the Holy Scriptures, the historical record of Divine Revelation,—and in the Sacraments, with their accompanying Worship, the Church applies these truths to man's estate, to his actual nature as a creature composed of soul and body together. The truth thus witnessed, and thus imparted, will be found gloriously illustrated by every ingenuous searcher of the Scriptures, who, with a humble, and therefore, a sublime and genuine philosophy, receives and hearkens to the Oracles of God in their Divinely ordained connection. And moreover, this same truth will be vindicated and approved by the results and conclusions of every branch of human learning on which the humble and truly philosophical enquirer may enter. Christianity, to be truly understood, and worthily vindicated, must be taken as a whole, as the entire and harmonious System which God gave to men for their learning and their salvation.

Division, Separation, is the favorite device of the great Adversary. Christians only play into his hands and help his cause, when they accept his work, and consent to operate by his method. St. Paul rebukes this treason to truth, this departure alike from the Divine "order of Faith," and from human philosophy, by enjoining us to keep together the things which God has joined. He shows us—The Church, sending the duly commissioned Minister to preach the reconciling Word, which she has received, and which she fully attests to the reason of man. This Word, so delivered, and so authenticated, is heard and believed, to the saving of the soul. Such

is the Apostle's meaning in language already quoted. (Rom. x. 13–15.)

The Holy Bible is the written record of the revealed Truth which the Church is commissioned to preach. As a written and printed Book, it is, of course, and of necessity, subject to the errors and infirmities of the human agents to whom this work of writing and printing has been entrusted. But in the Divine Providence, the Church has never found, and never will find, any difficulty in distinguishing the Revelation,—the saving truth which her Ministers must preach,—from these human errors, mistakes, and imperfections.* While the Church attests to the reason of every man the Written Record of Divine Revelation, she, by the same authority, and with the same force of evidence, attests, by the Creed which she imposes, and by the Sacraments which she administers, the essential and saving truth so variously and largely, and sometimes obscurely, set forth in this written record of the Revelation. God has thus provided, for the integrity of the Truth, and for the satisfaction of the human mind, a threefold testimony to the truth which saves the soul. The Historical, Prophetical, and Devotional writings, which compose the Holy Bible, thus illustrated and explained by the Creed which the Church was authorized to impose, and by the Sacraments which she was commanded to administer, present no real obstacles to intelligent and humble faith.

* From an able Article in the *London Quarterly*, for Jan., 1863, on certain Greek Testaments, we take the following: "In Dr. Wordsworth, the Patristic spirit of interpretation predominates; in Bishop Ellicott, (whom we are happy to salute by that high title,) the sound old English Theology of the Seventeenth century; in Dean Alford, the German element. But none of them excludes the others. All of them have entered into that haunted chamber of German Theology, which only requires to be unlocked and thrown open to the light, to lose its fascinations and its terrors. All of them face that formidable phantom of textual criticism, with its 120,000 various readings in the New Testament alone, and will enable us to march up to it, and discover that it is empty air; that still we may say, with the boldest and acutest of English critics, Bentley,—'Choose' (out of the whole MSS.) 'as awkwardly as you will,—choose the worst by design out of the whole lump of readings, and not one article of faith or moral precept is either perverted or lost in them. Put them into the hands of a knave or a fool, and even, with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, or so disguise Christianity, but that every feature of it will be still the same.'"

We agree entirely with Mr. Harwood, as to the radical, sweeping character of these modern objections to Christianity. They are all that he estimates them, and more. But we differ utterly from him as to their learning, weight, and importance. He cannot have read the various Replies which they have already called forth, which have exposed thoroughly the shallow, crude, conceited ignorance of these modern cavillers, and which, in exhaustive learning and Christian temper, leave nothing to be desired. The Church and the Faith have withstood such attacks again and again, and they will do it now. Introduced into Germany from England in the Eighteenth Century, the Infidelity of Hobbes and Bolingbroke and Hume and Gibbon became divested of much of its coarse materialism, it changed its policy and tactics, it put on the garb of discipleship, and became a Christless Christianity. Brought back again to England in this new dress, the "old foe with the new face," it has gained some foothold there; for it has become the fashion among some in Old England, as it is in New England, to accept the latest *dicta* of these German dreamers as ultimate authority both in Philosophy and Religion. And yet the bungling manner in which the English skeptics mimic the Continentals has led Hengstenberg to say, that they "appear to us as parrots, with only this distinction, common among parrots, that they imitate more or less perfectly." The fatal error however, of testing Revealed Doctrine by Human Reason, is not peculiar to any one people or age; it belongs to poor Human Nature everywhere since the Fall; and in no field is it doing more to obstruct the reception of the simple Gospel of Christ than among the educated Hindoos of the East, where, alas! the mischievous "Essays" have fallen into a genial soil.

But, as we have said, there is, really and substantially, nothing new in these cavils. The disciples of Thomas Paine, at their late Anniversary, publicly congratulated themselves, that Bishop Colenso and the authors of the "Essays and Reviews" had taken substantially their ground, and were doing their work. The boasted results of the Modern Critical School are, in the main, mere repetitions of the sturdy, but thoroughly refuted sophisms and cavils of the old English Deism, and

which, judging from fragments which have come down to were quite as adroitly stated by the old heathens, Celsus a Porphyry; or, they are too puerile to deserve any other answ than a more earnest inculcation of that Blessed Gospel whi has commended itself as the "Wisdom of God and the Pow of God" to multitudes of the noblest minds of our race. a Revelation from God, the Bible, so far from being reject by learned men on account of its alleged difficulties, contr dictions and improbabilities, on the contrary, that blessed vo ume has been, and is now, most cordially received by the pro foundest scholars in every branch of human learning, especially in the department of Physical Science; men, in comparison with whom, these babblers as a class are charlatans and empirics; men, who with all their wealth of knowledge, bow in deepest humility at the foot of the Cross, and there, and there alone, find the deep mysteries of their spiritual nature solved. It is the lack of that humility, it is the pride and self-will of the human heart, which is the real fountain of skepticism, ancient and modern. It will of course convince no skeptic to advance this position; but it will help us to understand our own duty in relation to Modern Infidelity, if we bear it in mind. The Rev. Mr. McNaught, in his late return to the simplicity of the Gospel, has confessed that, with him, the origin of his unbelief was in the heart, rather than in the head.

It is noticeable how readily modern skeptics clutch at everything which seems to conflict with Revelation, and especially with the Mosaic account of the Creation; and yet, how uniformly in the end they have been driven from their vaunted stronghold. Now, it is an Egyptian Zodiac. Now, it is diversity in Language, or in Physiological formation, as bearing on the Unity of the Race. Now, it is a Pre-Adamite Man in Geology. In one thing, at least, these men have remained unchanged and consistent with themselves, to wit, in their bitterness of hatred, and their sneering ridicule, when their mouths have been shut in argument.

We cannot but remind our readers, that the whole power for mischief of this Modern Criticism has come from the unfaithfulness of the defenders of the Faith; who have left the

impregnable fortress in which God had placed them, and have consented to meet the adversaries on their own chosen ground. It is the Finite, fallen and subject, daring to measure, and sit in judgment upon the Infinite Sovereign and most merciful Saviour. It is Man, ignorant, feeble, sinful, venturing to treat Divine Revelation, with all its Doctrines and Mysteries, as if it were some recently discovered and undeciphered manuscript, to be operated upon, both in its form and its matter, by the Champollions and the Rosellinis of hieroglyphical interpretation.

There are several other points in this Sermon, which have arrested our attention. Among these is the preacher's position on the great Philosophical problem of the age; on one side of which Sir William Hamilton and Mr. Mansel are to be regarded as the leading exponents. Mr. Harwood's language, and he is very earnest, exhibits him as belonging to a different School. It is not by any means, as is sometimes said, merely the old question of the Realists and the Nominalists. It is all that; but it is much more. We pass this by, not because it is not, really, the root of the whole matter; but because it has been our object, in these pages, simply to expose the utter fallacy of the position which it was the main design of the Sermon to set forth.

Art. V.—BISHOP COLENSO VERSUS HISTORICAL CHRISTIANITY.

The Pentateuch and Book of Joshua critically examined By the Right Rev. John William Colenso, D. D., Bishop of Natal. New York: D. Appleton & Co. 12mo. pp. 229.

The substitution of *what is called* a Spiritual for an Historical Christianity would appear to be the peculiar mission of Modern Unbelief. It is a notable characteristic of the reigning Infidelity, that it lauds what it denominates the Truths, while it seeks to undermine the Facts of Christianity. It is a characteristic feature, indeed, worthy of note; for therein, if we mistake not, lies the secret of the present power, and alas! the danger of the future triumphs of that peculiar kind of Unbelief called Anti-Christ. Anti-Christ! A substituted Christ! An Ideal Christ for the Historical Christ! Henceforth the painter, who would put the Arch-Enemy on his canvass, must choose another Satan than that of the old masters; that one is entirely too gross for our modern sensibility: the cloven foot, and the horned head,—the symbols of the beast,—must be concealed beneath angelic robes. We would suggest, as embodying the sentimentality of Modern Unbelief, an Angel, sitting amid the ruins of the world, rapt in melancholy.

Let it not be imagined that we look upon this substituting a Spiritual for an Historical Christianity, as a new thing under the sun. It is not so, and it is some comfort to know that it is not so; for we fear a foe all the less, when we know that he has been met before, and worsted in the fight. Even as early as Apostolic days, St. John tells us of "Spiritualists" who denied the fact of the Incarnation, (1 Jno. IV.:) then, as now, there were within the Church a class of men, in whom sentiment, and knowledge, falsely so called, predominated over faith and moral earnestness. There is this difference, however, between those early times, and ours: then the devil used the

brute force of the Pagan world to destroy the Faith ; now, with a greater regard to the proprieties of things, he uses the moral sentiments of cultivated life to throw discredit on the realities of an Historical Christianity. Hence, the greater development of the Anti-Christian spirit in these latter days ; and hence, too, the greater danger to a true Christianity, by the presence in the world of a false and substituted Christianity.

Strauss may be regarded as the founder of the Modern School of Spiritual Infidelity. Strauss did not deny the mystery of the Incarnation. All he asked, was to be excused from receiving, as veritable history, the Fact of the Incarnation. The Essayists have a theory of Inspiration ; they would not call the Bible a common book,—far from it ; they only ask to be allowed to rule it out of court, as a witness to matters of fact. Bishop Colenso is the latest representative of the School. The Bishop is a Christian, nay, he claims to be a Christian of more than common earnestness. It is his earnestness of spirit, and strict sense of obligation, (paradoxical as it may appear,) which nerves the Bishop to proclaim to the world, that the foundation in fact, on which Christianity claims to rest, is false, while yet the Truths of Christianity are none the less true. Had the Bishop been more a Jesuit, and less a believer in the infallibility of Conscience, he might have been willing to keep back the ugly discovery about the Facts, for the sake of the Truths, which he still professes to hold.

At first the position seems nothing short of absurd. It is hard to reconcile it, either with Morality or Religion. But a little consideration will teach us that it is not altogether so impossible, as it at first sight appears. We are not disposed, with many, to look upon Bishop Colenso, either as a hypocrite or a conscious deceiver. We regard him as the victim of a delusion, which, in our eyes, is all the more to be dreaded, because it is consistent, possibly, both with moral conviction, and a conscious love of truth. When we think how it is a belief, prevalent and increasing in England, as well as among ourselves, that it makes no difference what a man believes, provided he be sincere in what he does believe ; when it is consid-

ered, how many earnest, conscientious persons there are, with whom this cherished maxim makes their whole religious Creed; to whom you could offer no insult so deadly as to doubt, either their Christianity in the most absolute sense of the word, or their ultimate hope of salvation; and when we think how little value is now-a-days attributed to an Historical Faith, who is there would dare to affirm, that even Bishop Colenso, self-contradictory and illogical as he is, is entirely wanting in conscientious love of truth, or so called piety of life.

To us, Bishop Colenso is simply what Emerson would call a Representative Man. We see in him the fair, logical development of that Subjective Christianity, whose boast it is, that it is spiritual, and not bound down by Creeds and Formulas. To such, the Bible is not in any sense of the word an Historical book; it is not to be read in the light of experience, past or present.

The Bishop says: "And it is, perhaps, God's Will, that we shall be taught, in this our day, among other precious lessons, not to build up our faith upon a Book, though it be the Bible itself, but to realize more truly the blessedness of knowing that He Himself, the Living God, our Father and Friend, is nearer and closer to us than any book can be,—that His Voice within the heart may be heard continually by the obedient child that listens for it, and *that* shall be our Teacher and Guide, in the path of duty, which is the path of life, when all other helpers,—even the words of the Best of Books,—may fail us."

The "Spiritual" Christian looks upon the Bible as a fetish,—it is something let down from Heaven,—to throw light upon all the dark problems with which Reason is continually coming in contact. The Rational Christian pays no regard to the Church, as the Keeper of Holy Writ: her testimony is nothing, albeit she is the only Divinely constituted W tne s to the facts of the Incarnation, Passion, Resurrection and Ascension of the Founder of Christianity. The individual Reason, Conscience and Consciousness is everything. It is the judge of what is Truth, and what is not Truth. True, some regard is paid to the so called Evidences of Christianity, but the Evidences are supposed to be an entirely rational process; it is still the inner light, the individual Conscience, sitting in judgment upon the Ways of God.

Now, whether in the World, or in the Church, this claim of

a "higher law," based upon Conscience, is destructive of everything like order and moral obligation. However held in check for a time by piety, or prudence, in time it will assert its claim to absolute authority. If the constitution of things does not satisfy it, (and the advocate of a "higher law" is never satisfied with things as they are, for *evil is*,) it will create for itself a Moral World, in which Reason and Conscience will find no stumbling-block; and the "higher law" will be the highest law, the last ultimate ground of appeal in things human and divine.

How can the Bible satisfy the terms of such a law? for the Bible admits the existence of Evil, in union with the Good. Society, as it is, can never be permitted to exist on the basis of "higher law:" for political rule, if the existence of Society is to be secured, must play the part of the "unjust" Judge, and administer, oftentimes, not according to what is absolute right, but according to what is possible. Least of all can the Church fulfill all the conditions of a "higher law" theorist; for the Church exists in this world, not for the righteous, but for sinners: all her powers and provisional arrangements will remain only so long as evil remains in the elect.

The position of Bishop Colenso causes us no surprise; rather do we give him credit for logical consistency. It does not surprise us, holding the views he does, to see him, in violation of every vow, and in opposition to every known moral obligation, attempt the destruction of the Bible and the Church. When he says it is a Divine call which urges him to his work of destruction, we can see the fanatic; we would not call him an intentional deceiver. He is himself deceived, a mathematical fanatic, *i. e.*, a man morally and spiritually blind. So much with regard to the *morale* of the Bishop's position. It is to us quite capable of a satisfactory explanation, on the grounds of his doctrinal position. There are those among ourselves, to whom it conveys a most salutary lesson

There is one great question which, at the outset of the whole discussion, demands consideration; for on it, after all, not on any interpretation of particular texts of Scripture, hangs the whole argument. Are the Truths of Christianity so independ-

ent of the Facts of Christianity, that we can separate the two? Can we retain the one, while we reject the other? Nay, are not the Facts of Christianity themselves Truths of Christianity? Bishop Colenso, with the whole School of which he is the representative, seems to take it for granted, that it makes very little difference whether or not the Facts, on which Christianity claims to be founded, are capable of being established, provided that the Truths of Christianity be held intact. We are sorry to be compelled to believe, that there is a very large class, even among ourselves, who virtually hold the same position. They care little or nothing for Christianity as an historical Fact; to them, its value lies not there, but in the power of the Truths which it proclaims to influence the mind and heart.

Now we desire to lay it down as a preliminary thesis, that the Truths of Christianity cannot be separated from the Facts of Christianity, without changing their whole character, and destroying their saving efficacy. If Bishop Colenso can succeed in proving that Christianity has no historical foundation whereon to rest, then its whole superstructure,—doctrines, blessings, precepts, promises,—falls to the ground. This would seem so plain that its formal statement seems almost absurd. And yet not only Bishop Colenso, but the Essayists, and with them, a very wide-spread school of religious teachers and thinkers in England and this country, maintain that a man may hold the Christian Faith, who yet does not receive the Christian Verities, as contained in the Apostles' Creed. In other words, it is held, that a speculative belief is just as good, nay, that it is better than a simple Historical Faith. St. Thomas, did he live, now-a-days, would be the subject of eulogism, not of reproof.

Take, for example, the Doctrine of the Resurrection. Is there any difference, let us ask, between a belief in a Resurrection based upon Natural Reason and the evidence of Sense, and a belief, founded upon a reception of the actual Fact of Christ's Resurrection? Does, or can, a man who holds only the former, hold the Truth as based upon the latter? Can the Truth, in such case, be separated from the Fact? To the

rational belief Bishop Colenso would undoubtedly give the preference, for his Faith rests upon that basis. We say, sever the Doctrine from the simple Historical Fact, and the belief is worse than useless We speak of its saving value. "If Christ be not risen," says St. Paul, "your faith is vain, ye are yet in your sins." To the Christian, the Resurrection is nothing as a mere speculative belief: it is everything as an assurance of the deliverance of Humanity, in the Person of Christ, from the bondage of sin and death, and as an asserted purchase of the mighty power of the HOLY GHOST, (Acts II., 33,) henceforth as the Third Person of the Trinity, the Dispenser of the Gospel, "the Lord and Giver of Life." We do not mean a man may not hold a doctrine of the Resurrection based upon Reason only, and not be the better for it. Civilization, with all its corruptions, is a fruit of Christianity, as well as eternal life. The belief of Job, based upon his conviction that there must be another world to reconcile the moral contradictions of this world, was undoubtedly of some value, as a regulative principle of the Reason; but of no spiritual efficacy to deliver him from the power of sin and death. It was something for Plato, and Socrates, and Cicero, to hope for an hereafter; but neither the belief of the Rationalist, nor the hope of the Sentimentalist, is the Christian doctrine. Very far from it.

The Christian doctrine is, that Death is the fruit of Sin; the Resurrection, the reward of Righteousness. Sin is a supernatural mystery, not a law of Nature; the Resurrection, in like manner, whereby Death is overcome, is to be received as a Supernatural mystery: it is not a law of Nature, it is not a theory of Reason, but a manifestation of the mighty power of God. Christ died not as a man; but as the spotless Lamb of God, the great Sin-Offering for the Sins of the world; He rose, not as a man, but by His own Mighty Power as the Righteous One. His Resurrection from the dead was at the same time a declaration of the acceptance of His Passion; it was the testimony of the Eternal Father to His inherent righteousness, and it was the purchase of His Mediatorial Power.

To believe, therefore, in the Christian Verity, is to accept at the same time the doctrine of Forgiveness of Sins, of our

Justification in Christ, and of the life-giving Power of th Holy Ghost. It is not the mere reception of a truth whicl through Revelation, has been made clear to Reason; but it i the belief in a certain Supernatural Event, upon credible tes timony; an Event which took place, not in the common cours of Nature, but by the agency of the Spirit. It is, in a word an act of Faith, not a process of the Reason. For this reaso it is, that the Resurrection from the dead, and Justification b Grace, and Eternal Life, always appear, side by side, i Apostolic teaching. Now, all this is a very different thing,— different in its inception, different in its effects,—from a mer speculative notion based on the aspiration of the heart, or o the rationalistic theory, that there will and must be a Resur rection, because without it we cannot reconcile things together When Bishop Colenso, therefore, talks of holding the Truth of God, but not the Facts of God's Revelation, when he says as he does say, that "our belief in the living God remains a sure as ever, though not the Pentateuch only, but the whol Bible, were removed," he utters not only stupendous nonsense but an absolute impossibility.

On the Historical ground, we can see a sufficient reason fo God's withholding prominently a doctrine of the Resurrectio under the old Economy; on the Rational ground, the absenc of such a revelation is wholly inexplicable. So long as For giveness of Sins could not be so openly proclaimed, it was vai to preach so openly a *doctrine* of the Resurrection. Had i been revealed, as in the case of the Brahman, it would, perhaps have been productive of harm rather than good. The dreac consciousness of sin, and the contradictions of the presen world, would have led the Jew to look solely to the future As in the case of the Eastern devotee, who, resigning himsel to despair, as he ponders over the mystery of Evil in the sys tem of things with which he is surrounded, dreams only o *nirvâna* (a life of self-abnegation through absorption in th Infinite) hereafter; so it would have been with the Jew. T correct this listless longing, and to make man willing to bea patiently the ills of life with a hope of ultimate deliverance, God, by a system of temporal rewards and punishments, sought

to educate Faith into absolute belief in Himself as a just God and a Saviour. When that task was at length accomplished, when at last the Resurrection came with its triumph and its grace, then were men made ready to take up the Cross, made willing to work out their salvation in patience and in fear; but, without the conviction that there is a just God and a Saviour, a belief in a Resurrection would only have been a bribe for idleness and indifference.

We see it have this effect on the speculative Brahman. We see it working the same results among ourselves; as, for example, where there is no faith in the communication of Grace, through the channel of Sacraments, to enable us to meet the ills, and do the duties of this present life. How many Christians there are, who try to separate Truth from the Facts on which Truth is based, and who think the whole of religion consists in neglecting the present and its concerns, and who live entirely for the future! Why? Because they do not form their conception of the Gospel from the Facts of the Gospel; one of which makes the Sacraments of the Gospel (not sources, but) channels, means of Grace, so fitting us for present duty, and inspiring hopes of future Glory.

What we have now said of the doctrine of the Resurrection, applies equally to all the Doctrines of the Christian Faith. The Doctrines of Christianity, and the Facts of Christianity, are indissolubly joined together. Destroy the one, and you make the other of none effect; and hence we see the destructive error of those who deem it a matter of entire indifference, how a man receives and holds the Facts of the Christian Faith, provided he yield assent to certain general principles of the Christian Religion. We have seen that there is an essential difference between the Truths of Christianity held as mere regulative principles of the Reason, and the same Truths received by faith in union with the historical Facts on which the Doctrines of Christianity are based.

If any one would see the difference practically illustrated, let him compare the character of the teaching of those, who have cut themselves off from all connection with the Person of Christ through His body, the Church; and the System of the

Church as developed in the Christian Year. In the one case, how barren, how circumscribed, how speculative, how withering is the Sunday teaching! In the other, how simple, how practical, how complete, how strengthening is the system of Truth presented! And why? Because in the one case, Christ is regarded merely as a Teacher. The Gospel is a System, on which man speculates, systematizes, reconciles, doubts, and disbelieves. In the other, Christ is the Way and the Life, as well as the Truth. Step by step, does the Church follow in the footsteps of the Master. She holds the Truth, but not separated from the Facts, which are the Way, and which, through the Holy Ghost, become to faithful souls, the Life. Thus, year by year, is Christ and His Gospel, as an historical Fact, set before us; not as an ideal conception of the Reason; not to speculate upon, or to think about; but to believe, and receive, and to follow, as an example of godly life. This is the law of the Spirit of Life in Christ Jesus, which makes us free from the law of sin and death.

Here it is that we touch upon the πρῶτον ψεῦδος of Bishop Colenso, and his School. As the Church and the Sect differ chiefly in this, that the one preserves the analogy of the Truth, while the other always tends to heresy, by choosing some one truth for its basis, so is it the great mission of the Church, as the Body of Christ, to preserve the equilibrium between the different organic members of the body, and not permit one to usurp the place, or espouse the functions of the other; whereas it is the fate of Sect, by attempting to make one organism do everything, at length to turn that, which is seemly and beautiful in its place, into a hideous excrescence, and an instrument of death. Thus, take the Word away from its connection with the Church, Ministry, and Sacraments, and it must do, and be, everything. It is the sole instrument of Regeneration. It is the commissioned Teacher. It is the Bread of Life. In it, Ethics, Dogmatics, Rites, Ceremonies, History, Natural Science, etc., etc., are all stored away. By it they must all be proved. What wonder that in such a case the Bible ceases to be a practical guide to the humble Christian, and becomes "The Book where every man his dogma seeks, and every man his dogma finds."

Only put the Bible in its own place, and it is a very simple book. Take it out of its organic relationships, and it becomes a book of puzzles; even as they find it to be, and continually use it, who will pervert it to ends for which it never was given. What then is its proper place? What are the organic relationships, of which we speak? To the first of these questions, we answer, the Church is the Witness and Keeper of Holy Writ. To the second, the answer is, the Bible as a guide to the Way, takes for granted that we have set out upon the Way by Faith, and by Faith are walking in the Way. There is no one, we take it, who will deny that the Bible is the heritage of the Church, not of the world; nor is there any one so ignorant of the Church, as not to know, that she is an Election, who walks by faith, not by sight. We may lay it down then as an axiom, that the Bible, whatever be its secondary influences, is chiefly and first of all for the Church; also that it primarily addresses itself to Faith and not to Reason. To deny the first, is to set aside historical fact; to object to the second, is to refuse the fundamental principle of all Revealed Truth.

With these Canons of interpretation in mind, then, let us turn to some of the alleged difficulties of the Old Testament Scriptures. The case of Pharaoh and the spoiling of the Egyptians, is one of the chief difficulties. Who has not heard Sermon after Sermon upon Pharaoh? Was he free, or was he not free? The preacher always settles the matter to his own satisfaction, if not to that of his hearers. If a Calvinist, Pharaoh was not free, but a puppet in the hands of Necessity. If a Pelagian, Pharaoh was absolutely free, and uncontrolled. For ourselves, we would say, we believe what Holy Scripture teaches. The preacher, as a preacher, has no business, either with the question of Free Will or Necessity; except in so far as to show his hearers, that it is a question altogether beyond our depth. He is not bound to reconcile the discrepancy. He is not bound to make it clear to Reason, how God can be Omnipotent, and man be a free Moral Agent notwithstanding. Both are true; but how, is a philosophical question. As a Moralist, or as an ethical teacher in the rostrum, he may have his opinion, and he has a right to project his theory; but it is still opinion and theory,

not Faith. The simple historical narrative as addressed to faith is intended to teach this, and this only, the power of God to deliver His Church and people out of the hands of their enemies. As to the ethical question, it remains in God's Revelation, just what it is in the book of Nature, a problem too deep for human Reason to comprehend. In very truth, the Bible, least of all books, attempts a solution of the difficulty. It is singularly careless, if with reverence we may so speak, in the way it presents the vexed question. For the number of times it tells us, that God hardened Pharaoh's heart; so many times it tells us, Pharaoh hardened his own heart. So also in the New Testament, there is the injunction, "Work out your own salvation with fear and trembling;" and there is the counter statement, "it is God that works in you to will and to do." It is not our business to reconcile them, but, in Faith, to receive them both.

Faith deals in the same way with the spoiling of the Egyptians. We deprecate, not less than Bishop Colenso, the overstrained attempts of Hengstenberg to make out a case from verbal criticism. Sure we are that the Elder Church found no difficulty in solving the moral question. "He brought them forth with silver and gold," (Ps. CV, 36,) the Psalmist says; it was simply a triumphant manifestation of the power of God to plunder the wicked oppressor, and to honor His Church. If we, through lack of Faith, will intrude our questionings upon the sacred story, here we have the answer, "Who art thou that repliest against God?"

And here, we would call attention to the fact, that the difficulty of spoliation, is not, as commonly taken for granted, a solitary case of the kind, in Holy Scripture. If the reader will run over the pages of the patriarchal story, he will find there the same power to deliver disclosed, with the same power to make the enemies of the Election to be at peace with them. The wives of the Patriarchs, each in turn, came forth with "silver and gold." What, in this respect, is the story of Sarah, and Rebekah, and Rachel, and the deliverance from Egypt, but the feebler preludes, ever rising into grander symphonies, until at length they culminate in that noble choral Hymn of Victory:—

Gird Thy sword upon Thy thigh, Thou Mighty Hero!
Gird on Thy Glory and Majesty;
And in Thy Majesty ride prosperously on, in the cause of truth,
And with the battle cry of Righteousness;
And let Thy right hand teach Thee terrible things.

Hearken, O daughter, and consider, and incline thine ear,
And forget thine own people, and thy father's house;
So shall the King have pleasure in thy beauty;
For He is Thy Son, and worship thou Him.
And see the daughter of Tyre with a gift:
The noblest of the people shall entreat thy favor.

Again, we say, in reading the patriarchal story, we might imagine the closing words of this glorious Hymn to have been written for Rachel and Rebekah, as they came forth, laden with spoils, from the home of their idolatry, or the house of their captors. Now here again Faith has nothing to do, either with the morality of Rachel's theft, or with the cause of Rebekah's captivity; nor yet, with the still more difficult question of Jacob's triumph over Laban. Faith sees in all, the hand and power of a righteous God, not the weakness of man. It may be that a state of temporal rewards, such as the Jews were under, admitted the use of means which our wider economy does not allow; but whatever be the reason, the lesson is the same to Faith—the faithfulness of a Covenant Sovereign God, and His judgments upon sinful and rebellious men.

We may apply the same principles to the desolating Wars of Israel, with the same results. To Reason, the Wars of Israel are blood-thirsty beyond belief; to Faith, they are not blood-thirsty. Faith sees in the punishment inflicted upon Israel for not exterminating, root and branch, the seed of Canaan, a righteous doom upon a depraved people; and also, God's warning against His people settling down to rest amid the seductions of lust and worldly idolatry, when He calls them to warfare, and separation from the world.

And here, we would enter our protest against current notions about Bible Morality. Let the unbeliever make a mockery of the weaknesses and failings of the heroes of the Old Testament; let the rationalist sneer at, refine and explain away, and excuse, and apologize for, and sit in judgment on Abraham and Isaac and Jacob; and what then? Faith sees in the Old Testament

the same Mystery it beholds in the New; God, Sovereign and Merciful, in covenant with a sinful Race. It recognizes, even in the case of Tamar, and Rahab, and in the marriage of Hosea with a harlot, the principle of a Mysterious Economy, wherein is foreshadowed the union of God with corrupted and sin-diseased Human Nature, when He took our Nature upon Him, as well as the not less mysterious union of the Spirit of God with the Church, even when she has played the harlot. The gross frailty of the objects of God's pitying love is not set forth in the Scriptures as an example of Morality for us; and none but a captious spirit or a depraved imagination can be guilty of such a wicked perversion.

Thus far, in speaking of Bishop Colenso and his book, we have had in view his doctrinal position; and we have also suggested the great principle by which the Holy Scriptures should be read and studied. When the Bishop's second volume appears, if it should appear in this country, we may perhaps examine, with care and in detail, his Biblical criticisms. So far as the Bishop and the men of that School are concerned, however, we do not see that it makes the slightest difference, whether the Books of the Old and New Testaments are, or are not, the genuine works of the men whose names they bear, or to whom they are generally attributed. Of what use is it, to vindicate the Inspiration of the Bible, or the Miracles therein recorded, to men who subordinate the teachings of that Volume, to what they call the "voice of God speaking to the Reason and Conscience." With the men of this class, there is another primary question, lying back of all this. It is the old question of bald Deism. Has God (that is, if they hold to the Personality of God at all,) made any special Revelation to mankind? So far as these men are concerned, therefore, refutation of their cavils is labor thrown away.

As to the mischief which this work of the Bishop's is likely to do, there is needless alarm. As an argument, it is weak at best, sometimes silly, and can do no harm. The more we know of the history of the Bishop, and of the origin of his books, the more it seems probable, as is intimated in the English papers, that these volumes are not altogether the fruit of what he denominates, "the contradictions of the narrative of

the Pentateuch." At any rate, that a man, ten years a Bishop, previously a successful teacher at Harrow, thoroughly educated at the University, sent out to convert the Hottentots, Caffres, and Zulus to Christ,—that such a man should have been for so long a time, a thorough and conscientious believer of the Gospel—for he says, "*in January*, 1861, *I had not even begun to enter on these enquiries* * * * *and I had not the most distant idea of the results to which I have now arrived*"—that such a man, staggered by objections of a Zulu heathen, which have been raised and answered again and again, should have suddenly changed his whole conceptions of the Word of God; and not only so, but, away from books and authorities, as his references show, should have at once taken the attitude of an assailant of the Gospel, and hastened a journey of six thousand miles to publish to the world his assaults upon that Faith, whose honored symbols he still wears—we say, there is something strange in all this; some other "contradictions," and more difficult to be believed, than any which he can point to, in the Old Testament or the New. He tells us of the "stories," as he calls them, "of the sun and moon standing still—of the waters of the river Jordan standing in heaps as solid walls, while the stream, we must suppose, was still running—of the ass speaking with human voice—of the miracles wrought by the magicians of Egypt, such as the conversion of a rod into a snake, and the latter being endowed with life, &c., &c." We can tell the Bishop of Natal, of things in his volume, more incredible than all these. We have given him the credit of sincerity, and we do not wish to retract it.

We lament and regret, most of all, the mortification and shame cast upon the Mother Church by this sad treachery (for in effect it is all that,) of one of her standard bearers. Among her Missionary and Colonial Bishops, thank God, she can number many of her noblest and most valiant sons. Yet not in these is the strength of the Church; and this is, doubtless, one of the lessons designed in this defection. May it not be, also, that she needs nerving to fresh diligence in looking well to her citadels and towers at home, in times like these, lest the insidious wiles of the enemy may, perchance, be cloaked under the guise of her "own familiar friends."

Art. VI.—THE GENERAL CONVENTION OF 1862.

It has been our uniform custom, from the very first, to give in the *Review* a *resumè* of the doings of the several General Conventions, and to express ourselves with entire freedom as to their character and tendency. On the present occasion we are fully aware of the delicacy of such a task; yet, as independent Reviewers, we cannot shrink from it if we would. We write, knowing perfectly well, that on some points we may perhaps differ in opinion from many whom we both respect and love.

The last General Convention assembled under circumstances most critical and peculiar. Great fear was felt, on the one hand, that the political questions, which were up in arms would thrust their pointed steel through doors, no matter how tightly closed Among our Church Newspapers, more than one urged strenuously, in view of such a danger, that, by consent, the meeting of the Convention should be made only formal, by the absence of sufficient delegates to make a quorum. Against this it was urged, with all past experience as the premises of the argument, that so inherent and organic was the unworldly tone of all Church legislation, and so universal and unanimous the unwillingness to mix the Church up with questions of political and passing interest, that no fear need be entertained at all from the assembling of the Convention. Such was the feeling inside the Church. There may have been individual instances of desire, and even of determination, to commit the Church to some expression on the question of the day. Outside, there evidently was. And while it cannot be doubted, that a large body of thoughtful men, outside the Church, forgot denominational jealousies, in the desire to behold one religious Fold unbroken in all the land; it was plain enough to see, that a strong outside pressure was applied through the Press, from the mere selfish politician who had his own ends in view, and from the zealous religionist, whom

the steadfast and unbroken oneness of the Church irritated and annoyed with its powerful contrast. Each feeling was a noble tribute to the consistent wisdom of the past, and each theorizer may glory, somewhat, in his prophetic accuracy. The calm lookers-on, who grieved at the unusual sound,—the words of the Town-hall and the Legislature ringing through the House of God,—still are thankful and hopeful, in the evidence of complete freedom from all radical extremes, which both the debates and the Resolutions amply disclosed.

Let us dispose of this political matter first. It was, in point of time, earnestness and debate, the prominent point of the Convention. The admirable opening Sermon,—*O si sic omnes*,—is headed, "The duty of the Church in time of trial." The Pastoral Letter, supposed by the Canon to be based on the Report of the Committee on the State of the Church, is, whether rightly or wrongly, on the *State of the Country*: Dr. Mahan's two speeches, on all hands owned to be among the most scholarly, searching, philosophical specimens of forensic argument which any Ecclesiastical Body in America has yet heard; "the Rev. Dr. Randall's Remarks," a very stirring, effective, patriotic appeal to American Churchmen at large; and the calm and thoughtful "Protest and Draft of a Pastoral Letter," from the Bishop of Vermont, gaining increased import and weight from the dignity of their author, the Bishop-presiding in the House, within one of the Seniority in the American Episcopate, and distinguished for his solid learning and intellectual acumen, and further, marked by the fact that, since the American Church was organized, so formal and solemn a step was never taken by any of our Bishops;—These documents, together with the Newspaper reports, the frequent presence of political and religious agitators in the House as spectators, and the *pros* and *cons* of Conservative and Radical Newspapers in their notices of the Convention, all these, certainly, in a worldly point of view, assign chief prominence to the secular questions which occupied much the largest time of this late Session.

For ourselves, we do not accord to this question the dignity of being the most important of its doings. An enthusiastic

excitement won for it a partial and temporary triumph, whos end is already come. After-effect, Ecclesiastical effect, politi cal effect, it has none; save that the fate is sealed, now, final ly, of any attempt hereafter to intrude secular questions upo the Councils of the Church. She is safer than ever, now, fro the political disintegration, which cripples all the mere Pro testant bodies of America. And the survey of this portion o the Convention's work will gladly give way,—when it has bee fairly presented,—to the more lasting and important issues o other questions, which came up. The political discussion ha its seed-time and harvest, in the brief fortnight of the Sessio But the harvest has been reaped, and put away among the ar chives of perishable recollections. The Church action upo other subjects seemed but a mustard seed in comparison, bu their growing time, and fruiting time, and seeding time, for deeper and larger growth, are yet to come.

The questions of the State and of the times were distinctl alluded to in the opening Sermon before the Convention. W recognize, most fully, the Christian and Churchly tone of th Sermon. It was an earnest, loving, deep-hearted plea, tha "no unhallowed or worldly interests might find an entranc into her Councils," a prayer for "her freedom from the intro duction into her Councils of any worldly or secular subject that might dim her beauty and lessen her influence in th world," and that every attempt "to reduce her to the level o those who have introduced discord and rebellion among u would be signally rebuked." It was a Sermon that sought ou the moral causes of our troubles, and aimed to arm the Churc with weapons of a warfare, not carnal, against them;—agains "the substitution of human agencies and societies for the re formation of men, apart from the Church and Gospel o Christ;"—against "the religion which *consists* in the rejectio of the visible order of Christ;"—against the violent exaggera tions of religious experience and sudden conversions;—an against political entanglements and religious amalgamation It was a plea for parochial Schools, for the Christian training o children, for definite, dogmatic, positive Christian instructio And its cardinal sentence deserves large and honorable plac

among the wisest words of Christian counsel: "Any and every attempt to bring within the Church a spirit of accommodation, either to the world, or to the perishing bodies around her, is high treason against her King." Thus it was bold, Catholic, earnest, wise. But may it not be that, as had no law been recorded against parricide, so the crime might have been uncommitted,—had no warning been raised against the danger, the danger had not been incurred? Not that this Sermon suggested it. Every body thought about it. But an overwhelming majority thought alike; and an overwhelming majority desired no reference whatever to the National crisis, *in a political bearing*. It seemed to us, that the marked discourtesy with which a certain Newspaper met this Sermon, roused the few who thought otherwise, to feel that the "*altera pars*" must be heard; in fact, gave birth to that unfortunate and timorous proverb, which, over and over again, re-echoed through the Convention, and which, really, secured the passage of the Resolutions at last: "We are sorry the subject has been introduced; but, since it has been, we must speak out, for fear of misapprehension." As one of the speakers put it: "The wisdom of saying nothing, now, would be like the wisdom of maintaining silence about the small pox, when it had gotten into a house and one-third of the inmates were dead and dying with it." A sounder reasoner would argue, "Small pox has gotten into this house, and we'll send the patient to the physician, who has authority and ability to treat him, and meantime we will vaccinate ourselves with the warning of its introduction."

It should be noted, as part of the permanent record here, that the Bishops present were twenty-three in number, (fourteen being absent,) the Rt. Rev. the Bishops of Vermont, (presiding,) Maine, New Hampshire, Massachusetts, Rhode Island, Assistant of Connecticut, New York, Western New York, New Jersey, Pennsylvania, and Assistant of Pennsylvania, Delaware, Maryland, Ohio, and Assistant of Ohio, Kentucky, Michigan, Illinois, Indiana, Missouri, Wisconsin, Iowa, Minnesota; and that there were delegates present from all those Dioceses, and from California.

The earliest indication of feeling in reference to the conditi of National affairs, was perhaps shown in the nomination a election to the Chair of the Rev. Dr. Craik of Kentucky. was an act of considerate courtesy, tending to disarm all su picion of unfriendliness to the Southern States. And it was courtesy well repaid, for the mild and loving rule of the Chai man, so well set forth in the patriarchal benignity of his not face, was a great charm of the Session. The prompt appreci tion, too, of the act of the Committee of the last General Co vention, in the assignment of seats, (as reported by the Re Dr. Vinton,) was very graceful and becoming. In the wor of Mr. Cornwall of Kentucky, "I am glad the seats are assig ed to the absent Dioceses. No difference was made in t Temple Service, when the *ten* Tribes of Israel went away; b still, as before, the *twelve* loaves of shew-bread were plac before the Lord, week by week." In a sudden pause, on t third day of the Session, the matter was formally introduced, the shape of a Resolution, nominally asking for a Speci Prayer, but really aiming a severe rebuke at the Southe people, as political rebels and religious schismatics; and ur ing the Bishops to set forth a particular sort of Prayer,* ver ing, at least, upon an imprecation. Such was the feeling the House, that had the motion, instantly made, "that it not received," been heard in time by the Chair, and pu there can be little doubt, that the whole question would ha been ruled out, and kept out. But this failed to be put, a in its stead a Resolution to lay on the table prevailed, by t very large combined vote of 26 to 9, 2 being divided; nor wou the Convention reconsider this vote, though pressed by t plea of discourtesy, &c.

But the matter had got in; and it was thoroughly sift

* It ought not to be lost sight of, in this connection, that our forefathers, fr from the experience of Revolutionary times, deliberately took out the most poin expressions of the old prayer in the English book, "abate their pride, assuage th malice, and confound their devices;" and left, instead, our prayer more mild a general in its expressions, and referring their interpretation and application God. The objection, made so often, in the Convention, to prayers of this sort, w well met by Judge Redfield's quotation of the English Judge's remark, that "t Lord's Prayer was the most *non-committal Prayer* he knew of."

and discussed. There were three different opinions entertained in the House. One for steadily doing and saying nothing; a second for saying something moderately and mildly; the third for an unmeasured censure of rebels and schismatics. Their fortunes wavered. At times, undoubtedly, the whole question would have been thrown out, if a vote could have been reached; and, it is evident, that the advocates of severe condemnation were completely foiled. Among many Resolutions offered, those of the Committee of Nine, which finally passed, are given here. They were distinctly introduced as containing no censure, present or prospective; and an effort to slip in such censure, by the change of a few words, signally failed. We do not think this a recommendation. Had the whole matter been ignored, as, in our judgment, it should have been, that had been the best result. But when once a body of such weight decided to speak at all, their voice should have been unmistakeable. An uncertain sound; a mere opinion; a condemnation without a censure; a Hamlet, with the part of Hamlet left out; a gun, without lock, stock, or barrel; a bull without horns; "a compromise opinion;" a harmless, inoffensive utterance, whose chief recommendation, in the classic language of the day, was, that "no body was hurt" by it:—that this should have been the result of so much debate; this the deliberately concluded best-thing-to-be-done, by such men as that Committee* was composed of, is the best of proofs, that the subject was utterly out of place, and the Convention utterly out of its sphere in the whole discussion.

But *still*, the tone of this result indicated the very slight amount of ultra, extreme, radical violence in the Church; and certainly justified the confidence of Gov. Seymour's prophecy: "Nothing is to be feared from free discussion; for it will prove us a united Convention and a united Church." The Resolutions† of the Committee of Nine and of Judge Hoffman, will

* The Rev. Drs. Mead of Conn., Higbee of N. Y., Wilson of W. N. Y., Totten of Iowa, and Thrall of California; and the Hon'bles R. C. Winthrop of Mass., W. Hunt of New York, Conyngham of Pennsylvania, and Gen. Goddard of Ohio.

† The votes on these Resolutions were as follows—

The Resolutions reported by the Committee of Nine, were *adopted*, in precisely the shape in which they were reported, by the following vote:—

tell their own story, and are enough to indicate the two line of thought:

REPORT AND RESOLUTIONS OF THE COMMITTEE OF NINE.

The Committee have been deeply impressed with the importance and with th difficulty of the duty assigned to them. They have examined with care all the v rious Resolutions which have been referred to them, and have not lost sight of th subsequent suggestions, which have been made in debate, by members of th Body from many different parts of our country.

In framing the Resolutions which they have at length, after much deliberatio agreed upon, they have had three leading objects in view. They have designed t leave no room for honest doubt, or even for invidious misconstruction, as to th hearty loyalty of this Body to the Government of the United States. They hav desired to confirm and strengthen the unity of the Church, as represented in thi Convention. And they have attempted so to refer to the course of our brethre who are not represented here, as to shut no door of reconciliation which is sti open, and to afford the best hope that they may still be induced to reconsider an retrace their steps, and to renew their relations, in Christian love and loyalty, to common Church and a common country.

The Committee have felt that it was not fit for this Convention to act or to spea as if they despaired, or in any degree doubted, of the ultimate restoration of th legitimate National authority over our whole land. They have felt, too, that th

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CLERGY.

Ayes.—Delaware, Illinois, Iowa, Maine, Massachusetts, Michigan, Missouri, Ne Hampshire, New York, Ohio, Pennsylvania, Rhode Island, Western New York-13.

Noes.—Kentucky, Maryland, Minnesota, New Jersey, Vermont, Wisconsin—6.

Divided.—California, Connecticut, Indiana—3.

LAITY.

Ayes.—Connecticut, Delaware, Maine, Massachusetts, Michigan, New Hamp shire, New York, Ohio, Pennsylvania, Rhode Island, Western New York—11.

Noes.—Illinois, Kentucky, Maryland, New Jersey, Vermont—5.

Divided.—Minnesota—1.

And the Resolutions of Judge Hoffman were lost by the following vote:—

CLERGY.

Ayes.—Connecticut, Kentucky, Maryland, Minnesota, New Jersey, New Yor Vermont, Western New York, Wisconsin—9.

Noes.—Delaware, Illinois, Indiana, Iowa, Maine, Massachusetts, Michigan, M souri, Ohio, Pennsylvania, Rhode Island—11.

Divided.—California, New Hampshire.

LAITY.

Ayes.—Connecticut, Illinois, Kentucky, Maryland, Minnesota, New Jersey, Ve mont—7.

Noes.—Delaware, Maine, Massachusetts, Michigan, New Hampshire, New Yor Ohio, Pennsylvania, Rhode Island, Western New York—10.

question before them was not so much as to what might be done, or what might be said, by this Body, as a matter of stern justice, in vindication of the authority or the dignity of the Church; but as to what it was wise to do or say at this moment, consistently with our own convictions, and with a view to preserve, unbroken and undisturbed, every remaining link or tie of religious association and Christian sympathy, which might be of use hereafter in accomplishing the great end of restoring our National Union.

The Committee are unwilling to conclude their report without one other suggestion. While there could have been no hesitation, under any circumstances, in expressing, now and always, our earnest and abiding loyalty and devotion to our Country, its Constitution, and its Laws, and to all its duly constituted authorities, they have felt that there yet rested upon this Convention the most solemn obligation to abstain from entering upon any narrower questions, which peculiarly belong to the domain of secular politics. Our Blessed Lord, in declaring that His kingdom is not of this world, and in directing us to render unto Cæsar the things that are Cæsar's, has clearly taught us, that whether as Ministers or as Legislators and Councillors of His Church, we are to refrain from those matters which He has not committed to our care. There is doubtless a difficulty in the minds of many, in clearly discerning the precise boundary line between the subjects which come within our jurisdiction and proper sphere of duty as Christian Ministers and Ecclesiastical Councillors, and such as belong exclusively to secular politics. But the Committee can hardly doubt that there will be a general concurrence in the opinion that, in this most critical period in the history of our Church and of our country, when words are things, and when rash utterances at one end of the Union may coöperate with rash acts at the other, in extinguishing the best hopes which remain to us, it is wise for such a Body as this to err on the safe side, if we must err at all; and to keep ourselves clearly within the limits which the Councils of our Church have hitherto so uniformly observed.

In accordance with these general views, the undersigned recommend the adoption of the following Resolutions:—

Resolved, by the House of Clerical and Lay Deputies of this stated Triennial Convention, that assembling, as we have been called to do, at a period of great National peril and deplorable civil convulsion, it is meet and proper that we should call to mind, distinctly and publicly, that the Protestant Episcopal Church of the United States hath ever held and taught, in the language of one of its Articles of Religion, that "it is the duty of all men, who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted;" and hath accordingly incorporated into its Liturgy "a Prayer for the President of the United States and all in Civil Authority," and "a Prayer for the Congress of the United States, to be used during their session;" and hath bound all Orders of its Ministry to the faithful and constant observance, in letter and in spirit, of these and all other parts of its prescribed ritual.

Resolved, That we cannot be wholly blind to the course which has been pursued, in their Ecclesiastical as well as in their civil relations, since this Convention last met in perfect harmony and love, by great numbers of the ministers and members of this Church, within certain States of our Union which have arrayed themselves in open and armed resistance to the regularly constituted Government of our country; and that while, in a spirit of Christian forbearance, we refrain from employing

towards them any terms of condemnation or reproach, and would rather bow humiliation before our common Father in Heaven for the sins which have broug His judgments on our land, we yet feel bound to declare our solemn sense of t deep and grievous wrong which they will have inflicted on the great Christi Communion which this Convention represents, as well as on the country with which it has been so happily and harmoniously established, should they persev in striving to rend asunder those civil and religious bonds which have so long he us together in peace. unity and concord.

Resolved, That while, as individuals and as citizens, we acknowledge our whc duty in sustaining and defending our country in the great struggle in which it engaged, we are only at liberty, as Deputies to this Council of a Church which ha ever renounced all political association and action, to pledge to the National Go ernment,—as we now do,—the earnest and devout prayers of us all, that its effor may be so guided by wisdom and replenished with strength, that they may l crowned with speedy and complete success, to the glory of God and the restorati of our beloved Union.

Resolved, That if, in the judgment of the Bishops, any other forms of Occasion Prayer than those already set forth, shall seem desirable and appropriate,—whet er for our Convention, our Church, or our Country, for our Rulers or our Defen ers, or for the sick and wounded and dying of our Army and Navy and Volunteer —we shall gladly receive them and fervently use them.

Resolved, That a certified copy of the foregoing Report and Resolutions be tran mitted to the House of Bishops, in evidence of the views and feelings of this bod in reference to the afflicting condition of our Church and of our country.

JUDGE HOFFMAN'S PREAMBLE AND RESOLUTIONS.

Whereas, a number of the members of the Protestant Episcopal Church in th United States of America are in open resistance to the Government set over then and others of such members are aiding in such unlawful rebellion;

And whereas, the members of this Church, in the several States, did, through th agencies of parishes, assemblies, or conventions, appoint Deputies to a Gener Convention, in which, in the year 1789, they adopted and declared a Constitutio for the government of the Church;

And whereas, every one admitted to Holy Orders, in such Church, has, upon suc admission, solemnly engaged "to conform to the doctrines and worship of th Protestant Episcopal Church in the United States," which doctrines and worshi were set forth in the Book of Common Prayer, ratified in the year 1789, and de clared to be the Liturgy of the Church, and required to be received as such by a the members of the same;

And whereas, it is in such book directed that there shall be read "A Prayer fc the President of the United States and all in civil authority," to which the peopl present are bidden to say Amen, and to which the members of this Church ow obedience;

And whereas, the Convention of South Carolina did, in May, 1861, declare itse no longer under any obligation of obedience to the Constitution of the Church, an permitted alterations in the Prayer Book to be made by the Bishop of the Diocese and recognized the power of bodies other than the General Convention to chang such Book; And in the month of June, 1861, the Convention of the Diocese o

Louisiana did resolve that it had ceased to be a Diocese of the Protestant Episcopal Church in the United States; And, on the 3d of July, 1861, deputies from the Conventions of the Dioceses of South Carolina, Georgia, Florida, Alabama, Louisiana, Arkansas, Mississippi and Texas, passed the following Resolution:—

"*Resolved*, That the secession of the States of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas and Tennessee, from the United States, and the formation, by them, of a new Government, called the Confederate States of America, renders it necessary and expedient that the Dioceses of the Protestant Episcopal Church, within these States, should form, within themselves, an independent organization:"

And did proceed to adopt and recommend, for ratification, a Constitution and Form of Government independent of this Church; And, in the month of July, 1862, the Convention of the Diocese of Virginia did adopt such Constitution, and did assent to alterations of the Book of Common Prayer, and did substitute for the prayer for the President of the United States of America, a prayer for one designated as "President of the Confederate States of America," in open rebellion against such United States; therefore,

Resolved, That the Protestant Episcopal Church in the United States of America is alone the Particular or National Church for all who have acknowledged themselves its members, to which authority is given, as declared by the XXXIVth Article, to ordain, change, and abolish rites and ceremonies.

That, in the opinion of this House, all ministers and other persons who have voluntarily united in the acts and proceedings before set forth, have fallen into the sins of rebellion, sedition and schism, and have greatly offended by their separation from this Church.

That the House of Bishops be requested, in their Pastoral Letter, to call upon the members of the Church, who have wandered into these offences, to return to a better mind, and upon all others earnestly to pray that God in His mercy would bring them back, so that our Christian region may rest again in quiet and order, and, being once more in godly concord, our Church, our land, our Government and people may be continually saved and defended by His abounding goodness and Almighty power.

And further resolved, That the House of Bishops be requested to revise the first part of the Homily against "Disobedience and Willful Rebellion," so that a portion thereof may be read in Churches, to the effect that "we all make continual prayers unto Almighty God, even from the bottom of our hearts, that He will give His grace, power, and strength unto the President of the United States, and all in authority over us, to vanquish and subdue, as well rebels at home as foreign enemies, that all domestic rebellion being suppressed and pacified, and all outward invasions repulsed and abandoned, we may long continue in obedience to our lawful Government, and in that peaceable and quiet life which hitherto we have led; and may altogether, in obedience unto God, the King of Kings, and unto His holy laws, lead our lives so in this world, that, in the world to come, we may enjoy His everlasting kingdom."

Resolved, That these Resolutions be sent to the House of Bishops.

The debates on these Resolutions were most able, most earnest, and yet, with never, for an instant, the remotest shad-

ow of bitterness, the least departure from courtesy, or the vic lation of sympathy and good feeling. The speeches of D Mahan, of Mr. Winthrop, Judge Redfield, Gov. Seymou Judge Hoffman, Mr. Hunt, Dr. Hawks, Dr. Vinton, and D Randall, and Mr. Ruggles, were speeches of very unusual abi ity and interest. It is impossible to do more than to trace ou the course of the debates here, in the more prominent lines took. On the one hand, patriotism was strongly urged; th opinion of the world, the Church's liability to misconstructio and misunderstanding if she continued silent, and the necess ty of getting rid of a charge of disloyalty, which nobody seem ed to have made. Much stress was laid, too, on a theory, tha the act of the Church in the Confederate States could techn cally be called a *schism*. This idea was urged with a consc entious eloquence, which gave it personal weight, by one the ablest Canonists of the Church, and one of her most em nent ornaments; yet, the conclusive weight of authority, ar the simple common-sense view prevailed, that a schism mu be from *the Catholic* and not from *a National* Church; th it must involve, not matters of mere Constitutional agreemen or national organization, but the great questions of *the Fait the Order of the Church;* and that we of the Church, in t United States, would be ourselves in schism, if we anathem tized and held aloof from the Church in the so-called Confe erate States, recognized as it would be by other Branches, a in full Communion with the Church of Christ.

The Church is consecrated, or set apart, to certain functior with which the State cannot interfere. And though, in ma points, the relations and duties and interests are mingled a parallel, yet it is equally true, that the State is, by God, co secrated and set apart to certain functions, with which t Church cannot interfere. If the Convention had a right decide upon the nature of the separation of the Confedera States, upon the rightfulness of the effort to coerce them in subjection, then the Convention, *in the abstract*, had the rig to decide that the Confederates were *not* rebels, and that t Federal Government ought to recognize their independenc There is no escaping from this, as common sense truth. T

delegation from New Jersey were reproached as unfaithful to the teachings of their late Bishop. The shadow of a great memory, on such a point, was invoked with more ingenuity than fairness, to give its countenance to one side of the question. But Bishop Doane never mixed up Church and State questions; and therefore he never set his Diocese such a pattern to follow. Rather, he said of the Country, in reference to Foreign politics, what his Diocese said of the Church in reference to politics foreign to her: "Influence as of the Sun, the Polar star; remote and unentangled with the confused details: INFLUENCE, NOT INTERVENTION, THE DUTY OF THE CHURCH TO THE WORLD."

And there was this same confusion throughout. The duties of Churchmen and of the representative Body of the Church were confounded. No one supposed indifference, or disloyalty, to be right in *members* of the Church; because they are *members* of the State as well, to which the Church bids them be faithful. They are not *organized into the Church* as *citizens of the United States*. Rather is St. Paul's great word the only one that then applies: "ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς," (Phil. iii, 20;) and the only politics she has a right to touch, are the politics of that "heavenly city;" the πολιτεία τῆς βασιλείας τῶν οὐρανῶν, if one may so speak. That the Church teaches her children to give loyal obedience and support to the Civil Rulers, the Prayer Book amply attests; and that her children have done it, is plainly proven by the graves in the battle fields, and the sick beds in the Hospitals, where her sons lie; and by the soldiers in the camps, and the Chaplains, and nurses in the Hospitals, who call her Mother.

Again, the theory was assumed throughout, that unless the Church passed a set of Resolutions, she was doing nothing for the Country. Would not the Convention do something, one speaker suggested, if an earthquake rolled outside? "Certainly," was the ready reply. "The Christian thing to do, would be for those in danger to pray God to avert it and protect them. The human plan would be, to run out of the Church to some unshaken ground, some *terra firma*. The very last thing would be, to stop and pass a Resolution about the earth-

quake!" The legitimate voice of the Church speaks in ir struction and in prayer. She does teach loyal support of th powers that be. In Litany, in general and special Prayer she does pray for "all in authority over us," against rebellio for National prosperity, and peace; and, in this crisis, speci Prayers have borne our cause up daily and everywhere t Heaven. The Sects, who have no Liturgy to assert their belie or to direct and proclaim their prayers, must perhaps spea collectively *by Resolution*. The Church need not.

And now a few words as to the strictly Ecclesiastical ques ion. "A Bishop had taken up arms; the words of the Pray er Book had been changed; certain Dioceses had withdraw from union with the Convention, and were said to have con federated in another organization; and a Bishop had bee consecrated without the consent of a majority of the Bisho of the American Church." What then? The Conventio was neither a Judicial nor an Executive Body. They coul neither try nor condemn. And Christianity suggested, a least, that until positive proof was brought, not hearsay, nc unauthenticated printed documents, the charges should not b considered; that the absent should not be condemned un heard; that the circumstances and difficulties of the cas should be weighed well; that we should not "make haste t shed blood." The Convention was a Legislative body. Bu it should not make laws, *ex post facto*, to punish offences com mitted before the laws were made.

It would be foreign to our purpose to give a *resumè* of Dr. Ma han's most admirable speeches on this subject. They are treas ures "of permanent value, on the general subject of the prope attitude of the Church towards political subjects." Their com pend of authorities, defining Schism, is in itself most valuabl and went very far in saving the Church from "the fearful re tort of that grand old Saint Firmilianus, who, when the Ro man Pontiff, Stephen, excommunicated St. Cyprian and the Af ricans, solemnly declared in the name of the Eastern Churches that by his rash act, he had cut off himself and not them. And his definition of the line between the things that belon to Cæsar, and the things that belong unto God; his exposè c the three fallacies, that, "the Church needs any vindication c

her loyalty to the Government;"—that "the importance of the Church's expressing an opinion, was equal to the importance of the crisis, in which her opinion was asked;"—and that "the subject under discussion was not political, because it was *patriotic*," are, and are to be guide-posts for Church action, in all similar cases. His closing words deserve quotation here.

"A few words in conclusion, to my brethren, clerical and lay, of this Convention. Brethren, in this grave matter we are *bound to go back to precedents.* It is our duty to look away from the present to the past. If we proceed with this subject, we must take time for it. We must learn to distinguish things that ought to be distinguished. As religious men, as philosophers, as statesmen, we must not sow diverse seeds in the same field, or weave diverse materials in the same web. For there are things which are good, if kept apart; but which, if mixed, lead to that thing—hateful to all good men—*confusion:* Confusion, which, of all things, God most abhors. And if my voice could go beyond these walls, I would utter a word of warning to the people of this land. I would remind them of the time when Israel was smitten before the Philistines,—when the honor of God's people was laid in the dust, and when, in the moment of humiliation and despair, the popular voice demanded that *the Ark of the Covenant* should be brought forth and placed in the van of their armies. The Ark was brought forth. It was taken from the Mercy-seat. It was removed from beneath the overshadowing wings of the Cherubim; and what was the result? The people, for a moment, were in a tumult of joyful hope. They shouted with a great shout. The enemy were seized with dismay. Yet when it came to the battle, Israel was discomfited more completely than before, and the Ark, which they had demanded, itself fell into the hands of the enemy. Learn from this a lesson for the times! The priesthood and the Church are an Ark of safety, only as they continue *in their place.* Let them abide by the Mercy-seat. Let them remain in the sanctuary, under the overshadowing wings, apart from the stir and tumult of secular affairs. But if *the people will* draw them from their place,—if, under the pressure of patriotic excitement, the Church be drawn into offices not properly belonging to her—if we mix up things sacred and profane—then look for defeat, for humiliation, for disasters of every kind, both to Church and State!"

One word more as to the *expediency* of the Church meddling with the point at issue. Was not Mr. Winthrop, of Mass. right?

"I believe, if the Government could speak to this Convention, it would say, 'Leave it to us to do the denunciation. Leave it to us to take care of the hostile proclamations. Leave it to us to apply force to those who are in arms. But, for yourselves, preserve carefully all ties of religious and fraternal sympathy that may remain; for these Christian ties, though now concealed, perhaps under duress, may once more be restored and help to bind us together in one.' If we can only restring from the spires of our Churches, the wires and ties of Christian sympathy, the electric current may once more flash along the threads of feeling; and we still do a better work towards the restoration of the Union, than all the Canons that could be passed in this house, or even all the Cannons that can be forged in the foundries or arsenals of the General Government."

Is not the verdict of the world well expressed, in the opinion of two, (apparently Methodist ministers,) whom we overheard discussing the Convention, in the cars.

"They are a set of stupid asses; of miserable dolts; of moral imbeciles; they are living in an age, when oppressed humanity calls on them for relief, and ye though they have discussed this question for a week, they have'nt said one wor about *Slavery*."*

In approaching the Pastoral Letter, we shall speak with more reserve, but with not less respect. None can read the words of the Canon on this subject, without seeing that the evident purpose of the Church is, that the Committee on the State of the Church having reported, the Bishops *on that Report* should base a Letter, of encouragement, or counsel, or reproof. Of the inner history of the passage of the late Pastoral Letter the Church at large knows not much. The Bishops sit with closed doors. Twelve of the fourteen pages of the Pastoral Letter, are on the Rebellion. It bears the signature, and understood to be the composition of the Bishop of Ohio, whose late position on political matters at the Court of St. James undoubtedly enabled him to speak understandingly. The Letter passed, it is said, not unanimously. The authority of Pastoral Letter is a question, perhaps, not altogether settled in the Church. Every Clergyman is bound to read it to his people, though, from ignorance or indifference, very many do not; but none can claim for it, anything more than an expression of the views of a majority of the Bishops, present at a certain time. More than once, there has been no Letter, and for reasons which at the time were perfectly well understood. While every minister and layman, will of course pay courteous regard to every opinion of the Bishops, in their Pastoral Letters, yet the weight and influence of those opinions will be in exact proportion to the moral and religious tone and character of the Letter. Its permanent or passing value, will depend upon

* The very decided Article on our Gen. Convention, in the Christian Remembrancer refers with great pungency to this, that the only allusion to this "primum mobile" of the trouble, in Dr. Mahan's speech, was greeted with *laughter*. The whole Article while in some ways distorted from its thoroughly English stand-point of view, is remarkably clear-sighted, and well worth reading.

itself. The Letter will cease to influence, and will pass away, if it deal with extraneous matters, or with merely earthly interests and concerns. The old rule never is more applicable, than in this case; '*ne sutor ultra crepidam.*'

There was another Pastoral Letter prepared by the Senior Bishop present, to whom such a duty, by the rule of propriety and usage, properly belonged. His Letter was once formally adopted. Why this Letter was laid aside, and another substituted, is of course not a matter of record. This proposed Pastoral Letter by no means ignores the troubles of the nation. It does not argue, but it asserts, as axiomatic in the Church the duty of loyalty to the Government. It goes below the surface trouble, to the causative sin. Its line of treatment is thus laid down.

"The inspired St. Paul, following his Lord's example, declined all expressions involving the character, or the measures of Civil Government, while he laid down with clear precision the rule of Christian duty, 'Let every soul be subject unto the higher powers.' * * As followers of the Apostles, we desire to tread in the same paths, and presume not, in the exercise of our solemn office, to go one step beyond them. Leaving, therefore, the secular aspects of this awful war to statesmen and to politicians, to whom they properly belong, we confine ourselves to the religious character of our national afflictions; and proceed to place before you the primary cause, to which, according to the principles of our sacred Faith, we are compelled to ascribe the distracted condition of our Country."

Then follows an earnest denunciation of the hydra-headed evil which stalks over the land,—the idol-worship of popular favor; the debasing of God's Houses and His Holy Day, to political harangues; the rapid growth of Infidelity; the spread of Spiritualism; the increase of bribery, and other gross political corruptions; the admission of Mormons into Corgress, and the to eration of Pagan Worship in California: and then an exhortation both to Clergy and people, to faithfulness in their respective walks of life. So much for the rejected Pastoral.

The Bishop of Vermont had a right to feel keenly the rejection of his Letter, and he delivered to the House of Bishops a formal Protest against the Letter which was adopted. From that Protest we give a few detached sentences.

"I am constrained, however reluctantly, to stand entirely aloof from the novel movement, which pledges the Church to the State, in its merely political administration. To that, as individual citizens, we owe all lawful obedience and support.

But here, acting as Bishops in the Church of Christ, we have no right to pass beyond the circle of our Spiritual functions, nor to express any opinion, direct or indirect, upon the measures of our secular Government. * * If we claim the right to applaud the course of the Secular Government when it pleases us, we must also claim the right to condemn its measures when they may happen to be unacceptable. And the inevitable result must be, that the Clergy would have the warrant of our example to discuss every political movement, in the House of God, and thus degrade our high and spiritual standing, to the temporal uses of party and popular excitement." "Under the American Constitution, the State has no right to declare its sentence in the legislation of the Church, so long as we do nothing to impair this duty of loyalty. And, under our Apostolic Constitution, the Church has no right to utter her sentence upon the legislation of the State, so long as it forbears to assail our Christian liberty." "If the Church of England had held it to be her duty to adopt the principles which this House of Bishops has laid down in the Pastoral Address, the Rev. Wm. White and his colleagues could hardly have been accepted, as fit subjects for Episcopal consecration; and the whole character of our ministerial succession would most probably have passed away forever."

There was one feature of the Convention bearing upon this subject in a strictly Ecclesiastical way, which deserves permanent remembrance and faithful commemoration. The solemn Service of Humiliation and Prayer in Trinity Church, New York, appointed and conducted by the Bishops only, was a great and wise Christian act. Never before has the American Church paid a more sublime and solemn tribute to the true relation of Church and State. It was a Service, simply of penitence, confession and prayer, on a day set apart for Fasting. The absence of a Sermon amid so great a company of preachers, was a public declaration of the forgotten truth, that Worship, *not* Preaching, is the most prominent feature of a public Religious Service. The whole scene was one never to be forgotten: the multitude of Clergy in the Nave of that noble Church; the very large number of men worshippers; the gathering of Bishops in the Chancel; the Service all performed by them; and the wise and temperate tone of its appointment, all made this act, at least, most appropriate, most impressive, and, we must hope, most powerful for good.

Among the most important matters, which occupied the attention of the Convention, was that connected with its Missionary Work. As the Board of Missions is the creature of the General Convention, and is the normal mode of its activities, so the proceedings of the Board deserve attention. All that we

need to say is, that never have the debates of that body seemed to us, on the whole, so full of promise. For the sake of conciliating certain parties in the Church, who have insisted on sending their Missionaries to Mission Stations, without the consent of the Bishop having charge,—a point was *yielded* here, and the important words, "with the consent of" the Bishop, were stricken out, having once passed the Board, and the words "upon conference with" were inserted. The addresses of Bishops Kemper, and Whipple, and Talbot, who were of course most deeply interested in the matter, were so admirable for their Christian tone, their spirit of fraternal confidence and conciliation, that they seemed to win all hearts. When the point of these changes however, as to the power of the Missionary Board, came back to the General Convention, these changes were not sustained. We give the Articles as they passed both Houses of General Convention, the *italics* designating the changes made in the General Convention, from the Articles as passed in the Board :—

In Article IV.

. . . Provided always that, in relation to the organized Dioceses having Bishops, the Board shall regulate the number of Missionary stations; and [upon conference with] *with the consent of* the Bishop, shall select the stations.

Article XI.

No clergyman shall be appointed a Missionary by the Board or by either of the Committees, until after conference with the Ecclesiastical Authority of the Diocese or Missionary District to which he belongs; nor shall any Missionary be sent to officiate in any Diocese or Missionary District [until after conference with] *without the consent of* the Ecclesiastical authority of the same, *except when regularly called by an organized parish, in accordance with the Canons, both Diocesan and General*; and no person shall be appointed a Missionary who is not, at the time, a Minister of the Protestant Episcopal Church, of regular standing.

On every principle of Order, the Convention was right in resisting such an innovation. And it is a point, which our Bishops and Diocesan Conventions, as we trust, will never yield. We were glad to see, in the earnest debates of the Board, that a number of gentlemen, who have usually been regarded as tied up to a party, had the Christian manliness to show that their devotion to Christ and His Church, is stronger than their subservience to party policy, and party drill. The Meetings, throughout, indicated that our Missions, at home and abroad.

have a deeper and stronger hold on the heart of the Churc than we had supposed.

Another important matter before the Convention, was t passing of a Canon, permitting, under certain restrictions, t restoration of deposed Clergymen. In the absence of the Can itself, as actually worded, the effect and spirit of this Canoi cal change can only be given here. Canon 10, Title II, is n a very creditable piece of law-making in any way ; and it nee tinkering still. The muddling of the distinct terms, "depo tion," "displacing," "degradation," and other like expressio is not justifiable by good English, or by Ecclesiastical termi ology. But the worst feature of the Canon was its inexorab exclusion of any hope of return to a penitent. Efforts hav been made, year after year, to secure its repeal. But hithert an unreasoned anxiety and an excessive severity have hindere their success. Reported on favorably, by the Committee o Canons, the proposed amendment came before the House, t strike out the severe words that left "no place of repentance,"— "No degraded Minister shall be restored to the Ministry,—"and substitute a carefully guarded permission for the restitution o such a one, after three years lay Communion with the Church Dr. Higbee's advocacy of this change was a most brillian piece of eloquence, solid argument, lighted up with the fire o true feeling. Dr. Hawks, Judge Hoffman and Dr. Maha sustained it also by appeals to the custom of the earlie Church. And, after some slight alteration, it was carried, onl two Dioceses in clerical votes and three in lay votes opposin it. Approved by a large majority of the Upper House, it i now the Law of the Church ; a Christian, Churchly, humane God-like Law, pregnant, we trust, of good results to thos who may be led from the strange pastures whither they hav strayed, back to their early home.

The originators and advocates of this severe law have stoo upon unnatural ground. The gift of the Ministry is indelibl Abused or unused, *its exercise* may be forbidden. But th gift itself cannot be lost, or taken away. And when penitenc leads back the wanderer, it is God's way to try him again, t trust him again. To admit a degraded Minister to *lay* Com

munion does not meet the case. A baptized man, sinning and excommunicate, when he returns, seeks the Holy Communion; and the use, the benefit of his baptismal gift is thus restored, which had been, not destroyed, but dormant and inactive. But the gift of the Ministry is distinct over and above this. And, on the same principle, the gift of the Ministry, *suspended in its exercise* by Church sentence, ought to be restored, under proper restrictions, when the sin is confessed and repented of, that brought down the sentence. The Church stands now upon her Master's ground, touched with the feeling of infirmities, which she herself cannot feel; ready to say, to even an Apostle, who denies her Lord by acts of heresy or schism, as her Lord said to St. Peter, "Feed my lambs,—Feed my sheep,—Feed my sheep;" ready to offer to a penitent what is his most welcome test, the test of love,—for he will love the most to whom the most is forgiven; ready, not only to give to every sinner the opportunity to repent, but to offer the measure and test of that repentance: "As you have perverted your Ministry, so now you shall use the Grace of God given you for that Ministry, in doing the very work which you were called to do." This principle, thank God, prevailed.

The Canon needs still further altering. But its work, so far as done, is a great step forward. And while cases of most severe unkindness will be at once relieved, of men who, from a mistaken pressure, or a morbid disorder of mind, have renounced the Ministry; while, as Mr. Winthrop suggested, the ends of justice will be better served, jurors being far more ready to administer justice, when they know that there may be, if it should seem right, "an opportunity for the Divine mercy of pardon," while these are attained, there is this great gain over all. The Church re-asserts her Motherhood. The keys unlock as well as lock out. The power is to loose as well as to bind. And the prodigal child, of whatever degree, will come back, not to perpetual humiliation and life-long loss of usefulness, not to distrust, and suspicion, and branded disgrace, but to the open arms, and the kiss, the ring, and the best robe and the Feast, to the full forgiveness, the cordial confidence, the love, the restoration of all that was before.

Towards the end of the Session, there was deeply felt th want of time given to the discussions of the earlier portion · it. Crowded into the hurry of the last few hours, came tw most important questions: one, the division of the Church in Provinces; and the other, the Committee on the relations · the Greek and American Churches. Neither could be fair discussed in the brief time that remained. The first w choked, unfortunately; and, by a strange misapprehensio The Provincial System, perfected, or ready to be put in actio would be exactly the offer to make to the Bishops and Cler of the Southern Dioceses in any event. Should the Ci Union be restored, this would unite them with us closel Should it be severed, their Provincial independence wou amply satisfy their wishes; would secure them against a interference with their domestic and social institutions; a would yet keep us together as one unbroken Branch of t Church of Christ. And yet, strangely enough, it was look upon as tending toward separation. There is neither roc here nor time to open this great subject. It was put dow under a mistaken fear, this year, and from the want of tim But it will come up, and it will keep coming up; and, wi its sister-claim for an enlarged Episcopate over Dioceses r duced in size, it will force itself upon the adoption of t Church as the most convenient and the most Catholic meth for Synodal action, for government, for the administration discipline, and for the health and increase of the Church.

Fortunately, the other question was not lost. The questi of our relations with the Greek Church is among the most i portant that can engage the thoughts and prayers of Churc men. Forced upon us by the practical fact, that the grow of our Empire touches, almost with a commercial closene the Russian Empire, it holds out a hope of a step towar that dear object of the Master's prayer, that we all may One. Blessing and honor shall be to that portion of Chris Holy Church which shall inaugurate any, even the lea measure of restored visible Communion among the part Branches of the Vine. The statement, by a delegate fr California, that that wonderful city, San Francisco, contain

now between three, and perhaps, four hundred Communicants of the Russo-Greek Church, unable, because of the unsettled relations between the two Churches, to come into full Communion, and yet attending the services of the Church; and his further statement of their purpose to organize and build, and have a settled Pastor, and then secure for themselves the care of a Bishop, whose claim of jurisdiction would bring about a conflict with the Bishop of California; this showed how Providentially the case was forced upon us to be promptly met. It is a question of some difficulty. The barriers are but slight. The question of the Nicene Creed is one rather of historical accuracy than of Theological truth, in which the Greeks (in our judgment) are clearly right. And the main question is, whether, as then in and of the Western Church, we are involved in her great schism with the East? If so, as clear now of Communion with Roman errors, we are free to take measures towards a restoration of Communion with the East. If not, then we are not wholly out of Communion with her. At any rate, the matter presses. It involves interests, eternal and most sacred. It offers a great glory to our American Church, which really has, over every other Branch of the Church, the advantage for such a blessed work. And now that the matter is fairly opened, and in the hands of an admirable Committee,* we trust the enquiry, ordered by the Convention, may be vigorously prosecuted, and to a successful end. There are indications of a yearning for this unity in the East. Our Mother-Church of England will cordially join in the movement. And, this accomplished, the old schism once healed in part, the Anglican and Greek Churches would present an undivided front AGAINST,—nay, not for resistance but for attraction,—an undaunted front and open heart to the Roman Church. She reformed, and she must be, or perish,—would the Church might all be,—*One*, as the Father is with the Son, and the Son with the Father, so we in Them. The Lord hasten it in His day. The efforts in the previous Convention, in the "Memorial Movement," and a similar effort in the late English Convocation,

* Bishops DeLancey, Williams and Whitehouse; the Rev. Drs. Mahan and Thrall; Messrs. President Eliot, Dr. Shattuck and Hon. S. B. Ruggles.

looking to a restoration to Unity on the part of those who have wandered in a different direction, all these are grateful signs and full of meaning.

Few more touching scenes have graced the history of the American Church than the closing hours of this Convention. For the first time, the Session both opened and closed with a solemn Service, and the celebration of the Holy Eucharist. Indeed, the religious Services of the Convention, the Daily Prayers, with the musical parts properly rendered, the solemn Fast-day Service, the few moments of earnest Prayer before the final vote upon the Resolutions of the Committee of Nine, and the devout beauty of the Eucharistic Services, with the Bishops lining the arc of the beautiful apsis of St. John's Chancel,—all this formed a spiritual element of great beauty and significance. And at the very last, when, after all the eager differences of a debate conducted by strong men in earnest, the venerable Lay-deputy from Maryland, Judge Chambers, the Father of the Laity of the Lower House, appealed to the long experience of the love and "sweet counsel" of the many years of his Conventional experience, still strong and unbroken through all contests of opinion and all diversities of feeling; when the Hon. Mr. Bradish returned the sincere response of courtesy and cordial affection; and when the President, who had fully won the love and confidence of the House by his admirable government of its Sessions, added to these a few words of cordial, lasting and inviolable love, the testimony of that hour witnessed, fit omen, before high Heaven, to the inseparable and indivisible union of all portions of the American Church, through whatever divisions and diversities of personal or political or geographical relations.

NOTICES OF BOOKS.

EXPOSITION OF THE EPISTLE OF SAINT PAUL TO THE ROMANS, According to the Analogy of the Catholic Faith. By the Rev. MORGAN DIX, A. M., New York: 762 Broadway. 1862. 8vo. pp. 154.

Without entering into a minute examination of this Exposition, we shall present general principles on which Dr. Dix proposes to examine this most difficult stle, and offer a few remarks on the character of the work. First of all, he endeavored to throw aside and utterly ignore all those modern speculations ich have entered into, and which form so large a portion of, the sum and sub- ce of the popular "orthodox" Theology of the day. Next, he has endeavored his volume to teach, as the Church herself must have held and taught, before began to be distracted by doctrinal controversies; and especially before such gs as Lutheranism and Calvinism, Solifidianism and Antinomianism were ever rd of. His language is, (in his preface,)

"The author is sure, from his own experience, that no Commentary on the Epis- to the Romans can meet the wants of the Churchman, unless, in every part of the system in which he has been trained be reverently held in view; unless h Commentary harmonize with all the Articles of the Catholic Faith, as he has en taught them; unless the Creeds and Liturgy, the same in all ages, are one th it in temper, and it with them. Shall it be said, that this is to take the very urse of which we have complained, and to do that thing to which we have objected en done by others? Surely not. To follow individual opinion as our guide is e thing: to be informed by the consent of the Catholic Church is another. The eason, unaided, has no promise of success in efforts in coming to the knowledge the truth: but the Church is the pillar and ground of the truth from generation generation. For her the Scriptures were written; her system was settled, her craments ministered, her doctrines taught, her dogmas known and received to e salvation of the soul, before so much as one of the holy books of the New estament had been penned. Centuries had elapsed since the Ascension of our ord, before the New Testament, in its present form, was universally received. hey, to whom these books were addressed, or into whose hands they came, knew ready what they must believe; and it is not unreasonable to assume, that knowl- dge of the faith should precede the reading of the Scriptures, if they are ex- ected to bring forth their abundant fruit. The thorough comprehension of the ystem of the Church must surely be regarded as a condition to the profitable tudy of a work addressed to the Church. And further, since it was the object of the Apostle in writing, not to introduce to the Romans a Gospel, with which they were up to that time unacquainted, but to establish and confirm them in the one which they had already received, so ought we to try all interpretations of the Scriptures by the unchanging Faith of the Church, and to reject at once any scheme which ignores that Faith; which contradicts, in any particular, Catholic dogmas; or which cannot be reconciled with the System of Catholic Christianity."

These are pregnant, stirring words. To have placed himself, as Dr. Dix pro- posed, in this commanding position, is, so far as we recollect, a step in advance of any Commentator in our branch of the Church. It is, of course, the very ground which Mr. Burgon has taken in his "PLAIN COMMENTARY." In his "Introductory Remarks," Dr. Dix specifies certain popular errors as follows:

"Finally, it is necessary to clear the mind of certain errors, ere we proceed; and therefore the following propositions are noted, as being at once, for the most part, popularly accepted, and at the same time false. Some of them are false ab- solutely: the rest are false through defect.

1st. That Justification means only Forgiveness:

2d. That to be justified means to be accounted righteous, but not to be made so:

3d. That Justification and Sanctification are so essentially different as that ought never to be confounded:

4th. That the only Righteousness which Man needs, is the Righteousness o Lord Jesus Christ, which, by a fiction, is supposed to have been rendered by and that we are accepted on the score of that Righteousness so imputed to us

5th. That Faith is the active instrument towards our acceptance with GOD that it is, in its own sphere, the cause of Man's justification:

6th. That the Faith required of us unto salvation, is the certainty tha shall be saved:

7th. That whosoever firmly and without doubt believes that he shall be s will certainly be saved:

8th. That a man's works contribute nothing toward his justification.

9th. That when it is said a man is justified by faith only, all other acts, in ments, and means, are thereby excluded from the process:

10th. That men could not be saved under the Law, because the Law requi perfect and absolute obedience:

11th. That the Faith and the Works of the Gospel are essentially distinct; that Righteousness and Morality are two different things:

12th. That GOD'S Election and Predestination do not contemplate the whole hu race, but that they are limited, individual and absolute, instead of being ge and conditional."

Of course, a Commentary on the Epistle to the Romans, detached portio which are the great armory of certain modern Sects, a Commentary which the very foundation of these Systems, *as Systems*, will meet with no qualified sure. The Schoolmen of the Middle Ages, with all their wonderful acumen subtlety, if they broke the chains of a blind, perverted Traditionalism, yet lef a legacy, directly or indirectly, a System of Metaphysical Theology, the bitter f of which Protestantism is already eating to its sorrow; and, more than all, it a habit of thought, and a temper of mind, utterly adverse to the spirit of the pel. Just so far as this Modern Theology, and just so far as the temper and s which characterizes it, have crept into the Church, just so far, in the Church, this Exposition fail, both of appreciation and reception.

What measure of success the author has reached in representing the Syste Catholic Christianity in this work, we do not undertake now to show. There some expressions, which seem obscure, or even objectionable,; and yet whic connection with other portions of the Exposition, are relieved from the const tion that, in themselves, they seem to bear. There is also the occasional us technical terms, not theological, which the writer employs, and of necessity, a meaning which is his own; and where, if the reader differ from him, he will differ as to the theological application of those terms. In other words, Dr. has a Philosophy in his Exposition, as every man must have, who attempts to plain things which are not revealed. We cite, in illustration, the terms "Nature Character," on page 52d. If there is a distinction recognized here between these terms, so real and fundamental as to form the basis of an argument, the ques arises whether in fact there is any such distinction? Do not the Holy Scriptures p cate Character of Nature? Does not the Baptismal Service imply this? Does the author himself admit it, on page 72d, where he speaks of "Sin, *i. e.* Sinfuln the primal and inherent evil and taint of the Nature of Mankind?"

In respect to the term Justification, so prominent in modern theological cor versy, Dr. Dix is outspoken; and he is in direct opposition to the Lutheran Calvinistic theory. That theory is, that man is justified by the imputed, pe Righteousness of Christ through faith, and that that faith is the special gi God. It teaches, *ipsissimis verbis*, that "David was more perfectly justified, when committing adultery, than he would have been if he had always kept whole Law;" because, Christ's Righteousness is more perfect than that of man can possibly be. And yet that doctrine, horrible and unscriptural as it tainly is, is a part of a clearly and sharply defined System, which has at least merit of logical unity and consistency with itself; and it is a System, too, whic held both within and without the Church, by many who yet would hesitat many of its necessary deductions. The Council of Trent, too, set forth its th of Justification, over against Martin Luther's, substituting infusion for imputa

and Baptism for faith, &c., &c., a System wonderful for its completeness as a System. Yet both the Romish and Lutheran notions are mere theories; and if Martin Luther threw aside St. James' Epistle because it clashed with his theory, the Church of Rome has treated Holy Scripture in the same way.

For ourselves, we believe that System-making and dove-tailing, in respect to the deep mysteries of God, has always been the curse of the Church. When the Finite can grasp the Infinite, then man may use the line and plummet in such matters. The term Justification, is used in Holy Scripture, like the term Faith, with different meanings, having sometimes a more comprehensive, and sometimes a more restricted signification. The Early Church, in her Formulas of Faith, rested on the Facts revealed; if we are wise, we shall do the same thing.

Dr. Dix has certainly reconciled St. Paul and St. James, in respect to Justification; and yet his view looks to us like a theory, after all. If it be said that we must have a theory on such matters, we reply, let it be held only as a theory. Whatever may be thought of his treatment of this point, we are sure that he has in a marked degree, seized hold of the main design and scope of the Apostle, in an Epistle, which has all the grandeur and sublimity of a Great Epic; and no careful and candid reader of the Exposition will fail to catch something of the inspiration of the theme.

Dr. Dix is evidently a thoughtful, scholarly, earnest man; his work is written in a devout spirit; with a heart fully alive to the deep mysteries of the Christian's inner life; and, in this respect, it contrasts gratefully with the shallow, flippant sentimentality of most of our modern works on Theology. In this same spirit and temper let the volume be read and studied; and the reader cannot but be abundantly rewarded, even though he hesitate, as he perhaps will, here and there, to go along with every verbal, and even every doctrinal statement of the author.

LECTURES ON MORAL SCIENCE: delivered before the Lowell Institute, Boston. By MARK HOPKINS, D. D., LL. D., President of Williams College, &c. Boston: Gould & Lincoln. 1862. 12mo., pp. 304.

A course of Lectures on Moral Science, delivered annually for twenty-five years, repeated by invitation to intelligent audiences, and given to the world in the author's old age as a last legacy, is worthy of attention. All that we have room to say is, that the great fault in this Treatise is, that which attaches to almost all our modern works on Moral Philosophy, namely, in that it divorces Moral Science from Christianity. That Supernatural Scheme followed immediately upon the Fall of Man; it had that Fall as its necessity, and the remedy for that Fall as its object. The lapse of the Fall was not in mere position; it was in condition, character, powers, capacities. Differing as Christian psychologists do as to the precise effect of that lapse on the soul, yet they must and do agree as to the fact itself; and yet here is the very point where almost all our modern treatises on Moral Science are wide of the mark. They ignore an essential element or feature of their subject. Why they do this, how it is that they are led to such a defective, one-sided, superficial view, we cannot state without more space than is now at our command. It had its origin, partly, in the Calvinistic theory of the Atonement, and partly in Mediæval Scholasticism, which, in its turn, borrowed largely from the old Heathen Philosophy, and so handed down more or less of that system, to be incorporated into the Ethics of Modern Protestantism. To verify this remark we shall not here attempt, but the position we advance as true beyond contradiction, and capable of demonstration. The best treatise on Christian Ethics, as a popular work, that we know of, is Professor Sewell's; and simply on the ground that it has a Christian basis. Plato, Aristotle, Epicurus, Locke, Paley, Wayland, Hickok, Taylor and Hopkins, differing widely as they do from each other, are yet all of one family and likeness; they are all of the earth, earthy. Nor do we suppose that these late Christian writers, with their doctrinal explanation of Redemption, or, for instance, of such a passage as that of St. Paul, (1st Cor. xv. 22d,) "For as in Adam all die, even so in CHRIST shall all be made alive," are capable of elevating Christian Ethics into a system of Moral Philosophy.

We have thus given our general estimate of Dr. Hopkins' Lectures. His system

is far nobler than that of Paley and Taylor, and yet we doubt if it is safer. As to the great ends of our being, his theory differs little from mere *Kantianism*. We shall never have a work on Moral Science, such as the age demands, until some one shall write it on a thoroughly Christian basis; until the relations of the Second Adam to the First Adam are treated, not as a figure of speech, or a metaphysical technicality, but as a deep, all-pervading reality.

We speak of Dr. Hopkins' work solely in respect to the basis on which it is written. Conceding his premises, and portions of his Lectures are admirable; especially would we name those on the Instincts, the Appetites, the Desires, and the Natural Affections.

AMERICAN HISTORY: By JACOB ABBOTT. Illustrated with numerous Maps and Engravings. Vol. IV. NORTHERN COLONIES. New York: Sheldon & Co. 1862. 12mo. pp. 288.

It is Mr. Abbott's design, he says, to group together the leading facts in American History, in a manner and style to interest the young, and so to impart to them important information, and excite within them a thirst for historical studies. The present Volume is devoted, mainly, to the Plymouth, the Massachusetts Bay, and the Dutch Colonies, with the transfer of the latter to the English. Plymouth and Massachusetts Bay, with the "Puritans" and "Pilgrims," &c., occupy over 200 pages, and are given in some detail of dates and incidents. The Dutch and New York Colony takes up only about 50 pages, but with not enough of detail either to excite interest, or satisfy it.

But this is not all. Mr. Abbott's opening sentence is; "The first permanent settlement that was made in the Northern portion of the American territory, dates from the landing of the Pilgrims, as they are called, in 1620." Again he says, "Seven or eight years after the settlement at Plymouth had become established, certain vague rumors came to the Colonists there, from time to time, chiefly through the Indians, of a company of Dutch emigrants, who had established themselves at the mouth of the Hudson River." "It was in fact only three or four years after the landing at Plymouth, that the first company of Dutch emigrants arrived at the mouth of the Hudson." "In 1624 a number of Dutch families came out under the charge of a governor or director, named Peter Minuit, and built a town around Fort Amsterdam. They named the town New Amsterdam."

Now, we beg to remind Mr. Abbott, that there is one subject, on which if a man intends to write, he must draw on something else besides his imagination and his prejudices, and that subject is History. It was in 1609, that Hendrick Hudson, an Englishman, under the Dutch flag, landed at the mouth of the Hudson, and explored the country lying on the river. In 1614, *New Netherlands* was officially recognized at a meeting of the States-General at the Hague; and in the same year at least three settlements were made, and three forts erected. which had the character of permanence. *This was six years before the landing at Plymouth.* So important and flourishing was the Colony at the mouth of the Hudson, that the city of New Amsterdam was incorporated as early as 1621; and by 1622, the colonists on the Hudson had made exports to the amount of twenty thousand pounds sterling. These few facts will show how much reliance may be placed on Mr. Abbott's "American History."

We would do no injustice to the memory of the old Puritan colonies; but we would not see History belied, nor the claims of other Colonies disparaged. Puritan School books, written by Puritan authors, used to teach the children of the country the fable of "Puritan Freedom of Conscience," and the same story was the standing theme of Plymouth Rock celebrations. But all that is now given up. Cotton Mather's American Bible still contends for the palm of priority, while it is certain that William Bradford issued his Prospectus for an American Bible and the Prayer Book too, in 1682. The colony at the mouth of the Hudson, in which were blended the best blood of the Dutch, the English Cavaliers, and the French Huguenots, differed radically, in its main features, from the Puritan Colonies; has never vaunted its claims, has not been in the habit of blowing its own trumpet *ad nauseam usque*, and has never had justice done it. It has *made* history, if it has not

nd perverted it. It has shaped the destinies of the country, if it has not them by its impracticable and infidel theories. The Schuylers, and Morrises, and Livingstons, and Clintons, have done their part in devel- l embellishing our national character; while, on the great matters of Civ- and Political and Religious Freedom, the State of New York has a record bear examination, and of which she may well be proud.

ENTURES OF PHILIP ON HIS WAY THROUGH THE WORLD, SHOWING WHO O HIM, WHO HELPED HIM, AND WHO PASSED HIM BY. By W. M. THACKE- uthor of "Vanity Fair," "The Newcomes," "The Virginians," "Penden- The English Humorists of the Eighteenth Century," "The Four Georges," c., etc. With Illustrations. New York: Harper and Brothers. 8vo. 1862.

ray is a cynic and a satirist. He is more than this; but he is this, em- . To scathe and probe is a passion with him. One would suppose, in im, that society is but an unmitigated sham; that the Clergy are hypo- at the women are venal, or would be, with the opportunity: that the ectable families have clinging to them, as an heir-loom, some tale of scan- h, if it had any existence at all, was started by envy, or malice, or hatred, ong since been forgotten; and that your warm friend, who has stood by gh sunshine and storm, has, after all, some sinister design upon you. He the secret vice, which he presumes to exist, with open profligacy, which nd thinks the latter quite the more respectable of the two. Thackeray r, enough of it. He can lash like a scorpion. He can draw, with more f delineation as he likes, the portrait of a character which shall be as , and unprincipled, as can exist under the semblances of well-bred society. athom the undercurrent of social life, and lay bare the secrets of the obbing and lacerated with jealousy, and revenge, and ambition; where the nd smiling face tells a different story. As for genuine humor, Thackeray know what it is. Almost the only thing in this volume which has provoked ter is a passage or two, where two old vixens try to excel each other in heir vials of wrath on each others heads. Mr. Thackeray does not make ndly towards our fellows, nor think well of them. One might imagine ad been writing, all his life long, smarting under some terrible snubbing. has never forgotten or forgiven. The "Adventures of Philip," we shall ise, nor compare it with his previous writings. It is an old tune on a new t; that is all; but it is very well played, as a matter of course. It has ppeared in detachments in Harper's Magazine, and can now be read sly and uninterruptedly, as most persons will prefer to do. We have most exclusively of the moral tone of Thackeray's writings; to criticise artist, and to show wherein he is peculiar and alone among the Novelists y, we do not attempt.

MERICA. By ANTHONY TROLLOPE, Author of "The West Indies and the h Main," "Dr. Thorne," "The Bertrams," "Framley Parsonage," "Castle ond," "The Three Clerks," "Orley Farm," &c. New York: Harper & rs. 1862. 12mo. pp. 623.

ollope, we hardly need say, is the son of *the* Mrs. Trollope who, several years ote a scandalous and vulgar book on the United States. The son of Mrs. says, "it has been the dream of his literary life to write a book about the tates" also; and he has done it. He says that his mother's book was a 's book," and that although she saw and described the "social defects and es" of our domestic life, she did not attempt to trace their cause to our l arrangements." This, however, Mr. Anthony Trollope essays to do; ork is more pretentious than any thing that we have seen from his pen; cks almost every qualification for such a task. An English critic says of he does not do him injustice: "He repudiates any claim to acquaintance l matters. He has no capacity for the duties of a military critic. Science his taste:—'I have listened,' says he, 'to geologists, and understood ab- nothing, and have only wished myself away.' He disclaims knowledge of nd natural history in general; 'my ignorance on all such matters is of a

depth which Professor Agassiz can hardly imagine.' He is fonder of architecture, but seems uncertain about it, and does not profess to describe it. He is not strong in geography, for he had never heard of Milwaukie, or Lake Michigan, before he went to America, and announces, with all the freshness of a discovery, that New York is built upon an island. Nor is he a sportsman: 'I am not capable of fishing;' he has never shot a bird; he cannot drive; his pace on horseback is a trot." He came to this country soon after the commencement of the War, and remained until the early part of 1862, traveling through all the North and North-West, and into Canada. He speculates on the causes, management, and probable results of the War; he visited Washington, and gives his opinion of public men and measures; he even attempts an examination of our National Constitution, and ventures upon a description of the practical working of our civil Government. The great problem which he attempts to solve, to wit, to show the connection between society as existing in the United States and our political system, he does not even grasp. The only part of his volume where he seems really *au fait*, is in his chapter on "Hotels." Here he "spreads" himself, on Hotels in general, and American Hotels in particular. New York city, he says, he does not like, first because "there is nothing to see," and then because "there is no mode of getting about to see anything." The buildings are over-heated, the women are pale-faced and vulgar, there are no "works of art," nor "fine buildings," &c., &c. With New York as his index, he thinks America is becoming French in conversation, French in comforts and discomforts, French in eating, French in dress, and French in art. To be sure he attempts, before he is through, to take back nearly all he had written in dispraise of New York; still he comes to the conclusion, and he is undoubtedly right, that New York is "more intensely American," or rather more thoroughly un-English, than any other city that he visited. But while he does not like New York, he does like Boston; indeed, he says he was quite "enamored" of that "Western Athens," and that he was received with "open arms and hearts," not only by the men but the women too. He praises the "State House," the "Common," and "Bunker's Hill," as he persists in writing it, those *Lares et Penates* of the city; and names a dozen or so of its citizens with a familiarity which will make them ashamed of themselves. The real truth of the matter evidently was, that at Boston he was taken in hand by the "Mutual Admiration Society," and was petted and patted on the shoulder. Religiously, he sympathized with them; socially, he was flattered by attentions to which in England he had never been accustomed. In New York, however, he was treated with little or no consideration, and he judged of the city and its people only by what he saw in the Hotels and streets and cars and omnibuses. His description of the West is, on the score of good taste, utterly beneath criticism. He has some statistics of the physical and commercial resources of that great and noble country which are valuable; but, in passing through that region, he seems to have had neither the heart nor the head to appreciate what he saw. He says: "I cannot fancy myself much in love with a Western lady, or rather with a lady in the West. They are as sharp as nails, but they are also as hard. They know, doubtless, all that they ought to know, but then they know so much more than they ought to know." On the whole, the book, although altogether superficial, is somewhat amusing. As to the "harsh and bitter words" which he thinks he has used about us, and the "gall in his pages" which he says he has poured out, he need give himself no great amount of trouble about it. With all the defects of the book, it will, we presume, be useful in helping disabuse Englishmen of some of their ignorance and prejudice respecting the United States, and so may perhaps be of some service.

CHAMBERS' ENCYCLOPÆDIA: A Dictionary of Universal Knowledge for the People, on the Basis of the Latest Edition of the German Conversations-Lexicon. Illustrated by Wood Engravings and Maps. Vol. II, III. Philadelphia: J. B. Lippincott & Co. Edinburgh: W. & R. Chambers. 1862. 8vo. pp. 828, 827.

As a work of solid worth we know of no "Dictionary of Knowledge for the People," which we can so unqualifiedly recommend as this. Messrs. William and Robert Chambers, the authors, are men of established literary and scientific

reputation, abundantly competent to execute, thoroughly, the task which they have undertaken. They have taken, as the basis of their work, the best and latest fruits of German investigation in this department. *The Conversations-Lexikon*, first published at Leipsic, in six volumes, (1796–1810,) and which has passed through ten successive editions, the last in sixteen volumes; and have added to it from every source within their reach. In addition to this, the American Publishers have placed the Biographical and Geographical portions, and other matters of local American interest, under the supervision of a distinguished American scholar. The thoroughness of the Articles, and the entire absence of that petty bitter Rationalism which has been employed in the interest of some of our Modern Cyclopedias, entitle this work to the confidence of the people. The whole will be comprised in six or seven volumes, which are sold at from $3 to $4 per volume, according to the binding.

THE CHURCH OF CHRIST, in its Idea and Attributes and Ministry. With a particular reference to the Controversy between Romanists and Protestants. By EDWARD ARTHUR LITTON, M. A. Second American Edition. Published by a Lay Member of the Protestant Episcopal Church. Philadelphia. 8vo. pp. 468.

The fallacious reasoning which, on one or two most important points, runs through this whole treatise; the failure in it to grasp the true issues in the Systems which are examined; the extreme Ultra-Protestant ground from which the argument, drawn from the Apostolic and Primitive Church, is viewed,—these are prominent features of this large, heavy, tedious book. Its inevitable tendency is toward that indifferentism and latitudinarianism, which, under the pretense of a truer, deeper spiritualism, is sweeping away, as far as its influence extends, all positive Christianity. We notice, (and it has a suspicious look,) that in the American edition the author has left out some of his observations on "Infant Baptism." He says his "opinions have undergone a change!!" We do not wonder. Not unlikely they will undergo further changes still. Would it not be quite proper for him, before dogmatizing on such an elementary subject, to mature opinions by which he is willing to abide? Really and in truth, the Doctrine itself of Infant Baptism is one which has no place in his theory, or "Idea," of the Church; and the sooner he follows the example of Baptist W. Noel, and becomes openly an Anti-pædo-Baptist, the sooner he will feel relieved from the inconsistencies of his present position.

THE WORKS OF FRANCIS BACON, Baron of Verulam, Viscount St. Albans, and Lord High Chancellor of England. Collected and edited by JAMES SPEDDING, M. A., of Trinity College, Cambridge; DOUGLASS DENON HEATH, Barrister at Law, late Fellow of Trinity College, Cambridge, and ROBERT LESLIE ELLIS, M. A., late Fellow of Trinity College, Cambridge. Boston: Brown & Taggard. 1862. 12mo. pp. 502. Vol. III.

In this volume the Philosophical Works are continued; and there are given in part Works published, or designed for publication, as parts of the *Instauratio Magna*. *De Augmentis Scientiarum* is completed; and there are added, *Historia Ventorum*; and *Historia Vitæ et Mortis*.

SERMONS PREACHED AND REVISED. By Rev. C. H. SPURGEON. Seventh Series. New York: Sheldon & Co. 1862. 12mo. pp. 378.

In a previous Volume we gave a description of Mr. Spurgeon, and his manner and method of preaching, drawn by an eye witness. His printed Sermons are evidently toned down in style. There is a certain sort of power in the man; and the secret of that power is a question worth answering. He evidently hates the Church intensely, and says, that the Answer in the Catechism, "In my Baptism wherein I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven," is "a most wicked, blasphemous and false expression." Of course he is a High Calvinist, and a strong Anti-pædo-Baptist.

THE LIFE OF EDWARD IRVING, Minister of the National Scotch Church, Lon Illustrated by his Journals and Correspondence. By Mrs. OLIPHANT, Autho "Margaret Maitland," &c. New York: Harper & Brothers. 1862. 8vo. 627. With Portrait.

In volume VII of this Review we examined with some *care* the peculiar not of the modern Sect, called Irvingites. We wished to expose the pretensions class of men who, as is usual with pretenders of all sorts, seem filled with a de mined spirit of *propagandism*. How much this mere earnestness has availed, always will avail, with common minds, over inert reality and truthfulness, problem which we leave for our readers to solve. In the Article alluded to, exhibited. as we think, the fallacy with which this Sect attempts to prop u "restored Apostolate." We cannot too constantly remember, that nothing but undoubted possession of the Apostolic Succession can save us, or save any b from just such wild speculations as this of Edward Irving. The volume before however, does much toward letting us into the secret of Edward Irving's chara and history. Mrs. Oliphant approaches her subject with reverence, and e where pours out her affectionate tribute of admiration. She defends Mr. Ir against many of the charges brought against him, always ingeniously, and on s points, we think, successfully. And yet, taking the story as she herself has t ten it, from the time he entered the Presbyterian Ministry to the culminating p of his popularity at Regent Square, the process by which such a rare, gifted singularly constituted mind, in a body of such peculiar organization, was lost bewildered in a maze of absurdities, is easily traced. He himself, at the last, witness unconsciously to his own delusion in more respects than one, when, on the bed of death, he clung to the notion that disease over him had no p er. We commend that testimony to his followers. We cannot enter into the tails of the volume in this brief notice. Mrs. Oliphant's fine descriptive talent, especially in delineating character, has found full play in the life and histo such a man as Edward Irving. Her womanly sympathy has made the stron possible defense in his behalf. The Appendices, of which there are three, some valuable information respecting the so called miraculous gifts; and they give the defense which Mr. Irving made in his own behalf before the London P bytery, by whom he was tried and condemned. The spiritual pride, the arrog the presumption, the self-will of a sincere but deluded Zealot, were most strik illustrated, in this painful exhibition which he made of himself. We say not now of the errors of Irvingism, nor of the doctrinal developments of his follo in England and the United States. The system, both in Scotland and the U States, is a natural reaction from an extreme Individualism and Sectism, an this aspect, may do good; and it will, we doubt not, lead many to seek shelt the bosom of that "Catholic and Apostolic Church" which Christ Himself e lished; and in attempting to supplant, or rival, or tamper with which, the po of these men is seen in its true character. The large and handsome volume is bellished with a portrait of Mr. Irving, which a physiognomist would say is like.

HEALTH: ITS FRIENDS AND ITS FOES. By R. D. MUSSEY, M. D., LL.D., Professor of Anatomy and Surgery, at Dartmouth College, N. H.; and of Sur in the Medical College of Ohio, etc., etc. Boston: Gould and Lincoln. 12mo. pp. 368.

A first and hasty glance at this book, will impress the reader perhaps unfavor especially if he happens to light upon some of the Doctor's favorite theories; fo Doctor is not only a theorist, but he pushes some of his hobbies most pertinacio and against what we believe to be the soundest principles of Hygiene, as we the opinions of the most successful practitioners, and the testimony of experi His Vegetarian theory especially, died out long ago. A convert to it, who ha ed to have in reserve a good stock of common sense, once said in our hearing, Vegetarianism was like the Small Pox; a man never had it but once. The however is full of valuable matter. It contains a record of facts and cases, ga ed during a long and extensive practice, the Doctor is now eighty-two years of

and the common reader will learn many things concerning Diet, Regimen, and Medication, which are valuable. His chapters on Corsets, Alcohol, and Tobacco are worth reading.

THE INSTITUTES OF MEDICINE. By MARTYN PAINE, M. D., LL. D., Professor of the Institutes of Medicine and Materia Medica in the University of the City of New York, &c., &c. Seventh edition. 8vo., pp. 1130. New York, 1862: Harper & Brothers.

The continued demand for so large a work, is evidence that it is duly appreciated by the Medical Profession. The author's views of physiology, pathology, and therapeutics, recognize "the important truth that, in all his ministrations, the physician has to do with a living vital organism, all of whose abnormal states are to be received as the results, immediate or remote, of disturbances of vitality—for the correction of which those remedial agents alone can be effective which act immediately upon living organs, and are capable of bringing about such a modification of their disturbed vitality as shall be adapted to restore their actions, and, as far as practicable, their tissues to their normal conditions." This is good sense; and if understood by the people, would save Society from a vast amount of humbuggery and quackery. In the Appendix to this Edition, the author attempts to demonstrate the substantive existence of the Soul, and the Instinctive Principle, upon physiological grounds. This part of the work is exceedingly able, and refutes effectively, we think, that *materialism* of the day, by which infidels would rob the Soul of her Immortality. At any rate, Dr. Paine shows that, between the Immortality of the Soul and Atheism, there is no middle ground.

MEMOIRS OF MRS. JOANNA BETHUNE. By her Son, the REV. GEORGE W. BETHUNE, D. D. With an Appendix, containing Extracts from the Writings of Mrs. Bethune. New York: Harper & Brothers. 1863. 12mo. pp. 250.

Mrs. Bethune seems to have inherited from her mother, Mrs. Isabella Graham, many personal traits of character; and among these, was a certain demonstrative energy; she certainly imitated her mother in a life of active benevolence, and her early connection with several charitable Institutions, as the Orphan Asylum, will cause her name to be long remembered with gratitude. Nearly one half of the volume is filled with extracts from her writings, especially her private Journal, containing Meditations, Prayers, &c. There is a sacredness in such a record, which forbids us to read with the eye of a critic.

THE NEW AMERICAN CYCLOPEDIA. A popular Dictionary of General Knowledge. Edited by GEORGE RIPLEY and CHARLES A. DANA. Vol. XV. Spiritualism—Uziah. New York: D. Appleton & Co. 1862. 8vo. pp. 858.

Among the most elaborate of the Articles in this Volume, are those on Sweden, Switzerland, Turkey, the United States, Steam Engine, Telegraph, Telescope, Stereoscope. The biographical Articles are numerous, and generally very complete. In all matters of Physical Science, Commerce, Practical Art, &c., &c, the Cyclopedia is exceedingly valuable.

MY DIARY, NORTH AND SOUTH. By WILLIAM HOWARD RUSSELL, LL. D. New York: Harper & Brothers. 1863. 8vo. pp. 224.

Mr. Russell was sent over to this country in March 1861, as a reporter to the *London Times*, and was petted by the belligerents on both sides. His "Sensation" Articles being republished in the American papers, he found the country a very uncomfortable one to stay longer in, and was glad enough to escape to Europe. Hoaxed and outwitted again and again, by those who practiced upon his credulity, he relates the grossest fabrications as solemn verities. His "Diary" is vain, conceited, and snobbish to the last degree. Mr. Russell would make a very clever Police reporter; such things as noses, eyes, whiskers, mouths, ears, &c., &c., he describes like an adept in such matters. The most mortifying thing about the volume is, the proofs it contains of the consideration which some very respectable people amongst us will persist in paying to scribbling adventurers of this sort.

MEMOIRS OF THE REV. NICHOLAS MURRAY, D. D. (KIRWAN.) By SAMUEL PRIME, Author, &c. New York: Harper & Brothers. 1862. 438.

The Rev. Dr. Murray, so well known as the author of Letters, signed to Archbishop Hughes, first published in the *New York Observer*, in 184 Elizabethtown, New Jersey, Feb. 4, 1861, aged 59 years. Mr. Prime, one itors of the *Observer*, has done the work of his biographer with care, delicacy and success. The life of Dr. Murray has the air of romance. 1818, he landed on the dock at New York, a poor Roman Catholic Irish parents were in humble life, though not belonging to the very lowest cla peasants. His whole history from the time he entered the printing esta of the Messrs. Harpers until his death, is one of great interest, and in man is very suggestive. His conversion, his College life at Williams College, nary course at Princeton, his ordination as a Presbyterian Minister, and at Wilkesbarre, Penn., and Elizabethtown, where he remained twenty-se are well described and illustrated by his biographer. It was as a contro that Dr. Murray was best known. His early acquaintance with Roma his keen ready Irish wit and scathing sarcasm, gave to his Letters a popularity and no inconsiderable influence, especially with the people; ardor of his zeal, and in the use of the *argumentum ad hominem*, which vorite weapon in his hands, he was often incautious, and exhibited a lac rate reading, which of course his opponents did not hesitate to take adv The Memoirs are made up largely from the manuscripts of the deceased reminiscences of friends.

HISTORY OF FREDERICK THE SECOND, called Frederick the Great. By CARLYLE. In Four Volumes. Vol. III. New York: Harper & 1862. 12mo. pp. 596.

This remarkable work, by a remarkable writer, concerning, if not a re man, yet a man who figured prominently among remarkable men in re times, we shall hope to pay our attention to when the whole work is c which will be with another volume.

A COMPENDIOUS ECCLESIASTICAL HISTORY. From the Earliest Perio present time. By the Rev. WILLIAM PALMER, M. A. With a Series tions, adapting the Work for Parochial Instruction. Twenty-Third Editi York: H. B. Durand. 1862. 12mo. pp. 250.

It is one of the mischievous and lamentable results of our "Common Sc tem," that works like this must be ignored in instructing the young; w comparatively unimportant subjects as Anatomy, and Physiology, and branches of Physical Science, are made to take its place; and we ther that the children of our country are growing up skeptics and worldlings. Whittingham's endorsement of this Compend, and the fact that it has re *twenty-third* edition, are proofs that it is worthy of more extensive use in chial and Sunday Schools.

THE CHRISTIAN YEAR. Thoughts in Verse for the Sundays and Holydays out the Year. By the Rev. JOHN KEBLE, Professor of Poetry, &c. American Edition. Edited, with an Introduction, by the Rt. Rev. G. W D. D. New York: H. B. Durand. 18mo. 1862. pp. 331.

This beautiful gem is now given in so cheap yet neat a casket, that all c their own.

A METHODIST IN SEARCH OF THE CHURCH. By the Rev. S. Y. McMASTE LL.D., President of St. Paul's College, Palmyra, Mo. Claremont, N. I dard & Ide. 1862. 12mo. pp. 314.

We hope this book will not pass by unobserved. It is not only a good that it is ably written and in a good temper, but it is just now most time some reason, there is a new spirit of enquiry awakened among the Me

from which much is to be hoped; and, what is equally noticeable, in no quarter is the Church so persistently and bitterly spoken against, just now, as among some of that same denomination. Dr. McMasters was formerly a Methodist preacher, and much of this volume could never have been written except by one who, conscientiously and in the fear of God, has felt his way from what he knew to be untenable ground on to the firm foundation where he now stands. His description of the inner life, and the machinery, and practical working of Methodism, and his Exposition of the real character of Methodist *Episcopacy*, are admirable. In one respect the work is valuable to Churchmen; we mean his portraits of Mr. Graves, the semi-papist, though it is hardly fair to Dr. Pusey to call him a Puseyite; and of Mr. Lippincott, the Low Churchman, whose opinions, if he had any, on the principles and Institutions of the Church, were every thing in general and nothing in particular. There are hundreds of young men in the country, honest, sober enquirers after the truth as to the Church of Christ, who will be glad to read just such a work as this by Dr. McMasters. We are glad to see that the Claremont publishers are doing such good service, in issuing such excellent works at a low price.

THE EUCHARISTIC WEEK. A Manual of Devotions for Weekly Communicants, and for those whose occupations prevent longer devotions. By the Rev. EUGENE AUG. HOFFMAN, A. M., Rector of Christ Church, Elizabeth, New Jersey. Second edition. New York: H. B. Durand, 1862. 18mo. pp. 134.

The basis on which Mr. Hoffman has constructed this neat little volume, and the manner in which the work has been prepared, are the two points deserving consideration. As to the first, we believe it to be Scriptural, Primitive, and strictly that according to which our Communion Office was originally framed. Of course it is not in accordance with that Zwinglianism which ignores any intervention of Church, Priest, or Sacrament, in the Communication of Divine Grace; and which gives to the Holy Communion only a mnemonic virtue. That Sacrament, in this view, becomes a mere memorial, an external badge, an outward sign. We need not say that this view is the popular one in this country, and that it obtains to some extent in the Church. Nor need we say where it came from, and what are its natural and uniform results. Its great argument in the public mind, is in the stress which it seems to lay on experimental subjective religion. The only question is, however, does this view give to the Sacraments their true place? In the light of this theory, the Sacraments are no Sacraments at all. Mr. Hoffman has apprehended clearly the Divine plan, and his work is, in this respect, closely in harmony with the Prayer Book. As to the mode in which the Manual has been compiled, it exhibits a habitual acquaintance with the best and most spiritual of Church divines; and, in preparing the communicant for the Holy Sacrament, it adheres faithfully to those qualifications which the Church herself prescribes in the Communion Office. The book will help to cherish that sober, earnest piety, which makes our religion a blessed reality; it will lead Christians into closer union with Him, Who is their Life and Strength; and so it will develop the true sources of the Church's prosperity.

THE BOOK OF DAYS: a Miscellany of Popular Antiquities, in connection with the Calendar, including Anecdote, Biography, and History, Curiosities of Literature, and Oddities of Humor, Life, and Character. Philadelphia: J. B. Lippincott & Co. Edinburgh: W. & R. Chambers. 1862.

We give in full the title of this work now in course of publication in monthly parts in large octavo. It will contain matters connected with the Church Calendar, including the popular Festivals, Saints' Days, and other Holydays, with illustrations of Christian antiquities in general; phenomena connected with the seasonal changes; folk-lore of the United Kingdom, namely, popular observances connected with times and seasons; notable events, biographies and anecdotes connected with the days of the year; articles of popular Archæology, of an entertaining character; and curious fugitive and inedited pieces. It begins with the first day of the year, and, under the heading of the day of the month, gives whatever matter of the character above mentioned appears to be peculiarly appropriate to that day. The Editors say that it is their desire, while not discouraging the progressive spirit of the age, to temper it with affectionate fellings toward what is practical and elevated, honest

and of good report in the old national life. We cannot but desire for these volumes a wide circulation. They will be full of matter rare and curious, entertaining and instructive, and will be sure to rebuke that over-weening self-complacency which so characterises our own time and people.

HISTORICAL SKETCHES of Christ Church, Louisville, Kentucky. By JAMES CRAIK Rector. Louisville: John P. Morton & Co. 1862. 12mo. pp. 137.

The early history of the Church in Louisville is an interesting chapter in our Church History generally. Dr. Craik, himself a grandson of Gen. Washington's family physician and personal friend, appreciates clearly the religious and irreligious influences under which Kentucky was at first settled, and their bearing on the establishment and growth of the Church in that State. The pioneer settlers of Kentucky being mostly or largely from Virginia, they carried with them that virus of French Infidelity which unhappily had spread so rapidly among the older families of Virginia; and, we do not hesitate to say, it is the bounden duty of the Church now to win back to her fold their descendants who, amid the Church's neglect, have strayed away into the ranks of the Sects. There is not a richer, nobler field for our labor in all the country than Kentucky. Confined, as this work of Dr. Craik's mostly is to the Parish of Christ Church, Louisville, its Ministers and its families (and this portion of the work is done with delicacy and taste), there are yet many things in it of general interest. Among these are sketches of the Rev. Dr. Chapman, and of that wonderful man, Dr. JOHN ESTEN COOKE, whose conversion to the Church was one of the most noticeable facts in our Church's history.

HARPER'S HAND-BOOK FOR TRAVELERS IN EUROPE AND THE EAST; Being a Guide through France, Belgium, Holland, Germany, Austria, Italy, Sicily, Egypt, Syria, Turkey, Greece, Switzerland, Russia, Denmark, Sweden, Spain, and Great Britain and Ireland. By W. PEMBROKE FETRIDGE. With a Map embracing Colored Routes of Travel in the above Countries. New York: 1862. 12mo. pp. 480.

The publishers in introducing this work to the public, do it in language which we will quote presently, and which after a thorough examination we endorse unqualifiedly. The author is an experienced traveler; and his closely-printed, compact volume supplies a real want. The multitudes of our people who are flocking to the old world will, if they are wise, study carefully the pages of this Hand-book before starting, and carry the volume with them. It will not of course answer for that special "reading up" which is requisite; but it gives a great amount of information, historical, statistical, descriptive, and critical; it advises the traveler upon a thousand little things which he cannot anticipate, and yet upon which he will need to be posted. The publishers say: "The object of this work is to give a clear and distinct outline for a skeleton tour throug the different cities and places of interest in Europe and the East; the names of the principal works of Art by the leading masters in all the galleries; the fees expected by the different custodians; the names and charges of the different hotels; the cost of traveling the different routes and the time employed; all the items in reference to the transportation of luggage, and the innumerable number of small charges which tend to swell the account of traveling expenses; so that travelers may not only be able to travel without a courier, saving thereby twenty-five per cent. of their expenses, but will not be obliged to buy some twenty-five volumes of Guide Books, at an expense of $60 or $70, in addition to the charges upon their weight. Those *who have been* in Europe. and those *who cannot go* to Europe, will both find in this work a fund of entertainment; the first, to read up and remember what they *have* seen, and the second, what they *ought* to have seen."

SPRINGS OF ACTION. By Mrs. C. H. B. RICHARDS. Author of "Pleasure and Profit," &c. New York: Harper & Brothers. 1863. 12mo. pp. 357.

There has been such a surfeit of inferior books of the same general character as this, as to have produced a prejudice against them all. "Hints to Young Ladies," "Letters to a Daughter," &c., &c., made up for the most part of sentimental platitudes, and Christian virtues and proprieties stupidly and unsympathetically but very dogmatically expressed, are so common that many a young Miss turns up her

nose at the very sight of such a book. "Springs of Action" is really a good book, notwithstanding. It is fresh, and sensible, and touches the "springs of action" in living hearts with the hand of one who knows whereof she writes. The Virtues which she describes, and so pleasingly illustrates, are precisely those, which in our American Society are in most danger of being neglected.

MODERN WAR; ITS THEORY AND PRACTICE. By E. SZABAD, Captain U. S. A. New York: Harper & Brothers. 1863. 12mo. pp. 279.

From being a people knowing and caring only for the Arts of Peace we are becoming a warlike nation, and in this respect the present struggle is to change our national character for a long time to come. War, and especially in modern times, is both a Science and an Art. In this work, the author, who is an Italian and lately attached to the army under General Fremont, avoids technical expressions, and lays down the great principles on which modern warfare is conducted; describes the composition of an army, its raising, organization, maintenance, and mode of handling; explains the nature and object of military movements, whether in general campaign or in actual battle; illustrating the whole by descriptions of and commentaries upon the great campaigns and battles of modern times, especially those of Frederick, Napoleon and Wellington. Accurate military maps are given of the countries covered by Napoleon's leading campaigns, and diagrams of his chief battles.

LINES LEFT OUT, or Some of the History left out, in "Line upon Line." By the author of "Line upon Line," "Reading without Tears," &c., &c. New York: Harper & Brothers. 1863. 18mo. pp. 339.

This volume, which is really one of a series, contains, in the way of historical and personal narrative, sketches of Sacred History drawn from the Scriptures of the Old Testament; and is designed to be read by parents to their children in connection with "Line upon Line." The plan of the volume is well conceived, the style is attractive, and the illustrations are numerous.

LYRA DOMESTICA, &c., with additional Selections, by the Rev. F. D. HUNTINGTON, D. D. Boston: E. P. Dutton & Co.

No reader can well fail to find in what Dr. Huntington writes and in what he edits of the writings of others, a real religion, and an earnest spirituality that belongs to one who himself feels,—even if others 'wist it not,'—that he must be about the Father's business. Religion and life are not, with him, two things apart: but, with him, 'to live, is Christ.'

We happened to have been hindered from the reading of the Lyra Domestica for a year or more after its coming out; but we thank the editor for it as a book that we are the better for. The name does not, in strictness, belong to the book; because a great many of its pieces (we have not been curious to know how many) are not fitted to be sung: but many of them, even judged by the common standards of criticism, are very good, and most of them, if not all, judged by the law of meek hearts of Christian men and women, are very profitable.

About one-third of the book is made up of Mr. Rich. Massie's rendering of the Psalter und Harfe of Spitta, of which the last piece—'*What shall we be?*'—is a favorable specimen: but, judging from Spitta's reputation, without having met the German original, we cannot think the English worthy of him.

What is written in verse is the more easily taken to heart, and the more easily remembered; and poetry, therefore, ought to be well contented that religion should dress after its fashion, if not always so gracefully. We miss a verse or two, in one of the best of living hymns,—'*Jerusalem, my happy home!*'—and in some others; but must set against this little disappointment our satisfaction in finding, as we might expect from the character of the editor, that the pieces are not cut to certain lengths.

LESSONS ON THE LITURGY. By a Churchman. Boston: E. P. Dutton & Co.

There is useful information here, and in convenient size and handsome style: and we must speak for the generous enterprize with which the Messrs. Dutton &

Co. are in the habit of publishing. Whatever comes from them shows that they are as much Churchmen as publishers, and have a true feeling for God's service and a regard for a worthy name, and not merely for gain in the market. They get good paper, and they set it under the fair type of Mr. Houghton, of the Riverside Press, and they deserve well of all readers for taking this care for them.

THE BOOK OF COMMON PRAYER, &c. New York: New York Bible and Common Prayer Book Society, No. 5 Cooper Union, Fourth Avenue. 1862. 12mo. pp. 393.

In noticing the new and beautiful editions of the Prayer Book which Mr. Potts, the present Secretary and Agent, is getting out, which we do most heartily, we wish to commend both the Prayer Book and the Tract Society to the special attention of Churchmen. The publications of both these Societies now appear in a tasteful and attractive form; and we need not say there is a certain kind of work to be done in every Parish, which these Societies are now ready to undertake. But this is not all. Our Missionaries, especially at the West, are pleading for Prayer Books. We know of some appeals of this kind which would move the heart of any man who has within him the slightest claim to be either a Christian or a Churchman. We do not hesitate to say to these Missionaries,—order from Mr. Pott, the Agent, all the Prayer Books and Tracts that you need. There are warm-hearted Churchmen here at the East who will cash all your Bills. May we not ask of the Parochial Clergy that among their regular appropriations they will not forget these Societies. It is a quiet, unostentatious way of doing the Church especial service.

FIRST BOOK IN CHEMISTRY. For the use of Schools and Families. By WORTHINGTON HOOKER, M. D. Illustrated by Engravings. New York: Harper & Brothers. 1862. 4to. pp. 231.

The great clearness of statement with which the simplest elementary principles, or we should say, facts of Chemistry, are brought before the minds of children, renders this the very best work of the kind which we have any where seen. The book would answer well for a strictly elementary work on this subject in High Schools and Academies.

PRELIMINARY REPORT ON THE EIGHTH CENSUS. 1860. By JOS. C. G. KENNEDY: Washington. 1862. 8vo. pp. 294.

The Preliminary Report proper, fills 192 pages, and is accompanied by an Appendix of Statistical Tables of over 100 pages. The material interests of the country, up to the breaking out of the war, exhibit a prosperity unparalleled in the history of nations. The statements are official and reliable. Population, Agriculture, and Agricultural Productions, Manufactures, Banking, Railroads, Telegraphs, Territories, Public Lands, Mines, Internal and Foreign Trade, Education, Diseases, Mortality, Slavery, Immigrants, Indians, &c., &c., are classified and illustrated by tabular statistics, with a degree of care and an amount of labor which leave nothing to be desired. The volume is and will be invaluable as a work of reference. We are indebted for it to Mr. Smith, Secretary of the Interior.

THE NATIONAL ALMANAC AND ANNUAL RECORD, FOR THE YEAR 1863. Philadelphia: George W. Childs. 1863. 16mo. pp. 698.

This new Almanac, in its general plan and arrangement, resembles the old Boston American Almanac, which for more than thirty years has been almost a *sine qua-non*, and which in these troublous times has failed to appear. But the new Almanac is a great improvement on the old one. Its Tables and Abstracts pertaining to every department in the National and State Governments, and the industrial interests of the country, are full; it has a vast fund of information respecting public Institutions, Religious, Educational, Commercial, &c., &c., in convenient form for reference. It also contains the United States Tax Law, the New Tariff, an abstract of the last Census, &c., &c., with a summary of Foreign Statistical Intelligence. And what is equally important, it has a pretty full General Index. Public men of all sorts require just such a work close at hand; and intelligent men will find in it what they cannot find elsewhere without great difficulty, if at all.

The following new books are published by the CHURCH BOOK SOCIETY. New York: 762 Broadway.

(1.) UNDER HIS BANNER. By Mrs. J. M. PARKER. 12mo. pp. 261.

The author sketches various Church objects, briefly, yet in a way to excite the interest and draw forth the contributions of the children of the Church. We see, however, that she repeats a mis-statement which we have corrected again and again. She says, "Bishop Berkeley sent a noble library to Yale College, a Puritan institution, and by their silent preaching they turned the President and leading scholars into Churchmen." Now this is a very interesting romance; but unfortunately there is little truth in it. The Bishop's Library was given to Yale College in 1734; Rector Cutler and Tutor Brown conformed to the Church in 1722, twelve years previously.

(2.) LIFE OF BISHOP WILSON OF CALCUTTA. By the Rev. JOHN V. NORTON, D. D., Author of "Rockford Parish," &c., &c. 12mo. pp. 334.

Dr. Norton's talent in biography, so well employed heretofore, has found a rich subject in the Life of Bishop Wilson, and in the vast missionary field, the scene of his labors, which the English Church is so successfully cultivating. Dr Norton has not written blindly; he appreciates thoroughly the character of Bishop Wilson; we wish he had given us the opinion of that Bishop on the doctrine of Baptism; especially, as he is so often quoted as belonging to a particular school in the Church.

(3.) DICK WORTLEY, or Choosing a Profession. By Mrs. J. M. PARKER. 12mo. pp. 149.

A fresh story, full of American Western Life; it can hardly fail to induce some noble boy to follow the example of Dick Wortley, and to choose the noblest of all professions.

(4.) NELLY; The Gipsy Girl. 18mo. pp. 144.

(5.) MAY'S ADVENT. By A. G. R. 18mo. pp. 57.

(6.) THE COTTAGERS OF PENNMAEN-MAUR. A Christmas Story. By EMMA MACALLAN. 18mo. pp. 36.

(7.) MAMA'S MICROSCOPE; or Two Days with Lily and Grace. 24mo. pp. 62.

(8.) THE TIMID LAMB, whom the GOOD SHEPHERD carried. 24mo. pp. 62.

(9.) A SHORT AND PLAIN GUIDE for the Meet Partaking of the Holy Communion. New York: Church Book Society, 1862.

A simple, affectionate and practical bidding to the Holy Sacrament.

THE CHILD OF GRACE: A Sermon in Memory of Margaret L. B. Ballou, in St Mark's Church, Brooklyn, E. D., 4th Sunday in Advent, 1862. By Rev. S. M. HASKINS, A. M. New York: 1863.

The one great thought which the history of this little girl of 14 years suggests, as given by her faithful Pastor, is, that as she was a child of the Covenant, so she was a child of Grace. The world finds no difficulty in believing in Spiritualism; but stumbles at the fact of God's faithfulness to His own promise.

BISHOP BURGESS' SERMON, at the Twelfth Triennial Meeting of the Church Book Society, in Trinity Chapel, Oct. 5, 1862.

Christian Literature—Church Literature—Our own American Church Literature—is the theme of the Bishop's Sermon. The vast influence of such a Literature, the comparative poverty of our Church in it, and the difficulties in the way of creating it, are thoughts which the Sermon suggests. In itself, it is a graceful and scholarly production. We commend to the Publishing Committee of the Church Book Society, what the Bishop says on the effect of a certain method, or rule, in

crushing out all the life, freshness and vigor from an author's productions. Better let carpers carp at an excrescence here and there, than make books which are very unexceptionable, but very dull, and very useless. Besides, as a matter of policy, nothing is ever gained by such trimming.

BISHOP KIP'S ADDRESS, at the Twelfth Annual Convention of the Diocese of California, May, 1862.

An Address like this, which records a year's Episcopal labors, in such a vast and promising field, and in which the Bishop speaks plainly of the difficulties with which the Church has to contend, is full of interest. Every earnest and true-hearted Churchman will admire, and be thankful for the boldness with which Bishop Kip breasts the almost resistless tide of worldliness which threatens to sweep over that fair and beautiful land, and by which even nominal Christians are in danger of being overcome.

BISHOP WHIPPLE'S PRIMARY CHARGE: The Work of a Missionary Church. At the Convention, Hastings, Minn., St. Barnabas Day, 1862.

We wish every Clergyman could and would read this Primary Charge of the Bishop of Minnesota. His clear conception of the work to be done, and his deep conviction of the Church as God's chosen instrumentality to do it; the burning words of love and earnestness which are poured out of a full heart, and the spirit of meekness and of wisdom, too, which pervades the whole.—the entire absence of everything like a timid, trimming, time-serving policy; all this proves that God has put the right man in the right place, for the upbuilding of His Church in that vast and important field.

THE SACRED SCRIPTURES: the Inspired Record of the Glory of the Holy Trinity: as it was in the Beginning, is now, and ever shall be. The Primary Charge to the Clergy of the Diocese of New Jersey: Delivered (in part) May 28, 1862, at the opening of the Convention in Grace Church, Newark: By WILLIAM HENRY ODENHEIMER, D. D., Bishop of the Diocese. Philadelphia: James B. Chandler, 306 Chestnut street. 1862. 8vo. pp. 61.

Of all the Charges of all our Bishops, not one so able, learned, and thoughtful, has attracted so little attention as this. The key-note to this Charge, is the Bishop's preliminary observation, "that whilst the older records of the Hebrew Scriptures, in common with all other parts of the Bible, may be wrested by expositions which spring from the mere fancy of the expositor, it is not to be forgotten that there is the authority of the Word of God Himself, as well as of His Inspired Apostles and Evangelists, for affirming and seeking in these older records more than appears upon the surface. It is not fancy but faith which, in this last age of the world, requires the student of the opening as of the middle and closing chapters of the Bible, whilst maintaining unimpaired the critical integrity of the records, to find in their histories the essential elements of Evangelical truth as to the Nature and Glory of the Triune God, and in their pervading spirit, the testimony of JESUS."

In illustrating this great theme, to which the Charge is devoted, the Bishop examines the facts recorded in Holy Scripture, and marks "three periods, into which all human history may be divided, when treated philosophically and theologically

THE FIRST PERIOD.—That of Creation or Innocence, which may be designated by the term "the Beginning," with its subsequent day of sabbatical rest and satisfaction. Then is interposed The Fall, with its consequences, which led to

THE SECOND PERIOD.—That of Redemption or Grace, designated by the word "Now," with its subsequent day of rest and triumph on this earth. Then is interposed the "The Restitution of all things." (Acts iii.: 21) which will lead to

THE THIRD PERIOD.—That of Salvation or Glory, designated by the phrase "Ever shall be," when the Sabbath Day of rest shall be exalted into the glorious Lord's Day, or first and endless day of glorious triumph and active worship forever in heaven."

It is impossible, within our limits, to give the slightest idea of the Bishop's plan and method, and manner, in treating such a subject. But if any of our readers desire to escape, completely, from the atmosphere of that dry, barren, skeptical

literalism, which characterize the Biblical criticism of our times, we commend them to this Charge.

REV. DR. W. F. MORGAN'S SERMON, at the Consecration of St. Mary's Church, Brooklyn, Sat., May 24, 1862. "The Church of God a Common Heritage and Home."

REV. DR. W. F. MORGAN'S SERMON, at the Eighth Anniversary of the Dedication of Christ Chapel, Elizabeth, N. J., July 13, 1862. "The prosperity of the Church dependent in equal measure upon Priest and people, as co-workers with Christ."

High-toned Christian sentiment, based upon Christian Doctrine, and distinctly recognizing, rather than dogmatically teaching it—warm, deep, Christian sympathy—beautiful imagery, and purity of style, united, here and there, with great directness of manner—these are the main characteristics of both these Sermons; and must have made them, with the aid of the preacher's delivery, exceedingly effective.

REV. DR. MORGAN DIX'S SERMON, on "the Inspiration of the Scriptures," in St. Paul's and St. John's Chapels, on 2d Sunday in Advent, 1863. New York: James Pott. 1863. 12mo. pp. 12.

Dr. DIX'S Sermon, which was not written for publication, and which was called for by several gentlemen who heard it, is one of, we doubt not, many instances in which the Clergy are guarding their people against one of the insidious errors of the times. He notices the two extreme theories respecting Inspiration; one is, the mechanical theory: the other is that, now so common, which makes every good man to be inspired. He then takes the ground, and the true one, that the Church has no theory on the subject. His remark, that the Scriptures rest not alone for their authority upon the fact that they are inspired, but also upon the Witness of the Church, is important; as is also the position, that our labor is thrown away in reasoning upon the subject with men who, in the first place, deny the personality of God; as, in fact, most of these modern cavillers do. The style of the Sermon is neat and terse; that of a scholarly, thoughtful man, who scorns the clap-trap of high sounding words; who has something to say, and says it.

DR. BRONSON'S ADDRESS to the Candidates for the Degree of Doctor of Medicine, in the Medical Institution of Yale College, Jan. 15, 1863. 8vo. pp. 19.

The Science of Medicine, and how to master it; the cautious, prudent physician, and the impulsive, enthusiastic physician, contrasted; the senses, as sources of knowledge; and the value of facts in Medical practice—these are the salient points in an Address, which is full of good sense, sound wisdom, dry wit, and keen, well-deserved satire. We are glad to see, that besides exposing Quackery in Medicine, Dr. Bronson has punctured (in a single, brief sentence) the inflated *philosophical* quackery, for which Yale College has so long been notorious; we mean, of course, the "happiness-theory," as the motive of human action, and the end of human existence. Such transparent humbuggery would soon be seen through, and could not be long-lived; yet it might unsettle, as it has unsettled, the minds of a whole generation of young men, as to the true grounds of moral obligation, and of right moral action; and has turned them loose upon the country, to teach their shallow, wretched, mischievous system of Empiricism.

DOCUMENTARY HISTORY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, by FRANCIS L. HAWKS, D. D., and WM. S. PERRY, A. M. New York: James Pott, No. 5 Cooper Union, Fourth avenue.

The editors have, in the course of their historical researches, gathered together a vast amount of manuscript and early printed matter, illustrating the General and Diocesan history of the American Episcopal Church. These comprise the results of diligent inquiry and research among the old Church families for original matter relating to our earliest annals; the materials for history gathered from the archives

of Lambert and Fulham, and the State Paper office in London; the inedited a unpublished letters of the early missionaries of the Venerable Society for Prop gating the Gospel in Foreign Parts, narrating, with the freshness and authority contemporaries, not only the religious condition of the English Colonies, from t frontiers of Maine, to the borders of the Spanish settlements at the extreme sout but also abounding in illustrations of local manners, statistics, and history; t various, rare, and costly early printed narratives, sermons, reports, broad-side a controversial publications of those who were foremost, both in laying the found tions of the Church, and in the inauguration of a new republic of letters in t wilds of America; the accumulated correspondence of the early American Bis ops, and the gatherings of fragmentary, and often incidental allusions to t Church's progress or decline, and giving, from other and widely-differing stan points, the testimony of foes as well as of friends.

The first No. opens with the Early Church in South Carolina, and gives lette from the Rev. Mr. Marston, the Rev. Mr. Thomas, and other documents, from t first establishment of the colony, down to the year 1706. The second and thi are devoted to the Church in Connecticut, under the auspices of the zealous Mi sionaries of the S. P. G.: and the history of the Church in Connecticut, will be co tinued until completed. We find, here, some curious Letters from the Dissenter when the conversion of Cutler, and Brown, and Johnson, fell among them like bomb-shell, and frightened them out of their senses and their good manners. T value of this work can hardly be estimated, and it could not have been placed better hands. The work will be published in monthly numbers, of from twent five to thirty pages each, at $2 per annum. As far as it can be done, the year volumes will be made complete in themselves, each containing the records of Diocese.

LEONARD SCOTT & CO'S REPRINT OF BRITISH PERIODICALS:

For ten dollars, Messrs. Scott & Co. furnish the whole of the following Review (1.) The London Quarterly, (Conservative:) (2.) The Edinburgh, (Whig:) (3 The North British, (Free Church Presbyterian:) (4.) The Westminster, (Infidel (5. Blackwood, (Tory.) If half the time and money spent by Americans up their daily Newspapers, were devoted to these Quarterlies, they would be bett educated, and better fitted for their duties. Our people need to be more thoug ful, more firmly grounded on principle; and to this end they should read Newsp pers less, and good books more. "Pictorials" and "Sensationals," just now, car the day, with the masses; not so, however, with the men who are really maki their mark upon the age in which we live.

A NEW CLASS-BOOK FOR SUNDAY-SCHOOLS. Ninth Edition, revised. By REV. BARROWS. New York: Church Book Society. 1862. 12mo.

System is almost everything in a Sunday-School. The best appointed sch will fail without it. Mr. Barrows has prepared a book specially for Teachers, w spaces ruled and designated, covering an entire year. and marking everything whi need be noted in the management of a Sunday-School Class. There are also Ru and Hints for Teachers; and the Book seems to have been admirably got up practical use.

The following new publications have been received. Several of them deser and some of them will receive hereafter more particular attention.

THE LIFE OF OUR LORD UPON THE EARTH: Considered in its Historical, Chron gical, and Geographical relations. By SAMUEL J. ANDREWS. New Yo Charles Scribner. 1862. 8vo. pp. 674.

ABEL DRAKE'S WIFE. A Novel. By JOHN SAUNDERS, author of "The Shad in the House," &c. New York: Harper & Brothers. 1862. 8vo. pp. 162.

ORLEY FARM. A Novel. By ANTHONY TROLLOPE; author of "North Americ &c. Illustrated by J. E. Millais. New York: Harper & Brothers. 1862. 8 pp. 338.

MISTRESS AND MAID. A Household Story. By MISS MULOCH; author of "John Halifax, Gentleman," &c. New York: Harper & Brothers. 1862 8vo. pp. 120.

NO NAME. A Novel. By WILKIE COLLINS; author of "The Woman in White," "Queen of Hearts," "Antonina," &c., &c. Illustrated by John McLenan. New York: Harper & Brothers. 8vo. 1863.

ARRINGTON. A Novel. By CHARLES LEVER; author of "Charles O'Malley," &c., &c. New York: Harper & Brothers: 1863. 8vo. pp. 161.

CHRONICLES OF CARLINGFORD. A Novel. By the Author of "Margaret Maitland," "The Life of Edward Irving," &c. New York: Harper & Brothers. 1863. 8vo. pp. 306.

BISHOP BURGESS' INAUGURAL DISCOURSE, in St. Luke's Church, Phila., Sept. 29, 1862. "The Nobleness of Theological Studies."

REV. DR. GEORGE LEEDS' SERMON, on the death of Rev. Dr. Charles Mason, in Grace Church, Boston, April 13, 1862.

REV. EDWARD JESSUP'S SERMON, on the death of Rev. Dr. T. T. Guion; in St. John's Church, Brooklyn, Oct. 26, 1862.

REV. DR. G. M. RANDALL'S SERMON, on the death of Hon. E. A. Newton, in St. Stephen's Chapel, Boston, Sept. 28, 1862.

REV. G. D. GILLESPIE'S CONVENTION SERMON, in St. John's Church, Detroit, June 4, 1862.

REV. W. S. PERRY'S Connection of the Church of England with Early American Discovery and Colonization. Portland: 1863. 8vo. pp. 7.

THE CLERGY NOT RECRUITING AGENTS, and Churches not Recruiting Stations. New York. 1862.

CHARLES T. CONGDON'S POEM, The Warning of War, at Dartmouth College Commencement, July 30, 1862.

WILLIAM WELSH'S LETTER, to the Committee on Lay-Cöoperation, &c., and the Report of the Lay-Committee, &c. Philadelphia: 1863.

REV. JOSEPH M. CLARKE'S Fourth Annual Address, &c., in St. James' Free Church, Syracuse, N. Y., Oct. 1, 1862.

GENERAL CATALOGUE OF TRINITY COLLEGE, Hartford, Conn., 1862.

REGISTER OF RACINE COLLEGE, Wis. Tenth Year. 1863.

THIRD ANNUAL CATALOGUE of Griswold College, Iowa. June, 1862.

FIFTY-THIRD ANNUAL REPORT of the P. E. Tract Society. 1862.

FIFTY-FOURTH CONSECUTIVE REPORT of the New York Bible and Common Prayer-Book Society. 1862.

ELEVENTH ANNUAL REPORT of the Orphans' Home and Asylum of the Prot. Epis. Church. New York: 1863.

SIXTEENTH ANNUAL REPORT of the New York Association for improving the Condition of the Poor. 1862. 8vo. pp. 79.

REPORT OF THE SECOND TRIENNIAL MEETING of the Society for the Increase of the Ministry, in the Church of the Holy Trinity, Brooklyn, Oct. 5, 1862.

CHARTER, CONSTITUTION, AND OFFICERS, &c., of the Divinity School of the Protestant Episcopal Church in Philadelphia. 1862.

PARISH STATISTICS, &c., of Christ Church, Elizabeth, New Jersey. 1862.

TWELFTH TRIENNIAL REPORT of the G. P. E. S. S. U., and Church Book Society, with Proceedings, &c. 1862.

ECCLESIASTICAL REGIST

SUMMARY OF HOME INTELLIGEN

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Baker, J. W. C.	DeLancey,	Dec. 31, 1862,	Trinity, Gen
Battè, Algernon,	Talbot,	June 15, "	Trinity, Oma
Beauchamp, Wm. Henry,	DeLancey,	Sept. 21, "	St. Peter's, G
Benjamin, Wm. Henry,	Potter, H.	June 29, "	Transfigurati
Blow, Robert W.	Kemper,	June 15, "	Chapel, Dela
Boardman, Wm. S.	Potter, H.	June 29, "	Transfigurati
Bolles, J. Hibbard,	Potter, H.	Aug. 5, "	HolyInnocen
Bower, William,	Bedell,	June 26, "	St. Paul's, Mc
Braithwaite, F. Windsor,	Williams.	June 17, "	St. Andrew's
Brooks, Geo. Lorin,	Potter, H.	June 29, "	Transfigurati
Brown, Henry Martyn,	DeLancey,	Sept. 21, "	St. Peter's, G
Bugbee, George F.	Potter, H.	May 29, "	Mediator, N.
Butler, Edwin Ely,	Potter, H.	June 29, "	Transfigurati
Chambers, J. Taylor,	Whittingham,	Mar. 1, 1863,	Mt. Calvary,
Chapin, Densmore D.	Kemper,	June 15, 1862,	Chapel, Dela
Chevers, Samuel S.	Potter, H.	June 29, "	Transfigurati
Coan, Edwin.	DeLancey,	Sept. 21, "	St. Peter's, G
Cooley, Benjamin F.	Williams,	June 24, "	Redeemer, S
Coster, Robert J.	Whittingham,	Mar. 1, 1863,	Mt. Calvary,
Dake, O. C.	Talbot,	June 15, 1862,	Trinity, Oma
Darrell, Aubrey S.	Williams,	June 4, "	Holy Trin.,
DeMille, John H. H.	Potter, H.	June 29, "	Transfigurati
Du Hamil, J. P.	Potter, A.	Oct. 22, "	St. Peter's, P
Dyer, Wm. H.	Bedell,	June 26, "	St. Paul's, Mc
Elwell, John,	Whipple,	Aug. 3, "	Little Falls,
Fisher, Frederick S.	Potter, H.	June 29, "	Transfigurati
Goodwin, Daniel,	Clark,	July 7, "	St.Stephens,
Green, Jonas,	Potter, A.	Nov. 6, "	St.Andrew's,
Hood, J. Leason,	Potter, A.	June 29, "	Advent, Phil
Humphrey, Frederic,	Lee, H. W.	July 23, "	Grace, Lyons
Ireland, John,	Bedell,	June 26, "	St. Paul's, Mc
Jackson, Augustus,	Williams,	June 4, "	Holy Trin.,
Lathrop, H. D.	Bedell,	June 26, "	St. Paul's, Mc
Laverty, Jas. C.	Potter, A.	Dec. 7, "	Christ, Eddin
Learoyd, Charles H.	Eastburn,	July 10, "	Christ, Ando
Lee, J. H.	Bedell,	June 26, "	St. Paul's, Mc
Lewis, H. A.	Bedell,	June 26, "	St. Paul's, Mc
Lewis, Wm. P.	Potter, A.	Oct. 22, "	St. Peter's, P
Mallory, George S.	Williams,	June 4, "	Holy Trin.,
McAlister, Adam A.	Kip,	Aug. 10, "	Grace, Sacra
Morgan, Pliny,	Eastburn,	July 18, "	St. John's, E
Morriss, M.	Kemper,	June 15, "	Chapel, Dela
Nelson, Jr., Henry W.	Williams,	June 4, "	Holy Trin.,
Nields, Wilbur F.	Potter, A.	Dec. 7, "	Christ, Eddi
Palmer, Simeon,	Kemper,	June 15, "	Chapel, Dela
Pearce, J. T.	Kemper,	June 15, "	Chapel, Dela
Phelps, Lyman,	Kemper,	June 15, "	Chapel, Dela

Name.	*Bishop.*	*Time.*	*Place.*
)uane S.	Potter, H.	June 29, 1862,	Transfiguration, N. Y. City.
phalet Nott,	Potter, A.	June 22, "	St. John's, Troy, N. Y.
les H.	Kemper,	June 15, "	Chapel, Delafield, Wis.
arles,	Potter, H.	Jan. 4, 1863,	Redeemer, Yorkville, N. Y.
, Charles F.	Potter, H.	June 29, 1862,	Transfiguration, N. Y. City.
hn H.	Clark,	Aug. 29, "	Emmanuel, Newport, R. I.
illiam T.	Potter, H.	June 29, "	Transfiguration, N. Y. City.
James A.	Williams,	June 4, "	Holy Trin., Middletown, Ct.
John W.	Scott,	July 13, "	St. Paul's, Oregon City, Or'n.
orge W.	Potter, A.	Oct. 30, "	Emmanuel, Philadelphia, Pa.
es T.	Potter, H.	June 29, "	Transfiguration, N. Y. City.
n N.	Potter, A.	Feb. 1, 1863,	Epiphany, Philadelphia, Pa.
W.	Gregg,	Apr. 6, 1862,	St. David's, Austin, Texas.
orge L.	Potter, H.	May 29, "	Mediator, N. Y. City.
, Wm. P.	Kemper,	June 15, "	Chapel, Delafield, Wis.
Elliot D.	Potter, H.	Nov. 21, "	Incarnation, N. Y. City.
	Bedell,	June 26, "	St. Paul's, Mount Vernon, O.
niel S.	Potter, H.	June 29, "	Transfiguration, N. Y. City.
Chas. Henry,	Whitehouse,	Aug. 3, "	St. James, Chicago, Ill.
William H.	Williams,	June 4, "	Holy Trin , Middletown, Ct.
illiam D.	Potter, H.	June 29, "	Transfiguration, N. Y. City.
ius H.	Williams,	June 4, "	Holy Trin., Middletown, Ct.
orge A.	Potter, H.	June 29, "	Transfiguration, N. Y. City.
Joseph,	Kemper,	June 15, "	Chapel, Delafield, Wis.
H.	Bedell,	June 26, "	St. Paul's, Mount Vernon, O.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
min, Eastburn,	Potter, H.	Nov. 21, 1862,	Incarnation, N. York City.
R. W.	Kemper,	Mar. 1, 1863,	Chapel, Delafield, Wis.
erton, T. W.	Kip,	Dec. 15, 1861,	Grace, San Francisco, Cal.
ee, Geo. F.	Potter, H.	Dec. 21, 1862,	Mediator, New York City.
ron, James,	Kip,	Dec. 4, 1861,	Advent, San Francisco, Cal.
s, Wm. H.	Clark,	Feb. 25, 1863,	Grace, Providence, R I.
an, Leighton,	Potter, A.	May 15, 1862,	St. Luke's. Philadelphia, Pa.
ille, Sam'l J.	Potter, H.	Dec. 21, "	Mediator, New York City.
lle, John H. H.	Potter, H.	Jan. 22, 1863,	Holy Cross, Troy, N. Y.
y. Ephraim,	Odenheimer,	June 25, 1862,	Christ, Elizabeth, N. J.
t. Chas. Palmer,	Whipple,	June 11, "	St. Luke's, Hastings, Minn.
m, John H.	Stevens,	Feb. 15, 1863,	St. James', Bristol, Penn.
, Osgood E.	McCoskry,	July 3, 1862,	St. Andrew's. Ann Arbor, Mic.
George Z.	Potter, H.	Jan. 22, 1863,	Holy Cross, Troy, N Y.
Wyllys,	Bedell,	June 26, 1862,	St. Paul's, Mount Vernon, O.
s, Wm. R.	Williams,	July 4, "	St. Luke's, Middletown, Ct.
Arthur E.	Kip,	May 7, "	Advent, San Francisco, Cal.
rd, Henry R.	Burgess,	May 7, "	St. Stephen's, Portland, Me.
ington, W. R.	Eastburn,		All Saints, Worcester, Mass.
n, R. G.	Potter, H.	July 10, 1862,	Christ, Oyster Bay, (L.I.)N.Y.
on, F. B.	Kip,	Apr. 9, "	Grace, San Francisco, Cal.
s, C. D.	Potter, A.	Nov. 6, "	St. Andrew's. Pittsburgh, Pa.
I. N.	Bedell,	June 26, "	St. Paul's, Mount Vernon, O.
, Albert C.	DeLancey,	Aug. 19, "	Trinity, Buffalo, W. N. Y.
n, F. D.	Williams,	May 30, "	St. Thomas', Bethel, Conn.
, Fred. Nugent,	DeLancey,	June 15, "	St. Luke's, Rochester, W. N. Y.
m, Philip.	Hawks,	June 8, "	Christ, St. Louis, Mo.
ry, Geo. S.	Williams,	Mar. 16, 1863,	St. John's, Hartford, Conn.
, Duncan C.	DeLancey,	Aug. 19, 1862,	Trinity, Buffalo, W. N. Y.
, Leonard J.	Whittingham,	Mar. 1, 1863.	Mt. Calvary. Baltimore, Md.
ett, Wm. Henry,	DeLancey,	July 25, 1862,	St. John's, Oneida, W. N. Y.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Murray, Robert,	Clark,	Feb. 25, 1863,	Grace, Providence, R. I.
" Niles, Wm. W.	Burgess,	May 14, 1862,	St. Philip's, Wiscasset, Me.
" Paine, Geo. S.	Eastburn,		All Saints, Worcester, Mass.
" Pierce, C. C.	Kip,	July 30, 1862,	Grace, San Francisco, Cal.
" Ringgold, Samuel,	Smith,	May 16, "	Grace, Louisville, Ky.
" Rogers, W. K.	Bedell,	June 26, "	St. Paul's, Mount Vernon, O.
" Rogers, Alex. H.	DeLancey,	July 25, "	St. John's, Oneida, W. N. Y.
" Rowe, Wm. L.	Upfold,	Nov. 19, "	Christ, Indianapolis, Ind.
" Smith, D. F.	Burgess,	July 9, "	Christ, Gardiner, Me.
" Smith, Dennis,	DeLancey,	May 16, "	St. James', Theresa, W. N. Y.
" Southwell, Geo. W.	DeLancey,	June 15, "	St. Luke's, Rochester, W. N. Y.
" Tanner, Geo. C.	Whipple,	July 16, "	Good Shepherd, Faribault, Min.
" Thompson, Wm.	Bedell,	June 26, "	St. Paul's, Mount Vernon, O.
" Townsend, Hale,	Lee, H. W.	May 11, "	St. John's, Dubuque, Iowa.
" Tschiffely, L. P.	Upfold,	Dec. 3, "	St. James', Goshen, Ind.
" Van Antwerp, W. H.	DeLancey,	July 25, "	St. John's, Oneida, W. N. Y.
" Von Schmidt, F. C.	Kemper,	Aug. 1, "	Christ, Janesville, Wis.
" Waldo, Gershon P.	DeLancey,	Aug. 19, "	Trinity, Buffalo, W. N. Y.
" Weeks, Geo. A.	Potter, H.	Jan. 22, 1863,	Holy Cross, Troy, N. Y.
" Winkley, John F.	Hopkins,	Mar. 5, "	Trinity, Rutland, Vt.
" Winslow, Jedediah,	DeLancey,	Aug. 19, 1862,	Trinity, Buffalo, W. N. Y.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
Calvary,	Lee, A.	Jan. 29, 1863.	Brandywine Hundred, Del.
Calvary,	Potter, A.	Jan. 17, "	Conshohocken, Penn.
Chapel,	Potter, H.	Dec. 2, 1862.	Roslyn, (L. I.) N. Y.
Chapel, (Hospital)	Potter, A.	May 29, "	Philadelphia, Pa.
Christ,	Upfold,	Nov. 20, "	Indianapolis, Ind.
Christ,	Hopkins,	May 20, "	Enosburg, Vt.
Epiphany,	Williams,	Jan. 29, 1863.	Durham, Conn.
Grace,	Potter, H.	Jan. 8, "	Jamaica, (L. I.) N. Y.
St. Esprit,	Potter, H.	Jan. 13, "	New York City.
St. James,	Upfold,	Dec. 4, 1862,	Goshen, Ind.
St. James,	Eastburn,	Nov. 7, "	Great Barrington, Mass.
St. John's,	Talbot,	July 20, "	Denver, Colorado Territory.
St. Luke's,	Lee, H. W.	July 30, "	Lansing, Iowa.
St. Luke's,	Chase,	July 15, "	Nashua, N. H.
St. Stephen's,	Kemper,	Nov. 22, "	Menasha, Wis.
St. Timothy's,	Stevens,	Feb. 14, 1863,	Roxborough, Penn.
Trinity,	Kip,	July 20, 1862,	Folsom, California.
Trinity,	Odenheimer,	Sept. 4, "	Bergen Point, N. J.
Trinity,	Stevens,	June 11, "	Athens, Penn.
Trinity,	Whipple,	June 1, "	Stockton, Minnesota.

OBITUARY NOTICES.

The Rev. SAMUEL CHALMERS DAVIS died in New York City, May 8, 1862, aged 56 years. Mr. Davis was born in Baltimore; was for several years a Methodist preacher; conformed to the Church, and was ordained Deacon by Bishop R. T. Onderdonk in 1837; in 1839 became Rector of William and Mary's Parish in St. Mary's Co., Maryland; in 1844 returned to New York, and, after officiating in several places, returned to Maryland in 1849, and officiated in Holy Trinity and Ascension Parishes, Carroll Co., and in Trinity Parish, Charles Co.; in 1852 returned to New York, where he has since resided. For some years his health has been feeble, and his intellect at times beclouded. He had, however, the reputation of a sincere and good man.

The Rev. EDWIN MENDENHALL, Rector of St. John's Parish, Salem, Penn., died at Salem, May 12th, 1862, aged 59 years. He was born at West Nantmeal, Pa., c

Church parents; studied at the Alexandria Seminary in Va.; was ordained Deacon by Bishop Meade in July, 1844, in Christ Church, Alexandria; and continued laboring in Salem and vicinity during the eighteen years of his Ministry.

The Rev. SETH DAVIS, Rector of St. Peter's Church, Monroe, Ct., died at Monroe, July 6, 1862, aged 60 years. He was born at Providence, R. I., July 18, 1802, of Baptist parents; graduated at Hobart College in 1827; studied at the Gen. Theo. Seminary; was ordained Deacon by Bishop B. T. Onderdonk in 1833; officiated at Seneca Falls, N. Y.; and became Rector of Trinity Church, Cleveland, Ohio, where he was ordained Priest, and remained usefully four years, and where he organized the new Parish of St. John's. The air of the Lakes being injurious to him, he returned to Western New York, where he labored in several Parishes, part of the time being engaged in teaching. In 1854 he went to Conn., and had charge of the Parishes in Woodbury, North Haven and Northford. In 1857 he took charge of the Parish at Monroe, where he labored faithfully until disabled by disease. He was a man of scholarly attainments, sound and conscientious in his Church views, amiable in his disposition, and won universal respect both without and within the Church's fold.

The Rev. GEORGE BENTON, Rector of Christ Church, Rockfish, N. C., died at Rockfish, July 15, 1862, aged 54 years.

The Rev. CLEVELAND KEITH, Missionary to China, died on board the "Golden Gate," Steam-Ship, on the Pacific Ocean, Sunday, July 27th, 1862. He was born in Alexandria, Va.; and was the youngest son of the Rev. Prof. Reuel Keith, D. D., of the Alexandria Seminary. He studied Theology at the Alexandria Seminary, was ordained Deacon by Bishop Meade, in Christ Church, Alexandria, Va., July 12, 1850; and Priest, by Bishop Johns, at the Seminary Chapel, Va., July 10, 1851. He sailed from Boston for China, Aug. 1, 1851, where he has since been engaged in Missionary work. He determined to return to this country by way of California, for the benefit of Mrs. Keith, who was in feeble health, and who died in Bishop Kip's family, July 10th. On the 21st he embarked on the Golden Gate for New York; but the Steamer took fire at sea, and Mr. Keith, with a large number of passengers, was a victim. He preached on the morning of that fatal day with great earnestness; and his calm and Christian fortitude at the last, is particularly mentioned by survivors. His long experience in the Mission, his acquaintance with the language, and his well-tried character, render his loss to the Church a severe one.

Rev. ERASTUS DEWOLF, Rector of St. Barnabas' Mission Church, Philadelphia, died in that city, Aug. 2nd, 1862.

The Rev. DAVID BALDWIN died at Guilford, Conn., Aug. 2nd, 1862, aged 82 years. He was born in Litchfield, Conn., Feb. 4th, 1780, of Congregational parents. The violent opposition to the Church in Conn., at that period, early engaged his attention, and led to a thorough investigation of her real principles, and at length to a conviction of her Divine authority; and he was thenceforth one of the most intelligent and decided Churchmen that we have ever known. He pursued his studies under Bishop Jarvis, and was ordained Deacon by him in Bridgeport, Sept. 1, 1807; and Priest, by the same Bishop, in Guilford, April 30, 1809. His first cure was the Parish of Christ Church, Guilford, together with the Parishes in Branford and North Guilford. Under his sound teaching and faithful labors, each of these Parishes grew into independent Parishes; and Guilford had a Rector of its own in 1834, Branford in 1838, and North Guilford in 1851. Subsequently he officiated in North Branford and Killingworth until disabled by bodily infirmities. Mr. Baldwin was distinguished for the clearness of his perceptions, and for his conscientiousness, firmness and integrity. Such men never live in vain. He was buried, Aug. 6th, in Guilford, a large number of the Clergy being present, and the Rev. L. T. Bennet preaching a Sermon from St. Luke, XVI, 25, "Now he is comforted."

Rev. LUTHER GREGORY, Rector of St. Paul's, Huntington, and Trinity Church, Nichols' Farms, Conn., died at Huntington, Aug. 4, aged 34 years. He was a student of the Nashotah Seminary; was ordained Deacon at Delafield, Wis., by Bishop Kemper, May 18, 1856. He officiated in Milwaukee and Beaver Dam, Wis., in Catherine, W. N. Y., and for the last two years in Huntington and Nichols' Farms, Conn.

The Rev. FRANCIS H. CUMMING, D. D., Rector of St. Mark's Parish, Grand Rapids, Mich., died at Grand Rapids, Aug. 26th, 1862, aged 66 years. He was born at New Haven, Conn., Oct 28, 1799; his literary and Theological studies were conducted under the care of the Rev. Dr. Rudd of Elizabethtown, N. J.; he was ordained Deacon by Bishop Croes, in 1819, in St. John's Church, Elizabethtown, and Priest in 1820, by Bishop Hobart, in St. Luke's Church, Rochester, N. Y. The Degree of D. D. was conferred on him by Columbia College, N. York. His first cure was in Binghamton, W. N. Y., where he remained a year; he was then called to St. Luke's, Rochester, where he remained nine years; after spending one year each in Reading, Penn., and LeRoy, W. N. Y., he became Secretary, Agent and Editor of our Sunday School Union, and removed to New York, and in this capacity labored four years. He was first Rector of Calvary Church, New York City. In 1839, he became Rector of St. Andrew's Church, Ann Arbor, Mich., where he remained four years; in 1843, he became Rector of St. Mark's Church, Grand Rapids, where he remained nineteen years. As Chaplain of the 3rd Regiment, Mich. Infantry, he suffered by exposure, and returned to his family in Grand Rapids, where he died. For twenty-five years he almost uniformly represented the Diocese of Mich. in the General Convention. Dr. Cumming was no ordinary man. Of great energy of character, loving the Church devotedly, with a mind well stored with learning, a gentleman by instinct and in manners, he was indeed a *worker* in the Vineyard. He was an attendant at the last sickness and at the death of Bishop Hobart, and seems to have imbibed the quenchless zeal, the fearlessness, the loving loyalty to the Church, of that remarkable prelate; and in organizing and building up Parishes, few men have done as much as Dr. Cumming. The Parish at Grand Rapids, at his death, was second in size and importance in the Diocese.

Rev. THOMAS T. GUION, D. D., Rector of St. John's Church, Brooklyn, N. Y., died at Milford, Conn., Oct. 21, 1862, aged 45 years. He was born at Bedford, N. York, Aug. 31, 1817, of Methodist parents; and graduated at Trinity College, Hartford, Ct., in 1840. He studied Theology privately, and was ordained Deacon and Priest by Bishop Brownell. In 1860, Columbia College conferred on him the Degree of D. D. His first cure was the Missionary station at Zoar, Conn. He then took charge of the Parishes of St. Thomas' Parish, Bethel, and St. James', Danbury, Conn., both then feeble and forming one cure. Both grew under his efficient ministrations, and at the end of three years had become self-supporting, and both called him to the Rectorate. He remained more than three years at Danbury; in 1848 he attempted to build up St. Mary's Parish, Brooklyn, N. Y.; he then became Rector of St. James' Parish, Birmingham, Ct., where he remained more than four years, and enlarged and strengthened the Parish. In 1853, he accepted the Rectorship of St. John's Parish, Brooklyn, N. Y., then feeble. The Church was rebuilt, a new Chapel erected, and, had his health been spared, his success in building up a strong Parish, in that important field, seemed certain; but his vigorous constitution sank under a complication of diseases. More than a hundred Clergy gathered at his burial, and appropriate Resolutions were passed both by them and by the Parishes which he had served. Dr. Guion was a man of strongly marked character. He was clear in his conceptions, honest in his convictions, and fearless in their avowal; a stranger himself to a trimming time-serving policy, he could neither use it, nor be used by it. He was warm in his attachments, and his love and devotion to the Church were unreserved. The Rev. Edward Jessup, Rector of the Church of the Redeemer, Brooklyn, preached a Memorial Sermon in St. John's Church, Brooklyn, Oct. 26, 1862.

Rev. WILLIAM A. CURTIS, Rector of St. Peter's Parish, Hobart, New York, died at Norwich, Conn., Oct. 31, 1862.

WILLIAM BERRIAN, D. D., Rector of Trinity Church, New York City, r York, Nov. 7, 1862, aged 76 years. A full sketch of the life of this nd lamented clergyman, will be given hereafter.

RGE B. MANSER, D. D., Rector of St. Peter's Church, Bennington, Vt., nington, Nov. 17, 1862, aged 60 years. He was born in New Haven, 8, 1803; graduated at Dartmouth College in 1827; studied Law, and ant Civil offices; for several years he was Secretary of Civil and Mili- . Having been a Presbyterian, as the result of careful study and consci- viction he conformed to the Church, abandoned the Law, and entered y, and, in doing so, gave up the most flattering worldly prospects. For ears he was Rector of the Parish in Montpelier, which he was instru- ganizing; in 1850, he became Rector of the Parish in Bennington, which to be one of the strongest in the Diocese, and where he remained faithful d. Since 1847, he has been Secretary of the Diocese; he has been de- e General Convention; he was also Trustee of Norwich University, and ont Episcopal Institute at Burlington, at the time of his death. He was rge acquaintance, of sound judgment, of manly Christian character, and as a fitting and beautiful close to a well-spent life.

JOHN SCOVILL died in Johnstown, N. Y., Dec. 10, 1862, aged 58 years. ained to the Diaconate by the Right Rev. B. T. Onderdonk, D. D., A. D. nity Church, New York City; officiated as assistant minister nearly a ist Church, Cooperstown, N. Y. By the same prelate he was admitted Orders at Greenville, Green County, N. Y., in the following year. Re- this place one year, he removed from thence to Granville, Washington Y., where he resided one year. Removing to Johnstown, N. Y., in iciated in the capacity of assistant to the Rev. S. Wheaton, D. D., Rector s Church. In 1846, he took charge of St. Mary's Church, West Charl- a County, where he ministered four years. Accepting an invitation to ip of Christ Church, Morristown, St. Lawrence County, in the year 1850, to this charge, which he held four years. Ill health obliging him to parochial labor, he removed to Johnstown, N. Y., in 1855. Hardly n up his residence in this place, when he was visited with a severe aralysis, from which he never rallied.

n Washington, D C., December 11, 1862, Rev. JOSEPH HULBERT . M., Chaplain of the 19th Regiment Wisconsin Volunteers, in the Army ed States.

ols was born August 20th, 1805, at Newtown, Conn., and there resided when his parents removed to New York City. He afterwards studied copal Academy in Cheshire, Conn., under the Rev. Dr. Bronson, and ted at Yale College in 1825. He then attended a course of medical lec- w York City, and studied law in the office of Seth P. Staples, Esq., of and was also for some time a member of the law school at Litchfield, r Judge Gould. He was admitted to the bar at Albany, in 1828; but ed this profession for that of Divinity, and became a student of the Gen- al Theological Seminary, in New York, where he graduated in 1831, mediately ordained to the Ministry by Bishop Onderdonk. In the same s called to Richmond, Va., to assist the venerable Bishop Moore, in the l Church. His health failing there, he returned, and was Rector of ch, Greenwich, Conn,, from 1832 to 1839, where he was ordained Priest, Brownell, June 27, 1835; then officiated one season in Meriden, Conn.; a Assistant Minister of Trinity Church, New Haven, with Rev. Dr. Cros- he was married, Sept. 17, 1844, to Miss Louisa Rutledge, of that city. l from New Haven in 1846, officiated one year in Bristol, Conn., and e Rector of St. Peter's, Cheshire; but removed from thence, in 1851, to sconsin, where he was Rector of St. Luke's Church until 1856, and Pro- nglish literature in Racine College, preaching at the same time in Dela- khorn, until his appointment as a chaplain, in 1862. He went with his

regiment to Norfolk, Va., and there, with many others, was prostrated, the last summer, by a fever, which doubtless was the proximate cause of his final illness. He attended the General Conventions in 1853 and 1856, as a deputy from Wisconsin. Mr. Nichols was a high-toned Christian gentleman, a man of taste and culture, and withal a Poet of no mean pretensions. His Articles written for this Review attracted much attention. His delicate sensibility, and fine physical organization, rendered him too susceptible, however, to outward impressions, and more than once gained the mastery over his clear and vigorous intellect He leaves many warmly attached friends, who will never cease to respect his memory.

The Rev. EDWARD H. KENNEDY, late of the Diocese of Western New York, died at Brooklyn, N. Y., Jan. 5, 1863. He formerly officiated at Cape Vincent, and in St. Catherine's Parish, Schuyler Co., N. Y.

The Rev. MATTHEW FONTAINE MAURY, died at Ashhurst, Ky., Jan. 29, 1863, aged 50 years. For the last 25 years, he has been Rector of Trinity Church, Danville, Ky.

The Rev. CUTHBERT C. BARCLAY, Rector of All Saints' Church, New York City, died in New York, Feb. 7, 1863, aged 33 years. He was born in New York City, studied Theology at Jubilee College, Ill.; was ordained Deacon in Grace Church, Chicago, Nov. 4, 1855, by Bishop Whitehouse, and Priest by the same Bishop in St. James' Church, Chicago, Dec. 7, 1856. He officiated in Rock Island, then as Assistant in St. James' Church, Chicago, Ill.; then as Rector of St. Paul's Church, Syracuse, W. N. Y.; then in St. John's Church, North Haven; and then in St. Thomas' Church, Bethel, Conn; and then became Rector of All Saints' Church, New York City. He prepared a "Catechism on the Nicene Creed."

The Rev. BENJAMIN C. CUTLER, D. D., died in Brooklyn, N. Y., Feb. 10, 1863, aged 65 years. He was born in Roxbury, Mass., Feb. 6, 1798, and on the mother's side was a descendant of the Huguenots; he studied under Dr. Jarvis, and entered Brown University, where he graduated in 1822; was ordained Deacon, by Bishop Griswold, in November 1822; officiated seven years in Christ Church, Quincy, Mass., about two years in Leesburg, Virginia, three years as City Missionary in New York; and, for nearly thirty years, as Rector of St. Ann's Church, Brooklyn. His funeral was attended by a large number of the Clergy, and by crowds of people, who flocked to pay their last tribute to a man universally respected and beloved. His amiability and cheerfulness, his warm religious feeling, his singular fidelity and devotion to his work gave him rare eminence, and made him eminently useful.

Rev. JAMES LEGRAND FINNEY died at Delafield, Wisconsin, Feb. 20, 1863, aged 23 years. He was born at Norwalk, Conn., Sept. 22, 1839; received his Classical education at the Norwalk High School; entered Nashotah Seminary in 1858, and graduated in 1861; was ordained Deacon by Bishop Williams, in Trinity Church, Norwalk, May 7, 1861. He officiated in Grace Church, Plainfield, N. Jersey, with much usefulness; from ill health, in 1862, he returned to Wisconsin to join the Mission of the Rev. Mr. Durbin.

The Rev. WILLIAM H. BARNWELL died at Frankford, Penn., Feb., 1863, aged —— years. He was for many years Rector of St. Peter's Church, Charleston, S. C.

The Rev. M. T. C. WING, D. D., Professor of Ecclesiastical History in the Theological Seminary, Gambier, Ohio, died at Gambier, Feb. 26, 1863, aged 65 years. He was born in Vermont, in 1798; graduated at Middlebury College; entered the Theological Seminary, Alexandria, Va.: became Tutor in Kenyon College; and has ever since been connected with that Institution.

Rev. AARON VAN NOSTRAND, Rector of St. James' Church, Painesville, Ohio, died at that place, of Camp fever, Feb. 27, 1863, aged 32 years. He was Chaplain of the 105th Reg't of Ohio Volunteers. He was ordained Priest in Trinity Church, Geneva, W. N. Y., by Bishop DeLancey. He was Rector of St. John's Church

V. N. Y., five years, and for nearly three years has been in Painesville. a man of more than ordinary ability and culture.

CONVERSIONS TO THE CHURCH.

C. Laverty, lately a Presbyterian Minister, has received Holy Orders in ania.

L. DePuy, lately admitted to Priest's Orders in New Jersey, was formerly, early twenty years, a Minister in the Dutch Reformed denomination.

ohn Elwell, lately ordained Deacon by Bishop Whipple, was formerly a t preacher.

L. Heylinger, formerly a Methodist Minister, has become a Candidate for Orders in Pennsylvania.

eorge R. Hewlings, recently confirmed by Bishop DeLancey, and now a e for Holy Orders, was formerly a Congregational Minister.

homas Atkins, formerly a Methodist Minister, has become a Candidate for lers in Maine. Living far out of the reach of Churchly influences and as-s, it was not until late in life that he ever saw the Book of Common Pray-icing it upon the parlor table of a parishioner one day, in the course of his visitations, he asked permission to take it home with him; and, from the erusal of that best of all Church tracts, he has been led, step by step, as es, by the hand of God, into the old Church of the Wesleys and White-te and Adam Clarke. He brings with him the fullest testimonials of piety llence; and, though he will be among the few of our Clergy ordained after ntury of life has passed, we can hardly doubt his remaining years may ex-faithfulness of Checkley, the untiring zeal of Chittenden, and the patient Usher, all received into the Ministerial ranks as late in life as himself.

harles Ritter, lately ordained Deacon by Bishop Potter, was formerly a n preacher.

ev. John Murray Forbes, D. D., who, in 1849, left the Church and entered ch of Rome, has returned to the Communion and Ministry of the Catholic

ev. Wm. G. Hyer, who left the Church for Unitarianism, has been restored inistry of the Church by Bishop A. Potter, D. D., of Pennsylvania.

illiam Flynn, lately a Methodist Preacher, has become a Candidate for Or-Kentucky.

eo. S. Paine and Rev. W. R. Huntington, lately ordained Priests at Wor-lass., were formerly Unitarians. Of the Clergymen who took part in the , five were formerly Unitarians,—Rev. Dr. Huntington, Rev. Messrs. Cool-ver, Huntington and Paine. Rev. Mr. Patterson, once a Unitarian, was sent.

enjamin Eastwood, formerly a Wesleyan Methodist Minister, has been ad-Candidate for Orders in the Diocese of Connecticut.

athan H. Chamberlain, lately a Unitarian Minister, has applied to become date for Holy Orders in Mass.

SUMMARY OF FOREIGN INTELLIGENCE.

DEATH OF THE ARCHBISHOP OF CANTERBURY.

Right Hon. and Most Rev. JOHN BIRD SUMNER, D. D., P. C, ninetieth Arch-of Canterbury, (founded A. D. 596,) Primate of All England and Metropoli-d at Addington Palace, Sept. 6, 1862, aged 82 years. He was born at Ken-n in 1780. He was the eldest of three sons of the Rev. Robert Sumner, of Stoneleigh and Kenilworth, by Harriet, daughter of Mr. William Bird, a

merchant in London. His father died in 1802, but his mother lived to an honored old age to see her two surviving sons Bishops, and died at Godalming, aged eighty-eight, December 10, 1846, fourteen months before the elevation of her eldest son to the Primacy. All three brothers were sent to Eton School. From Eton John Bird Sumner was elected Scholar of King's in 1798, first of his "year." In 1800 he obtained Sir William Browne's medal for an Alcaic ode, ("Mysorei Tyranni Mors,") and the Hulsean Prize Essay in 1802. He became B. A., in 1803, and M. A., in 1807. Shortly after his ordination by Bishop Douglas, of Salisbury, he was appointed to an Assistant-Mastership at Eton, to which post his well-tried scholarship gave him a claim. In 1817 he accepted a Fellowship of the College, to which he added, in 1818, the valuable Eton living of Maple Durham, near Reading. In 1810 he gave to the world his first work,—*Apostolical Preaching considered in an Examination of St. Paul's Epistles*,—which has gone through nine or ten editions. In 1815 Mr. John Burnett, of Dens, Aberdeenshire, gave £1,200 as the first prize, and £400 as the second prize, for a treatise on "The Evidences." The former was awarded in 1816 to Dr. W. L. Brown, the latter to Mr. Sumner, who published it in 1817, under the title of *A Treatise on the Records of the Creation, and on the Moral Attributes of the Creator*. Dr. Shute Barrington was then Bishop of Durham, and in 1820 that distinguished discerner and liberal rewarder of merit gave Mr. Sumner one of the valuable stalls at Durham, which he retained till his elevation to the Primacy in 1848. In 1821 Mr. Sumner dedicated to his Episcopal patron a volume of eminent literary merit, *Sermons on the Christian Faith and Character*, "which has been over and over again reprinted." Three years afterwards appeared an equally able and successful work *On the Evidences of Christianity derived from its Nature and Reception*. In 1827 he published sermons on the Festivals, and, among numerous other works, may be named a Preface on *Essays and Reviews* to his reprint of his volume *On the Evidences of Christianity*. Dr. Sumner was consecrated Bishop of Chester, at Bishopsthorpe, 13th September, 1828, and enthroned, by proxy of Canon Blomfield, early in November. On the death of Dr. Howley in 1848, by the appointment of Lord John Russell, he became Primate, and on the 28th of April his Grace was solemnly enthroned in Canterbury Cathedral by Archdeacon Croft, at a most solemn service, which was attended by the Bishops of Winchester, Rochester, Norwich, Chichester, Lichfield, Lincoln, Llandaff, Manchester, Ripon, Worcester, Madras, Antigua and Fredericton, and no fewer than 300 Clergymen. He was not a brilliant man; but he was a ripe scholar and a fluent writer; and his blameless life, his genial temper, his unassuming gentleness of manners, his superiority to all feelings of self-importance, his humble and consistent piety, the care with which he superintended his Diocese, alike avoiding the extremes of careless neglect and irritating over-government, the easy access which his Clergy had to his presence, and the bland attention with which they were listened to, made him respected and beloved.

The vacant See of Canterbury has been filled by the translation of Archbishop Longley from the See of York. Dr. Longley is now in his sixty-eighth year, and he has been a Bishop for more than a quarter of a century, having been appointed to the See of Ripon in 1837, by Lord Melbourne. There he remained till about six years ago, when Lord Palmerston transferred him to the See of Durham, and, more recently still, to York.

The Rt. Rev. CHARLES CAULFIELD, D. D., Bishop of Nassau, W. I., died at Nassau, Sept. 4, 1862, of the prevailing fever. He was the first Bishop of the Bahama Islands, and was consecrated Nov. 24, 1861.

DEATH OF THE BISHOP OF GIBRALTAR.

The Rt. Rev. GEORGE TOMLINSON, D. D., Lord Bishop of Gibraltar, died at Gibraltar. His Lordship was educated at St. John's College, Cambridge, where he graduated in 1822. Having been for some years Minister of St. Matthew's Chapel, Spring gardens, Westminster, he was nominated in 1842, during the Ministry of Sir Robert Peel, to the Bishopric of Gibraltar. The appointment, which will fall to the gift

the Duke of Newcastle, Secretary of State for the Colonies, is worth £1,200 a year, payable from the Colonial Bishopric's Fund; and the Bishop's jurisdiction extends over Malta and the Islands, and the other British possessions of the Mediterranean. There are at present about forty-two Clergy in the Diocese.

IRELAND. DEATH OF HIS GRACE THE LORD PRIMATE OF ALL IRELAND.

The Right Hon. and Most Rev. Lord JOHN GEORGE BERESFORD, D. D., 106th Archbishop of Armagh. Primate of all Ireland and Metropolitan, 90th Bishop of Clogher, a Privy Councillor in Ireland, Prelate of the Order of St. Patrick, Lord Almoner for Ireland, Chancellor of the University of Dublin, died on Saturday, July 19th. He was born at Tyrone House, Dublin, on the 22d of November, 1773, so that he had attained, at his death, the great age of eighty-nine. He was second son of the Right Hon. George De la Poer Beresford, second Earl of Tyrone, (created Marquis of Waterford in 1789,) by Elizabeth, only daughter and heiress of Mr. Henry Monck, of Charleville, and Lady Isabella Bentinck, daughter of Henry, first Duke of Portland. He was sent to Eton School, and proceeded to Christ Church, Oxford, as a "nobleman," and took the degree of B. A., April 30, 1793, and that of M. A., in 1796. He was appointed, at the age of twenty-six, Dean of Clogher. This office he held from December, 1799, till 1805, when he was raised to the Bishopric of Cork and Ross, (being consecrated March 24,) on which occasion he proceeded to Oxford and took the degree of D. D., by diploma. He was translated to the See of Raphoe in 1807, to that of Clogher in 1819, and to the Archbishopric of Dublin in 1820. In June, 1822, on the accidental death of the Hon. and Most Rev. W. Stuart, from laudanum taken in ignorance, his Grace succeeded to the Archbishopric of Armagh, (the first Irishman, be it observed, for the space of 120 years, who had filled the office,) and was installed on the 17th of the following July. In 1829 he was appointed Vice-Chancellor of the University of Dublin, and in 1851, on the death of the Duke of Cumberland, its Chancellor. On the death of Lord Robert Tottenham in 1850, the See of Clogher again fell under his jurisdiction, according to the provisions of the Church Temporalities Act.

His liberality was unbounded. On Armagh Cathedral he spent nearly £30,000, and restored it to something like beauty and good order. In one year he spent £1,100 in stipends to Curates whose Rectors were too poor to keep a Curate out of their own funds. He entirely supported, for many years, the Fever Hospital of Armagh, with its forty patients. In 1853 he gave £1,000 to Dublin University, for founding an Ecclesiastical History Professorship; in 1854 he gave the same University £300 for the purchase of the "Book of Armagh." In Armagh, where his Grace was looked upon as a father by all classes, there was not an institution, or a Church society, or a hospital, that did not taste largely of his bounty. When translated from Raphoe to Dublin, and again from Dublin to Armagh, in both of which Sees he was succeeded by the celebrated Dr. Magee, his Grace positively refused to take for himself the "reversal fines," and so put into his successor's pocket a sum little short of £20,000. As for his private charities, no one can know their extent, except his Master, into Whose joy he has now entered. It was no uncommon thing for him to spend £1,000 in one year in private charities, altogether exclusive of his subscriptions and munificent contributions to public societies, &c.

THE NEW PRIMATE.—The appointment to the vacant Primacy has been filled up by the elevation of the Right Rev. MARCUS GERVAIS BERESFORD, Lord Bishop of Kilmore, to the Archi-Episcopal See of Armagh. His Lordship is second son of the late Right Rev. George de la Poer Beresford, by the daughter of G. P. Bushe, Esq., M. P., and was born in 1801; married first, in 1824, Mary, daughter of Colonel H. P. L'Estrange, who died in 1845; and married secondly, in 1850, Elizabeth, daughter of J. D. Kennedy, Esq. His Lordship was educated at Trinity College, Cambridge; was appointed Rector of Kildallon, 1825; Vicar of Drung and Vicar-General of Kilmore, 1833; Archdeacon of Ardagh, 1839; consecrated Bishop, 1854.

DEATH OF THE BISHOP OF QUEBEC.

The Right Rev. G. J. MOUNTAIN, D. D., D. C. L., Lord Bishop of Quebec, died at Quebec, on Tuesday, Jan. 6th, 1863, aged 74 years. He was born in Norwich, England, in 1789. He came to Canada with his father, the first Bishop of the English Church in Canada, when a boy, but was afterwards sent home to be educated for the Church. He studied at Cambridge, and graduated at Trinity College in 1810; was ordained Deacon in 1812, and Priest in 1813. He served, after his ordination, in the Cathedral at Quebec; was appointed Rector of Fredericktown, New Brunswick, in 1814; and in 1817, Rector of Quebec and Bishop's official. In 1821 he was appointed Archdeacon, and in 1825 was deputed to go to England on Church business. After his return he was made Examining Chaplain to Bishop Stewart. He again went to England on matters connected with the Clergy Reserves, in 1835, and while there he was, in 1836, consecrated Bishop of Montreal. His Diocese at that time comprised the whole of Lower Canada, Bishop Stewart retaining only Upper Canada; and, shortly afterwards, he had for a time both Provinces under his charge, for Bishop Stewart became ill and retired. His Diocese therefore stretched from Labrador to the Red River Settlement; and he had this extended charge till 1839, when the present Bishop of Toronto, who is now full of years, was appointed. He afterwards had the whole of Lower Canada for a Diocese, as Bishop of Quebec and Montreal, till 1850, when the present Bishop of Montreal and Metropolitan was appointed. He traveled much, when traveling was not so easy as at present. At the age of seventy-two he visited Labrador, in pursuance of his duties. In 1844 he went to the Red River Settlement; and in 1853 he went to England to meet the Bishop of Australia, and confer on the subject of Synodical action in Colonial Churches, on which occasion he received the degree of D. C. L., at Oxford. Bishop Mountain is also the founder of Bishop's College, Lennoxville, and of the Church society organizations, for the completion of which he had to labor long and faithfully. He has spent a large portion of his income in behalf of the Canadian Church, and in relieving the distressed. When the Metropolitan See of Canada was offered to him a short time since, he respectfully declined the honor; he was advanced in years, and he would not accept the office when he could not perform the duties appertaining to it.

NEW BISHOP OF QUEBEC.—The new-elected Bishop is the Rev. JAMES WILLIAM WILLIAMS, M. A., the well-known and deservedly popular Rector of the Junior Department and Grammar School at Lennoxville. The Bishop designate is still a young man, being in his thirty-eighth year. He is a cousin of the Rev. Isaac Williams, the sacred poet and commentator, and is a man of moderate views, combined with great energy and good judgment. He was educated under Dr. Penny, at the Grammar School, Crewkerne, Dorsetshire, and graduated at Pembroke College, Oxford, B. A., in 1851, previous to which he passed two years in New Zealand. He was for some time one of the classical Masters in Leamington College, and afterwards served the cures of High Wiscombe, Buckinghamshire, and then of Huish Champfleur, Somersetshire. From thence, in 1857, he removed to the post which he has since so ably and successfully filled.

DEATH OF THE RT. REV. BISHOP MACKENZIE.

The Rt. Rev. C. F. MACKENZIE, Missionary Bishop to the native tribes of South-Africa, died Jan. 31, 1862, on the Island of Malo, at the confluence of the Shire and the Ruo. Expecting the arrival of a sister and a wife, the Bishop and the Rev. Mr. Burrup set out on their journey down the Shire, intending to reach the Zambezi mouth. While drifting along the river in a native canoe, their frail craft was caught in an eddy, they themselves were upset into the stream, and, worst of all, their medicines,—an indispensable requisite to travel there,—went to the bottom, and in about twenty days more the Bishop was dead. Mr. Burrup died soon after reaching the station. Bishop Mackenzie was consecrated Jan. 1, 1861.

Under the direction of Dr. Livingstone they settled in an admirable station, high

up the Zambezi river, where the country is an elevated plateau, where the climate is tolerably salubrious, and where a dense population is immediately available for evangelizing work. A Church was speedily erected, schools were established, and the Mission was organized in a business-like fashion, which still secures its prosperity and success; and it was only after all this had been accomplished, and the first fruits were already beginning to appear, that the Bishop and his right hand man were both stricken down with fever and removed to their reward.

The Bishop had put himself at the head of the Manganje tribe, and had made war on the Ajawas, to the great regret of the friends of the Mission at home. It should be said, however, that Mr. Horace Waller, Lay Superintendent of the Mission, has written very strongly in defense of the Bishop.

SUCCESSOR TO BISHOP MACKENZIE.—The Central African Mission has obtained a successor, every way qualified to succeed Bishop Mackenzie, in the Rev. W. G. TOZER, Vicar of Burgh-le-Marsh with Winthorpe, Lincolnshire. Mr. Tozer graduated at St. John's College, Oxford, in 1852, was ordained Deacon to the curacy of St. Mary Magdalene, Munster-square, in 1854, and in the following year was presented by the present Bishop of Lincoln, thus early in his Episcopacy, to the double living above mentioned. There he has been in the habit of giving full services every Sunday in the two Churches, situated four miles apart, requiring more than ordinary physical strength. The Rev. Mr. Tozer was consecrated Feb. 2nd, 1863, in Westminster Abbey, by the Archbishop of Canterbury, assisted by the Metropolitan Bishops of Capetown and Montreal. The Bishop of Oxford preached the Sermon.

NEW MISSIONARY DIOCESE IN SOUTH AFRICA.

The Orange River Free State has been erected into a Missionary Diocese, and the Rev. EDWARD TWELLS has accepted the appointment of Missionary Bishop. He was consecrated in Westminster Abbey at the same time with Bishop Tozer, the same Prelates officiating.

ANOTHER NEW MISSIONARY DIOCESE.

DIOCESE OF MADAGASCAR.—A Committee, consisting of the Archbishop of Canterbury, the Bishop of London, the Bishop of Oxford, and several eminent lay members of the Church, has been formed for the purpose of carrying out a proposal made by the Bishop of Capetown, for the erection of Madagascar into an Episcopal See, for which the consent of HerM ajesty's Government has been obtained. The endowment for the new Bishopric will be provided from the Colonial Bishopric Fund, aided by the great Church Societies.

The Right Reverend WILLIAM THOMPSON, D. D., has been translated from the See of Gloucester and Bristol to the Archbishopric of York. He is the youngest English Bishop, being only forty-three years of age; and he is the youngest in order of Consecration also, being only promoted to the See of Gloucester and Bristol in 1861. There is a general agreement as to his merit and orthodoxy, and as to the absence of all aristocratic influence.

NEW BISHOP OF GLOUCESTER AND BRISTOL.

The Dean and Chapter of Bristol, to whom, on this occasion, her Majesty's *congé d'élire* was addressed, have elected the Very Rev. CHARLES JOHN ELLICOTT, D. D., of St. John's College, Cambridge, late Dean of Exeter, to the Bishopric of Gloucester and Bristol, rendered vacant by the elevation of Dr. Thomson to the Archbishopric of York. A movement has been begun in favor of separating Bristol from Gloucester, and making it once more a separate See.

DIOCESE OF HONOLULU.—In our last No. we recorded the consecration of Bishop Staley to this important Diocese. We regret to see in some of the Sectarian News-

papers of the United States bitter attacks made upon the character of the Bisho The Congregational Missionaries have done a great work there; but their Syste is one which does not meet the wants of the Islanders; and the English Chur has only reponded to the call made upon her by the Islanders themselves. On t 28th of Nov., 1862, the King and Queen of the Hawaii Islands were confirmed the Bishop. Three of the King's officers have also been confirmed, viz., his Exce lency the Hon. R. C. Wyllie, Prime Minister; the Hon. G. M. Robertson, Vic Chancellor; and the Attorney-General, C. C. Harris, Esq. On Advent Sunday th King and Queen, with the above-mentioned, made their first Communion. Th staff of Clergy will soon be increased by one native Deacon, Mr. William Hoapil Kauwoai; he is at present a Major in the army, and Aide-de-camp to the King; he owns considerable property at Wailuka or the Island of Maui, and is one of the highest chiefs in the Kingdom.

CONVOCATION: PROVINCE OF CANTERBURY.

The Convocation of Canterbury met on Wednesday, Feb. 11, the Archbishop of Canterbury presiding, and nine Bishops being present. A year ago the Lower House sent to the Upper a Report on the increase of the Home Episcopate; and the next day the Upper requested the Lower to communicate to the Upper the conclusions at which the Lower had arrived. These conclusions were now presented to the Upper House, as follows:—

1. "That this House is of opinion that some increase in the home Episcopate is necessary." This resolution was seconded by Lord Alwyne Compton, and carried unanimously. 2. "This House is of opinion that there are two modes by which an increase of the Episcopate may be effected, viz: (1.) By a subdivision or re-arrangement of existing Dioceses. 2. By means of the statute of Henry VIII. (26 Henry VIII., chap. 14) for the appointment of Suffragan Bishops." This resolution was seconded by Canon Harold Browne, and carried unanimously. 3. "This House is of opinion that a general permissive Bill should be introduced into Parliament, enabling Her Majesty, and Her Majesty's successors, to subdivide Dioceses under certain conditions of territory and population, but that no subdivision of any Diocese should take place without the consent of the Bishop of the Diocese which it is proposed to subdivide." This resolution was seconded by Archdeacon Denison, and carried unanimously. 4. "That it is desirable that a Committee should be formed consisting partly of Bishops and clergy and partly of laymen (similar to the Committee for the extension of the Colonial Episcopate,) whose duty it should be to receive and to dispense funds, accruing from voluntary contributions, for the endowment of new Sees at home." This resolution was seconded by Rev. Richard Seymour, and carried unanimously. 5. "That no new See should be erected, until a suitable church should be set apart for the cathedral of the Diocese, and until an endowment of not less than £1,500 per annum with a house should be provided for the Bishop of the new See." Moved by Archdeacon Ffoulkes, and carried. 6. "That it is also desirable that advantage should be taken of the Act of Parliament above referred to (26th Henry VIII., cap. 14.) not only, whenever from age or infirmity a Bishop is unable to discharge in person the active duties of his office, but also provisionally in large and populous Dioceses with a view to future subdivision." This resolution was moved by Lord A. Compton, and seconded by the Rev. F. C. Massingberd, and carried unanimously.

This was supported by the Bishop of Oxford, who laid before the Upper House the following petition:—

"We, the undersigned laymen of the Church of England, having learnt that the clergy of the provinces of Canterbury and York in Convocation have expressed themselves favorable to the extension of a home Episcopate, and feeling strongly the importance of such an extension, beg leave most respectfully to commend the subject to the consideration of the Archbishops and Bishops of both provinces, with an earnest request that they would take such steps as they may think best for carrying such a measure into effect."

Among the numerous signers were 26 members of the House of Lords and 77 the House of Commons, the Duke of Marlborough having the honor of standing

e head of the long list. Several of the Bishops spoke warmly upon the subject; l in favor. The Bishop of Llandaff said that in the reign of Henry VIII., when e population of England was 4,000,000, it was recommended by Cranmer, that enty new Bishoprics should be constituted, of which only six were constituted. e immense addition, which had taken place to the population of the country, added at weight to the necessity of an increase.

The Bishop of Oxford then proposed that the lay Memorial and the Report of the wer House should be submitted to a Committee of the whole House, to sit after present session, and to report at their next meeting.

The Bishop of Winchester seconded the Motion, which was unanimously adopted. n the Lower House, Archdeacon Denison moved an Address praying the Upper use—

'To direct the appointment of a Committee to examine a book lately published in ndon, within the province of Canterbury, entitled 'The Pentateuch and Book of shua critically Examined,' by the Right Rev. John William Colenso, D. D., Bishop Natal, and to report whether any, and if any, what opinions, heretical or erro- us in doctrine, are contained in the said book."

Archdeacon Hony moved as an amendment—

That it is inexpedient that any steps should be taken in Convocation with a view revive the power of censuring books or authors.

After some discussion, in which the amendment was supported by Archdeacon owne, the Dean of Canterbury, the Rev. Mr. Blackstone, the Rev. Mr. Woodgate, e Rev. Mr. McKenzie, and Canon Selwyn, and the original motion by the Rev. r. Pendall, Dr. Jelf, and the Rev. Mr. Massingberd; the question was put and the endment was *lost*. After another amendment was moved by Archdeacon Browne, e original motion was carried without a division.

On the 13th of Feb., the matter came up in the Upper House: only five Bishops re present besides the Archbishop. The Bishop of Lincoln moved, that his Grace, e President, direct the appointment of a committee, as prayed for by the Lower ouse. The Bishop of Llandaff seconded the motion. The *Archbishop* then put e question to a vote, when there appeared—For, 3; against it, 2; majority 1. he majority was composed of the Bishop of Lincoln, the Bishop of St. Asaph, and e Bishop of Llandaff; the minority, of the Bishop of London and the Bishop of t. David's.

The Upper House having assented to the appointment of a committee to inquire to the book published by Bishop Colenso, the following were nominated as the mmittee by the Lower House:—Deans of Canterbury, Ely, and Westminster; rchdeacons of Bath, Berks, London, Sarum, and Taunton; Proctors—Branston, Harold Browne, Jebb, Jelf, Jeremie, Massingberd, Mackenzie, M'Caul, Selwyn, Williams, and Wordsworth.

It ought to be said, that in both Houses, the dissent from, and condemnation of, Bishop Colenso's book, were unanimous; although some things, in the Bishop of London's speech, surprise us. Several of the speeches in the Lower House, especially those of Chancellor Massingberd, Canon Woodgate, and Archdeacon Denison, were very able, and worthy of this momentous subject.

Chancellor Massingberd presented a petition from members of the Lower House of Convocation, stating that they had learnt with much interest that, in the recent Synod or Convocation of the Bishops and Clergy of the Northern States of America, certain steps were taken, with a view to promote intercommunion between the Russo-Greek Church and the Anglican Communion; and that they believe the present time might be more favorable than former times had been for efforts in that direction. They therefore pray the House to use their endeavors to bring about such intercommunion. The petition was signed by two Deans, thirteen Archdeacons, and a large number of Proctors.

Several other matters were before Convocation, but we have noticed those of most interest to American Churchmen. Convocation was prorogued to May 19th.

SCOTLAND. SCOTTISH COMMUNION OFFICE.

At a late Meeting of the General Synod of the Scottish Church, held in October last, the following Canons were adopted by a vote of 4 to 3 in the House of Bishops,

and 8 to 5 in the Lower House: the Bishops voting for the old National Office being Bishops of Brechin, St. Andrew's, and Moray, and those who voted it down being the Bishops of Aberdeen, Argyll, Edinburgh, and Glasgow:—

Canon 17.—On the use of the Book of Common Prayer in the celebration of Divine worship and administration of the Sacraments and other rites and ceremonies of the Church. Whereas, in the Preface of the first Reformed Prayer Book of the Church of England (1549,) it was provided, in order to remove the inconvenience arising from "diversity" in the celebration of Divine worship, that "henceforth all the whole realm shall have but one use;" and whereas, in consequence of the communion and intercourse that exist between the United Church of England and Ireland and the Episcopal Church in Scotland, it is expedient to have as little diversity as may be between the practice of this Church and that of the sister Churches of the United Kingdom in the use of Divine offices; and whereas the English Book of Common Prayer is, and has been for many years past, in general use among us, not only for the performance of morning and evening service, but for the administration of the Sacraments and other rites and ceremonies of the Church; it is hereby enacted that the said Book of Common Prayer is, and shall be held to be, the only service-book of this Church for all the purposes to which it is applicable; and that no clergyman shall be at liberty to depart from it in public prayer and administration of the Sacraments, or in the performance of other Divine offices, except so far as the circumstances of this Church require, and as shall be specified in the canons of this Church.

Canon 18.—Of Holy Communion. 1. The adoption of the Book of Common Prayer shall not affect the present practice of the congregations of this Church which now use the Office for the administration of Holy Communion generally known as the Scottish Communion Office. In such congregations the use of the said Scottish Communion Office shall be continued, unless the incumbent and a majority of the congregation shall concur in disusing it. 2. The Office of the Book of Common Prayer shall be used in all new congregations, and at all consecrations, ordinations, and Synods.

The only real argument, which we have noticed for this change, is that of the promotion of outward peace and harmony. English influence is growing predominant in Scotland. And yet there is a great idea, a Catholic verity in the distinctive marks of that Scottish Office, which it is sad to lose. We need not say that our own American Office was mainly derived from it. It represents the doctrinal tone of the Ancient Eastern Church more exactly than the English. As one has said, it is the voice "of the liturgy of St. James for the Greeks; of St. Mark for the Church of Alexandria, of the most ancient liturgy in the Apostolic Constitutions; of St. Gregory Nazianzen's liturgy; of St. Basil's liturgy; of the Syriac Anaphora; of St. John Chrysostom's liturgy; of St. Cyril of Alexandria's liturgy. It is the voice, still amongst us, of the Church of the days of Justin Martyr, and Irenæus, and Origen, and Cyril of Jerusalem, and Ephraem Syrus, and Optatus, and Jerome."

Five of the Seven Diocesan Synods having decided in favor of granting more to the Scottish Communion Office than had been proposed in the new Canons, the General Synod met on Monday, Sept. 29th. The matter of the proposed Canons was postponed, but a new Canon was passed, providing for the admission of non-instituted Clergy and Laity to a voice in the election of a Bishop. The Synod adjourned to Feb. 3, 1863.

At this adjourned Synod, which continued in session several days, the above Canons were adopted by both Chambers with a slight alteration as to the use of the English Service in new congregations. The Bishop of Argyll protested to the last; and the Bishop of St. Andrews was absent.

COADJUTOR-BISHOP OF EDINBURGH.

The appointment of Coadjutor-Bishop of Edinburgh, with right of succession, has fallen upon the Rev. THOMAS BAKER MORRELL, Rector of Henley-on-Thames. The Bishop-elect is son of Mr. Baker Morrell, the late, and brother to Mr. Frederick Morrell, the present, Solicitor to the University of Oxford. He graduated at Balliol College, Oxford, B. A., 1836, M. A., 1839, was ordained by the Bishop of Ch-

ter serving as a Curate in that Diocese, became incumbent of St. George's, ster, through the patronage of Mr. Claughton. In 1852 the Bishop of sented him to the Rectory of Henley, and the work that he has done i labors in the cause of education, his promotion of frequent services, ng, reverent Communions, and his eloquent preaching, have made his known throughout the Diocese. He was consecrated Coadjutor-Bishop gh, in St. Paul's Church in that city, by the Primus, assisted by the Brechin, Argyll and Glasgow.

OLENSO.—The Rt. Rev. JOHN W. COLENSO, Bishop of Natal, has lately a work, examined in our previous pages. The evasions and disguises ations of the Essayists are frankly dropped, and the Bishop speaks out character. He says: "Our examination has forced on us the convic- ason of the utter impossibilities and absurdities contained in it, that the y of Exodus is a fiction; and that, consequently, no such groups of laws laid down in the wilderness, as the story describes. And if the last four ie Pentateuch must be pronounced to be fictitious, it will hardly be con- t the Book of Genesis can be other than, in the main, fictitious also." as excited the deepest interest, not because of its ability, but of the high osition of its author. He was consecrated in 1853. A disciple of Mr. ien ejected from the Professorship of King's College, he published a disclaiming the sentiments of Mr. Maurice; but was consecrated, with ivings on the part of many.

l be added, that the Rev. F. D. Maurice placed in the hands of his Bish- gnation of his Ecclesiastical preferment, in order that he might have eply to the work of his former friend and disciple, Bishop Colenso, and out it being supposed that he had the retaining of his own emoluments e to take up the pen. Mr. Maurice is not the man to answer his disci- is delicacy of feeling in the matter is highly creditable to him.

e Monthly Meeting of the Propagation Society, the Rev. C. E. Oakley e, that he should move for the removal of Bishop Colenso's name from Vice-Presidents of the Society, and subsequently, at a full meeting, his left off.

', signed by the Archbishops and by all the Bishops of England, has been to Bishop Colenso, reminding him of the pain and scandal which he is pon the Church, and the glaring inconsistency between the vows of his and Consecration and the views which he has lately published; and m him, as an honest and a conscientious man, to retire from his Episco- Bishop's Letter in reply, which is full of self-conceit and impudence, hat he has no intention of abandoning a strong-hold of the Church, can discharge his weapons with more deadly effect. The whole tone r of the Letter show, what the Church cannot now understand too soon, r thing like argument, concession, conciliation, remonstrance, is wasted men, and worse than wasted.

ficial and informal Meeting of the Bishops, twenty-nine in number, under ncy of the Archbishop of Canterbury, was held at Lambeth, Feb. 4th, ere was an unanimous condemnation of Bishop Colenso's book, though a rity differed from the rest as to the mode in which it was most expedient ay action will most probably be taken through Bishop Colenso's imme- opolitan, (the Bishop of Capetown;) but the Bishop is awaiting the de- ie appeal of "Long *v.* the Bishop of Capetown," now pending before the mmittee of the Privy Council. The moral dishonesty, the scandal, ex- a Bishop continuing to rule in and to live on the revenues of the Church, traying the Faith of which he is a constituted guardian, was deeply felt. , Bishop Colenso is parading before the public letters of encouragement ian Neologists, and is making arrangements to leave England and hasten atal.

owing is the Letter of the Archbishops and Bishops of the Church of sking Bishop Colenso to resign, and also his Reply. They are worth

undersigned Archbishops and Bishops of the United Church of England

and Ireland, address you with deep brotherly anxiety, as one who shares with us the grave responsibilities of the Episcopal office.

It is impossible for us to enter here into argument with you as to your method of handling that Bible which we believe to be the Word of God, and on the truth of which rest all our hopes of eternity. Nor do we here raise the question, whether you are legally entitled to retain your present office and position in the Church, complicated, moreover, as that question is by the fact of your being a Bishop of the Church in South Africa, now at a distance from your Diocese and Province.

But we feel bound to put before you another view of the case. We understand you to say, (Part II, p. xxiii, of your Pentateuch and Book of Joshua Critically Examined,) that you do not now believe that which you voluntarily professed to believe, as the indispensable condition of your being intrusted with your present office. We understand you also to say, that you have entertained, and have not abandoned, the conviction that you could not use the Ordination Service, inasmuch as in it "you" must require from others a solemn declaration that they "unfeignedly believe all the Canonical Scriptures of the Old and New Testament;" which "with the evidence now before" you, "it is impossible wholly to believe in." (Part I, p. xii.) And we understand you further to intimate, that those who think with you are precluded from using the Baptismal Service, and, consequently, (as we must infer,) other offices of the Prayer Book, unless they omit all such passages as assume the truth of the Mosaic history. (Part II, p. xxii.)

Now, it cannot have escaped you, that the inconsistency between the office you hold and the opinions you avow, is causing great pain and grievous scandal to the Church. And we solemnly ask you to consider once more, with the most serious attention, whether you can, without harm to your own conscience, retain your position, when you can no longer discharge its duties, or use the formularies to which you have subscribed. We will not abandon the hope that, through earnest prayer and deeper study of God's Word, you may, under the guidance of the Holy Spirit, be restored to a state of belief, in which you may be able, with a clear conscience, again to discharge the duties of our sacred office; a result, which from regard to your highest interests, we should welcome with the most unfeigned satisfaction.

We are your faithful brethren in Christ.

BISHOP COLENSO'S REPLY.

* * * I have seriously considered the Address which has been forwarded to me by your Grace, signed by a great number of the Archbishops and Bishops of the Church of England.

"In reply, I feel obliged to say, that I am unable to comply with the suggestion therein conveyed to me, that I should resign my Episcopal charge.

"I trust that I yield to none of your Lordships in a heart-felt reverence for the Holy Scriptures. But certainly I do not believe, as the words of the Address seem to imply that your Lordships do believe, that 'all our hopes for eternity rest' on the literal historical truth of such a narrative as the Scriptural account of the Noachian Deluge.

"But I must refer to my books for a statement of the reasons which justify to my own mind the course which I am taking. To resign my office would be to admit that my conduct has been legally or morally wrong, which I am very far from feeling.

"Rather, I am persuaded that my duty to God and the National Church, through which I have received, in the same manner as your Lordships, that Episcopal commission which we have no power of abdicating, requires me to persevere in the task which I have undertaken,—namely, to set before the English Church the real facts of the case in regard to the composition of the Pentateuch, in accordance with the most trustworthy results of recent criticism.

"I venture to add, that the progress of true religion appears to me to be grievously impeded in this country by the contradictions which undeniably exist between the traditional notion of the historical truth of all the narratives contained in the Pentateuch and the conclusions of science, as now brought within the comprehension even of the youth of both sexes, by the general extension of education.

"And it is my firm conviction that this subject deserves, more than any other at

s time, our most serious consideration, and, if possible, our united action, as hops of the National Church.
I am, My Lord Archbishop, your Grace's very faithful obedient servant.

E BISHOP OF WINCHESTER AND THE REV. DUNBAR HEATH.

he case of Rev. Isidore Heath, late Vicar of Brading, who was charged with ng published sermons, containing Rationalistic doctrines contrary to the Arti- and Creeds in the Book of Common Prayer, was decided by the Judicial Com- e of Privy Council, June 6, 1862. The Judge of the Court of Arches found the charges against Mr. Heath were true, and sentenced him to be deprived of eneflce. That judgment has been confirmed by the Committee of the Privy ncil, and Mr. Heath is no longer Vicar of Brading. The value of the benefice id to be £700 a year.
e following is the summary, given by the Court, of their opinion:
rviewing, therefore, the whole case, their Lordships decide that Mr. Heath has tained and affirmed doctrine directly contrary and repugnant to the Articles.
e hath done so:
rst. By maintaining that justification by faith is the putting every one in his ; place by our Saviour's trust in the future, and that the faith by which man stified is not his faith in Christ, but the faith of Christ Himself.
condly. By maintaining that Christ's blood was not poured out to propitiate kind and benevolent Father.
irdly. By maintaining that forgiveness of sins has nothing at all to do with Gospel.
nd *fourthly.* By maintaining that the ideas and phrases, "guilt of sin," "satis- on," "merit," "necessary to salvation," "have been foisted into modern The- y without sanction from Scripture, and do darken and confuse the clearest of otherwise most intelligible and comforting statements of Holy Writ."

SSAYS AND REVIEWS."—THE JUDGMENT IN THE CASES OF DR. ROWLAND WILLIAMS AND REV. H. B. WILSON.

he judgments of the Dean of Arches, Dr. Lushington, in the cases of the Bish- f Salisbury *v.* Williams, and Fendall *v.* Wilson, were delivered, June 25th, 1862, he Court of Arches, Westminster. The opinion of Dr. Lushington is long, ver- s and obscure. The purport of it is, however, that Dr. Williams is condemned nsound on the Inspiration of Scripture, on the Atonement and on Justification. he other case, Mr. Wilson was found unsound on Inspiration, Original Sin and Everlasting Punishment of the wicked. An appeal to the Privy Council was ntened but not made, and the sentence will be carried out, which was twelve ths suspension and payment of costs. These, as the case has been pending e than twelve months, must be very considerable.
n action has been commenced in the Chancellor's Court, Oxford, against the '. B. JOWETT, M. A., Fellow and Tutor of Balliol College and Regius Professor reek, on account of opinions expressed by him in his "Commentary on the stle to the Romans," and in the Article on "The Inspiration of Scripture," in famous "Essays and Reviews." The appellants are the Rev. Dr. Pusey, Re- Professor of Hebrew; the Rev. Dr. Heurtley, Margaret Professor of Divinity, the Rev. Dr. Ogilvie, Regius Professor of Pastoral Theology,—all Canons of st Church. The counsel of Prof. Jowett has given notice that he will contest prosecution upon every technicality of matter and form that he possibly can. h a course, so disingenuous, so unworthy of his position, will destroy whatever mpathy might have been felt for him.

he Rev. CANON STANLEY, the Rev. Mr. KINGSLEY, the Rev. H. M. BIRCH, and Rev. C. F. TARVER, all of the "Broad Church" School, have been appointed mestic Chaplains to the Prince of Wales. His marriage in Lent, by which the ristian sentiment of England was outraged, is not surprising.

REV. J. MACNAUGHT'S RENUNCIATION OF HIS INFIDEL

The Rev. Mr. MACNAUGHT, formerly Rector of St. Chrysostom's Parish pool, who left the Ministry in Sept., 1861, has abandoned his Infidelity a lished a work, "Christianity and its Evidences." He now confesses what points of his former unbelief were. He says: "Had I declared that I k *because the Incarnation, the Atonement, the Resurrection, and all the Miracles come matters of skepticism, if not disbelief, to me*, I should have needlessly many who cared for me." . . . .

He might have said, that, doubting the Atonement, he must, of necessity every thing which gave significancy to the Atonement, the Incarnation, M &c., &c. He has expressed his desire to resume his labors in the Church land.

The following statistics would show that private patronage very exte prevails in the Church of England:

English Church Patronage Statistics.—The Queen, 193 livings. Prince of 29 livings. Lord Chancellor, 777 livings. Duchy of Lancaster, 45 livings. ops, 1,643 livings. Deans and Chapters, 801 livings. Archdeacons, 45 Universities and Colleges, 744 livings. Private Patrons, 7,292 livings.

CHURCH CONGRESS.

A second Meeting. of this new voluntary Association, was held in Oxford the presidency of the Bishop of Oxford, July 8th, and continued in sessio days. It was largely attended by Bishops, Priests and Laymen. Careful pared papers were read upon the education of the Clergy; upon the best m enlarging and supplementing Ministerial Agency, such as an increase of th copate, the extension of the Ministry, and regulated Lay agency; upon Chu nance, and the best way of raising funds for home and foreign Church pu upon the employment of Women in works of Piety and Charity, Deac Sisters of Mercy, and Parochial Mission women; upon the means of rec the Alienated Classes to the Church, School-Chapels, and supplemental Se upon Mission Work, and the training of Missionaries, Young Men's In Work-House visiting; the influence of the Church of England on the Co and many other subjects. We have pretty full reports of these papers, whic carefully and ably written. This new Association gives promise of great ness. We see in it, and in its results, the sinking of party names and party ness, and the sure pledge of more true Christian loyalty and efficiency. A lish writer thus speaks of the Congress: "But the mere number is but the s part of the success; the attractions of Oxford and the fame of the Preside account for a part of them; the real result has been, that very opposite s of Churchmen have met together and discussed some of the most delicate s with a degree of harmony that has been quite surprising. A great step h made in bringing the Clergy and Laity together; a very significant adva wards that Synodical action in which the Laity cannot fail before long to important part. The true, hearty feeling towards the Church, which has ma progress of late years, has found a noble expression; and many abuses ha so ably exposed, that a decided improvement may soon be expected to sho If some subjects are left very far from exhausted, this is only what mus been expected, and forms the best justification for meetings of the same least annually. Those who care little for these matters, may affect to des movement, but they will probably hear more of its results than they ant or rather, if they would be honest enough to admit it, desire. The spirit dently evoked is not likely to be laid asleep again."

At an informal Meeting, on the evening of the third day, the subject of Synods was discussed by the Bishops of Tasmania and Capetown. The lat tended strongly that the Churches *in* the Colonies are the Churches *of* the C and he enunciated some Catholic principles on this point, which we are gla brought so clearly before our English brethren.

DISSENT AND UNITARIANISM IN ENGLAND.

at effort was made in England, by Dissenters, to get up a "Bicentenary tion," in commemoration of the 2,000 Clergymen, who were ejected by the 'Uniformity," of 1662. The discussion to which it has led, however, has d some results not anticipated by its originators. The Act of Uniformity tored to their places men who had been driven out by Puritan intolerance; blood-thirsty cruelties of Cromwell do not bear so close a reconsideration. it is shown, that, of the 300 Chapels originally built for the Nonconform- *e are now not* 20 *in which the Saviour's Divinity is not denied.* More than denunciation of the Church on the part of the Dissenters is betraying the *ans* of these men, and many "Evangelicals" of the English Church, like liller of Birmingham, and the Rev. F. S. Dale, who formerly united with enters in the British and Foreign Bible Society, &c., &c., have withdrawn such official relations with them. Finding themselves abused as "liars" rjured hypocrites," by men whom they formerly have been in close fellow- h, because they will still adhere to the Old Faith and the Old Church, they h are beginning to suspect that Puritan hate is as unreasonable and bitter it ever was.

DEPRECIATION OF THE ENGLISH CLERGY.

ishop of Oxford, in his recent Triennial Address, has spoken of it in the g words: "One dark spot there is, amid much that is bright, in regard to ject. The number of men endowed with the highest gifts of intellect, who mselves to the Christian Ministry, appears to me to be smaller than it was ears ago. There are many influences tending to produce this lamentable nd threatening dangerously to lower the standard of the English Clergy, ently as to Theological learning, and also as to general intellectual attain- May God avert from us such an evil! We shall, I trust, never forget r great Reformers so well remembered, that, for the support of the Nation- h of this realm of Britain, we need not only a godly, but also a learned,

His Lordship further specially notices, as one mark of this declension, tering the pulpit with little preparation, and uttering from it, with a peril- lity of language, empty, vapid and pointless generalities. The spread is of such a style of preaching would be a deadly wound to our useful-

y all the English periodicals assent to the fact alluded to by the Bishop of One of them says: "In how many cases do Mudie's popular volumes the Greek Fathers and Suicer's Thesaurus, and an English Commentary llow the Hebrew Bible and Greek Testament to rest on the shelves?" ther speaks of "the almost total repudiation of study by the working

ears, however, that other of the learned professions suffer from the same A recent English magazine deplores the fact, that there are now fewer wyers in England than there have been for one hundred and fifty years, proof of this fact, refers to Sir Frederick Thesiger, Sir John Jervis, Sir Fitz- ey, Mr. Matthew Hill, Mr. Cockburn, Mr. Jarman and Mr. Hays, as the n in the front rank of their profession. Mr. Cockburn is an accomplished ant scholar, Mr. Kelley a great mercantile lawyer, Sir John Jervis an acute at speaker, and the others referred to are great men, but not one of them, is equal to their illustrious predecessors of the last century.

POPULATION AND CREEDS OF THE WORLD.

Vational Almanac (Philadelphia) for 1863, has Tables, prepared by Prof. A. m, of the population and Religious Creeds of the human family. In nearly ountry of America, Europe, and Australia, from time to time, an official cen- aken, which keeps us fully informed of the movement of population. An Ecclesiastical Census is taken in some countries, but not in others, and hence

the numbers of the Denominations are reached with less exactness. Prof. Sche[illegible] estimates are as follows:—

ROMAN CATHOLICS.—According to the statements of the censuses in Europe, 1862, about 137,982,000 souls, out of a total of 282,809,000, were in connection with the Roman Catholic Church; in America, about 38,499,000, out of a population of 69,763,000; in Australia and Polynesia, about 280,000, out of 2,500,000. In Asia, a population of about 4,167,000, and in Africa about 1,113,000 may be set down for the same Church. Thus, the grand total of the Roman Catholic population of the world amounts to about 182,041,000 souls. This is about 20,000,000 more than recent estimates by the Roman Catholics themselves.

GREEK CHURCH.—The Greek Church has a population of about 74,633,000 souls, of whom 59,000,000 live in Russia, and 11,000,000 in Turkey. The probable expansion of the Russian Empire in Asia, and the overthrow of the rule of the Turks, are likely to be followed by a considerable increase of the membership of this Church.

PROTESTANTS.—Under this head, the compiler classes all Christians who do not belong to the Romish, Greek, Armenian, or some other Oriental Church. It comprises also Rationalists, and the whole swarm of mongrel Sects, Mormons, Swedenborgians, and all. For ourselves, we protest against the Protestant Episcopal Church being counted in among such a motley mass, in this Ecclesiastical Arithmetic. His numbers, however, are as follows. In this widest sense of the word, the Protestant world embraces about 27,347,000 souls in America, 64,790,000 in Europe, 1,100,000, in Australasia and Polynesia, in Asia about 429,000, in Africa 719,000; total 94,385,000. In comparing the number of Protestants with that of the Roman Catholics, it will be found that they are in advance of the Roman Catholics in Australia, that they are rapidly coming up to the first rank in America, where probably a few more years will suffice to give them a numerical preponderance, but that they still fall considerably behind in Europe. In Asia and Africa they are at present likewise inferior in number to the Roman Catholics, but the rapid expansion of the colonial possessions of the Protestant nations, is likely to secure for Protestantism in both of these divisions of the world a numerical preponderance.

SUMMARY.—The total Christian population of the globe, counting in all the sects laying claim to the name, is about 357,000,000, out of a total population estimated at about 1,300,000,000. About one fourth of the human race may therefore be said to be at present brought up under the influence of Christianity. A little more than one half of all who bear the name of Christians are in nominal connection with the Church of Rome, but the rapid growth of the Protestant countries and of Russia will soon leave the Roman Catholics in a decided minority. Since the beginning of the present century, the increase of Protestants compared to that of the Roman Catholics has been two to one.

This estimate of the population of the globe is 300,000,000 above that of M. D'Halloy of Belgium; but differs very little from that of Prof. C. F. W. Dietrich, of the University of Berlin; and probably approaches correctness. It is about 700,000,000 above the estimates made fifteen years ago; but is based upon much more accurate data, the results of more extensive geographical information and more systematic research.

EDITORIAL.

AMERICAN QUARTERLY CHURCH REVIEW.

th, we lay before our readers No. I, Vol. XV, of the AMER-
ITERLY CHURCH REVIEW. The first No. of the last Volume
just previous to the commencement of the War, and was
the subscribers in the Southern and Border States; and the
on of the Volume, already subscribed for and commenced,
leted without diminution. The interruption of the Mails,
i the Southern but the Border States, the loss of several
dollars directly and indirectly by the War, the difficulty of
llections even at the North, and the greatly increased cost
(nearly 100 per cent.) induced us to publish the Review at
ervals, as the best method of meeting the exigencies of the
his explanation of the irregularity in the appearance of the
of the preceding Volume, will, we trust, be satisfactory.
mence now a new Volume. We owe it as a debt of grati-
y, that we resume the quarterly issues of the Review, not
ie advice, but with the efficient coöperation of warm and
riends of the work. We start with a greatly reduced sub-
ist; and, although the expenses of publishing are much
we do not propose to raise the price of subscription, or
size of the work. We prefer to enlarge our subscription
o depend more entirely upon prompt payments. To both
cts, we ask the attention of the friends of the Review. Will
nd us the names of one or more new subscribers? and this
ses can easily be done; and will you not favor us with your
ription promptly in advance?

he conduct and character of the Review for the future, the
een years of the work under its present management will be
uarantee for the time to come. Amid the terrible commo-
ur times, while it is our duty to "render to all their due,"
sar the things which are Cæsar's," yet, as *Church Reviewers*,
nd great concern is with that "Kingdom which is not of this
ither in its origin, nature or mission; a Kingdom, whose
wer for good, in its fullness of blessing, depends, as all his-
fies, upon consecrating itself, as CHRIST and His Apostles

did, unshrinkingly to its one great work. It costs faith, and courage and self-control, to do this in times like these. Yet the d is certain. The principles and truths, however, within the keeping of the Kingdom, and for which it is responsible, reach in their sure and controling influence, all human and social relations. Those truths and principles will be taught upon our pages without reserve; and thus, in the truest and highest sense, we shall hope to conserve and promote the cause of God and Humanity.

With the facilities of our new and more central location, the Review will, we are sure, be found less unworthy of the Church whose interests it aims to subserve. Several gentlemen of the highest reputation, who appreciate thoroughly the work of a *Church Review* at the present day, will contribute to our pages. Articles deserving the attention of professional scholars, and Articles which the intelligent and thoughtful of the Laity will read with interest, we design shall be found in every Number of the Review. Mere amusement, to gratify a morbid literary taste, we do not promise. Church Doctrine, Church Life, Church Work, Church Literature, everything pertaining to the Church's best interests, will be, as heretofore, a specialty with the Review. There is, besides, a broad field in the departments of Letters, and Art, and Science, and Philosophy; and the consideration of these will always be regarded as having a proper place upon our pages.

The *resumè* of Foreign Intelligence will hereafter be made up with more care and completeness. In this, we are to be aided by a gentleman whose residence abroad has made him thoroughly conversant with the progress and important bearing of religious events in Central and Southern Europe.

In a word, to be true and unyielding in all matters of principle; to be ingenuous, yet charitable, in the expression of opinion; to discern clearly the duties which the Church owes to the age and times; to cultivate and encourage what may be termed, in the broadest sense, the Humanities of life,—such, as it seems to us, is the province of a *Quarterly Church Review.*

With prospects opening before the Church of the greatest possible promise, and yet demanding such wisdom as God alone can give, and amid new and greatly multiplied difficulties, we resume the quarterly issues of the work. We bespeak the charitable judgment, and, as far as we may deserve it, the confidence and coöperation of all our readers.

THE

AMERICAN QUARTERLY

HURCH REVIEW,

AND

ECCLESIASTICAL REGISTER.

L. XV. JULY, 1863. No. 2.

T. I.—STANLEY'S LECTURES AND THE ORIENTAL CHURCHES.

tures on the History of the Eastern Church, with an Introduction on the Study of Ecclesiastical History. By ARTHUR PENRHYN STANLEY, D. D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. From the Second London Edition, revised. New York: Charles Scribner. 1862. 8vo. pp. 551.

WE propose now to fulfill the promise, made in our last mber, to examine, with minute care, the first Lecture in s interesting Volume; the only Lecture of the Twelve which strictly and exclusively, upon the Eastern Church. It, also, rs, more directly than any other, upon the present state of Oriental Communions; and, therefore, has a peculiar interfor us, in this auspicious hour of re-awakened attention to ir character, their condition and the long-neglected ties ich bind us to them. We will endeavor so to order our iew that, while keeping constantly in sight the work of anley, we may contribute something to the formation of a

definite and correct idea of the Bodies, with which we may soon be called to enter into direct and momentous communication. This is our first want. We shall not be able to supply it in a single Article; if, indeed, so difficult a task is at all within our power. But, we will strive to make clear the points which we touch.

We will follow the same order with the Author. The title of the Lecture, "The Eastern Church," is to be understood, here, as throughout the Volume, not as applied to the Greek, or "Orthodox," Church alone, which claims it, and to which it is generally conceded, but, also, to the various other Communions, existing in the East, which are commonly embraced, with the Greek, under the broad name, "The Oriental Churches." In the Author's nomenclature, as the Christian Church comprises every thing that is Christian, though much of it may be thoroughly sectarian, so the "Eastern Church" includes the whole of Oriental Christianity, though large portions may be schismatic, and even heretical. We will confine ourselves to the more common and, as we must think, juster mode of expression: the "Eastern (or Oriental) Church" for the Greek, which calls herself the "Orthodox Eastern Church;" giving to each of those separated from her, its National or Theological title, Armenian, Nestorian, Coptic, &c.; to the Roman schismatics, the name "Papal;" distinguishing each body of them by their National affix, *e. g.*, Papal Syrians, Papal Armenians; and to all collectively, the name, "The Eastern, (or Oriental,) Churches."

Our Author notices, as existing in "all these Churches," "a tripartite division," which he thus specifies: "1. The National or so called heretical Church of each country. 2. The orthodox branch of each Church, in communion with the See of Constantinople. 3. The "United" or "Catholic" branch, consisting of converts to the Roman Catholic Church." But, in fact, this threefold division does not exist, in a single instance. The Greek Nation is divided into Orthodox and Papal Greeks, the latter being a small and insignificant sect. The Armenians are all of the Armenian Church, with the exception of some fifty thousand Papal Armenians. The Syrians (Jacobites) are

ll of the National Church, excepting a small body of Papal ceders. The Chaldeans are Nestorian and Papal. The Copts, robably, are all of one Church. Thus we find, generally, a rofold, but never a threefold, division.

The Author states the number of Eastern Christians, includ- g the Russians, as one hundred millions. This is too high. wenty-five millions are a large estimate; of which the Greek hurch embraces about sixty-eight millions; the Armenian, stimated by Professor Stanley, following Haxthausen, at more than eight millions,") three millions; and, four millions e a most liberal allowance for the rest, Chaldeans, Georgians, yrians, Copts, Maronites and Abyssinians. The Papal secede- s from all the Oriental Churches, including the Maronites, ay be reckoned at two hundred thousand; and, of late years, chism has added to itself a few thousand nominal Protestants, hiefly from the Armenian Church. We give these figures as he result of long and careful inquiry. The increase of the riental Christians (excluding Russia) is small.

Professor Stanley divides this mass into three parts, or groups; he first, styled the "National or Heretical Churches of the ar East," consisting of the Chaldeans, the Armenians, the yrians, (including Jacobites and Maronites,) the Copts, the Abyssinians and the Georgians; the second, called the "Greek Church," embracing the Christians of that name in Greece, and in Turkey, South of Constantinople; the third, named the "Northern Tribes," composed of the Bulgarians, Servians, Wallachians, Moldavians and Russians. This fondness for confounding Nations with Churches leads to great confusion. In a History of the Church, a Kingdom which is not of this world, *Ecclesiastical* divisions should, mainly, rule. In Him, Who is her Head, and Whose Body she is, "there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, bond nor free." We are studying Church History; not Geography or Ethnography; and, distinctions based upon National lines serve only to confuse our knowledge in the very subject of our study. Here, for example, we have, mixed up, in the first group, Orthodox, (the Georgians,) Monophysites, (the Armenians, Jacobites, Copts and Abyssinians,) Nes-

torians, (the Chaldeans,) and Papists, (the Maronites.) In second, we have, under the head of the "Greek Church," those who are Greek in Nation, separated from their breth of the same Communion, though of a different race, in Northern Provinces of Turkey, and in Russia. While, in third, we have the other fragment of that same Church, apart ecclesiastically, because it is, chiefly, Sclavonic in nat ality. The mental result of the whole is, that one has a ho podge of Churches and Nations, which no effort of memo able to retain, and no law of religion can justify.

We propose a different classification. The Oriental Chu es may be divided into four Communions; the Orthodox Catholic; the Monophysite; the Nestorian; and the Pa They cannot be exactly defined by National boundaries. first comprises most of the Greeks proper, the greater par the Russians, Wallachians, Moldavians, Servians and Bu rians, a few Hungarians, the Georgians generally, and a s portion of Syrians and Egyptians. The second includes Armenians generally, a fraction of the Syrian race, the C and the Abyssinians. The third embraces a part of the C deans. The fourth is made up of converts from almost e Nation in the East, Greek, Armenian, Syrian, Chaldean, I sian, with smaller contributions from the others. We give statement, not merely because it is of value in itself, bu show, also, the futility of the attempt to classify Churche Nations. The Church, and the Sects, gather of every kin

But, there is a farther Ecclesiastical division, which is, important. Most of these four Churches include, each, sev distinct Bodies. Thus, the Catholic embraces the Churc Constantinople, the Church of Antioch, the Church of Jer lem, the Church of Alexandria, each presided over by a P arch, the Church of Greece, ruled by a Synod, the Churc Servia, autocephalic, and the Church of Russia, also gove by a Synod. The Monophysite Communion consists of the menian, the Syrian, (Jacobite,) the Coptic and the Abyssi Churches; the first three, each, under a Patriarch, the fo under a Metropolitan. The Nestorian, formerly two under Patriarchs, is now, by the submission of one of the Churche

Rome, a single Church, under a Patriarch, whose official name is *Mar Shimon*, (Lord Simon,) as the other's, before the secession, was *Mar Elia*, (Lord Elias.) The Papal Communion has five Churches; the Armenian Papal, the Greek Papal, the Syrian Papal, the Chaldean Papal, and the Maronite. Each is under a distinct government; but, all are subject to the Pope, who appoints the Patriarchs.

The *Latin* Church we do not reckon, as it is not composed of Orientals, but of Europeans, (say 50,000,) resident in the East. It has a separate hierarchy; and, its language and ritual are those of the Church of Rome. The consequence is, that there are, sometimes, two or more Bishops, subject to the Pope, residing, and, exercising jurisdiction in, the same city; as, for example, the Latin (European) Bishop and Armenian Papal Bishop, in Constantinople. The necessity for this arrangement has arisen from the peculiar relations of the Eastern Papal Sects to the See of Rome; and, those relations have sprung out of the peculiar method of their conversion. The Oriental Papists, generally, were not added as individuals, but in communities, to the Church of Rome. Thus, for instance, a body of Armenians became Papal. They acknowledged the Pope, and adopted the "filioque" in the Creed; for, this is about the amount of an Oriental conversion to Romanism, at the beginning. Their Orders were recognized. Men who had been consecrated Bishops in heresy and Schism, remained Bishops still. Priests were allowed to retain their wives. The Armenian Worship, with its Ritual, its Order, its Hagiology, its language, all differing, largely, from the Latin Church, was preserved, and exclusively used in their Congregations. This is a stretch of liberalism which Rome does not adopt elsewhere; which, certainly, she does not practise towards *us*. But, Orientals, attached, as they are, to old usages, jealous for prescription, most reverent holders of tradition, are not, otherwise, to be won. *Adet dēil*, (it is not custom,) is the final argument of an Eastern. Let us say, however, for the consistency of Rome, that, the conversion once effected, there begins a worrying process, carefully and gradually pressed by the Latin missionaries, of breaking up this old attachment, and introducing the Latin

Rite; and, the process may, in the end, prove effectual; although the idea of such submission is often treated by Oriental Papists with extreme indignation.

It may be a matter of wonder how, with their strong attachment to ancient usage, Orientals ever learn to acknowledge the Pope. The Greek Papal Schism is the oldest. It originated in Syria, we believe, at the time of the Crusades; and, so far as we can trace its history, it was propagated *vi et armis*. In the Greek Islands, it sprung up later, under the overshadowing power of the Venetian Republic, when that haughty State ruled the Adriatic and the Archipelago. But, it has never grown. It is still a puny infant. It will never be a man. There is no harder achievement than to convert a Greek to Romanism. Western Protestantism is tame and jejune in its expression, when compared with the honest scorn and contempt with which a true son of the Orthodox Eastern Church rejects the claims of the Papacy. Let us illustrate the feeling. Some years ago, the Pope sent a Legate to Constantinople. The Ambassadors of the Latin Powers, France, Austria, Spain, Sardinia, Bavaria, persuaded the Sultan, that, by showing him distinguished honor, he would win the good-will of most of the monarchs and nations of Europe. Consequently, his reception was magnificent, in the extreme. Among other acts of courtesy, the Sultan requested the Greek Patriarch to visit the Legate. He absolutely refused; whereupon he was called to the Porte, and reprimanded for showing disrespect to the guest of the Sultan. The Patriarch replied, "This is, with me, no matter of politics. He is an Ecclesiastic, sent on an Ecclesiastical embassy. I must treat him as the rules of my religion prescribe. He is the servant and messenger of my equal, the Bishop of Rome. It is his duty to come to *me*." And, the Legate was compelled to go to the Patriarch, where he received precisely the attention due to the messenger of a brother Bishop, and no more. This was so little satisfactory to the Legate, that he complained of it to the Porte, and the Patriarch received, in silence, another reprimand. The excitable Greeks began to learn the story. It flew from mouth to mouth among the two hundred thousand "Orthodox" of Constantinople

"Our Patriarch insulted, our religion abased before the Pope! It is not to be endured." The excitement rose to a frenzy. Threats swarmed on every side; when the Patriarch hastily sent word to the Sultan, that he would not be responsible for the conduct of his people, if that man continued longer in the city. The Sultan was alarmed. A private intimation was conveyed to the Legate, that he was in danger; and he retired, within forty-eight hours, stealing out of Constantinople so quietly that his departure afforded a ludicrous contrast to the almost regal style in which he had entered.

The other Papal Sects in the East have arisen, chiefly, from two causes; first, the desire to secure European protection, (which the native Papists have from France,) against the civil oppression and degradation inflicted by the Mohammedan rule; and, secondly, the combined intrigues of Latin Consuls and Missionaries, which, in some instances, have turned Oriental communities into Papists before they knew it; as, in the case of the Chaldeans of Mesopotamia, whose Patriarch, Mar Elia, was induced, by a sagacious mixture of bribes and threats, to acknowledge a very qualified supremacy of the Pope, which amounted to hardly more, in the beginning, than the receiving of a powerful patron for himself; and, instantly, his Church was claimed and declared to be *Papal.*

We have digressed somewhat from the intended scope of our review, for the purpose of bringing into notice a mighty agency which is working among the Oriental Christians, to which our Author does not allude, but which, at this moment, far exceeds, in skill, in vigor, and, we are sorry to add, in success, every other, (excepting the Russian influence,) which is acting upon the destiny of those ancient Communions.

We will add, here, a few notes on the several Churches of the East, as Professor Stanley brings them successively into view, some by way of increase to his own valuable stock of information, and others by way of correction of certain errors in his statements.

I. The "*Chaldean Christians,*" as the Nestorians are rightly called by our Author, (page 91,) are the Christians of Kurdistan and a portion of the Christians of Mesopotamia. They

occupy the Eastern border of Turkey, partly in the mour of the ancient Carduchi, partly in the extensive plain t South. Dr. Grant, lately of the Mission of the Ame (Congregational) Board, a noble man, full of grand and erous sympathies, thought them descendants of the lost t of Israel. Many of our readers will remember the inter argument, in which, some twenty years ago, he defended singular theory. The conception was the offspring o religious enthusiasm which made him a Missionary, and elaborated, in his search for evidence, with the practical which made him a good physician. But, the idea is a visi one. His proofs show, only, that the Chaldean Christian *Orientals*, as were the Jews ; and, that they have retained of those Judaizing notions which prevailed in the Chu the first Century, and, chiefly, in the Easternmost section They are the descendants of the original inhabitants o country which they occupy. Professor Stanley confines th Kurdistan. They are found, as we have said, both in Kurd and Mesopotamia ; and, the two portions may be of diff races. Altogether, they cannot number more than one hu and fifty thousand souls. They were, from A. D. 1551 about one hundred years ago, two distinct Churches, but o Communion. The Southernmost, that of Mesopotamia, Professor Stanley does not notice, was, at that period, conv to Popery, in the manner that we have described. It wa Patriarch of *this* Church, who bore the magnificent ti "Patriarch of Babylon." (Page 92.) Mar Shimon, o Northern Church, is of humbler pretensions. Of cours Southern body is no longer Nestorian, since it is in commu with Rome ; and, it is difficult to discover any trace of N rianism in the people of Mar Shimon. The explorer a them, will meet with no stronger defense of Nestorius, tha the Council of Ephesus made a mistake in attributing to a heresy which he did not hold,—a defense which, itself plies a repudiation of the heresy. Indeed, their faith, s as modern investigation can discover it, is pure and prim while their worship is singularly free from the taint of corruptions. Probably, there is not in the world a Ch

which, in its Ritual, comes so near to the model of the fourth Century as does that of the Chaldeans. We might study it, therefore, to the highest advantage. Unchanged, in the midst of a mountainous region, (we speak of the Northern Chaldeans,) free from extraneous influences, too simple and too unlearned to engender novelties among themselves, they present nearly the same form and order of worship, which descended from their fathers, of the time of the great Council of Nice.

The line of History of the Chaldean Church, which Stanley does not trace, may be given in a few words. It is the old Church of Seleucia and Ctesiphon, which was under a Primate, or Catholicos, and subject, through him, to the Patriarch of Antioch. Its independence, dates from about the middle of the fifth Century, when the Catholicos gave in his adherence to the Nestorian party. From that time, it was the Nestorian Church, so famous in Mediæval history, for its Missions in Tartary, China and India. In 1551, on a quarrel with regard to the succession, two lines were created, one of which, the dissenting line, removed its See to Oroomiah, in Persia. The Patriarch of this line, is now the head of the Nestorians of Persia and Kurdistan, the only body of Chaldeans to which Stanley alludes. But, the regular line in Mesopotamia was preserved, and continues to the present day; all the Catholici, since the separation in 1551, having borne the official title of *Mar Elia.* It was this Church, the ancient Church of Seleucia, which was subjected to the Pope, about one hundred years ago. The Catholicos of Seleucia and Ctesiphon, the great Church of the remote East, once subject to the Patriarch of Antioch, is now, therefore, after thirteen hundred years of Schism from the Greek and Latin Churches, subject to the Patriarch of Rome; and thus, refusing allegiance to his lawful Head, the Orthodox Patriarch of Antioch is in Schism still.*

II. The *Armenians* are, in some respects, the most interest-

* The reader may find the Episcopal succession of Seleucia and Ctesiphon, in the Report of a special Committee, made to the Board of Missions, in 1838. The whole Report is a treasure of Ecclesiastical learning, for which we are indebted to the precise and patient toil of that eminent scholar, Dr. Samuel Farmar Jarvis. It ought now to be unearthed, and brought again to the notice of the Church.

ing people in the East. Less clannish than the Greeks, population is diffused throughout Turkey; and, they are fo in considerable numbers, in Egypt, Persia and Hindo They are numerous in Russia, and some other parts of Eu They have a Bishop in Calcutta. The Head of their Ch is the Catholicos of Etchmiadzin, in the ancient Armenia; a "city," as Stanley would have it, but a Monastery mer the name, (Etchmiadzin, not "Etchmiazin,") being that o Church within its walls, signifying, *The Only Begotten de ded.* There are two other Catholici in the Armenian Chu the Catholicos of Sis, in Lower Armenia, (Cilicia,) and Catholicos of Akhtamar, a picturesque island in the Lal Van. Sis was the ancient seat of the Armenian Catholi and, it was not till the middle of the 15th Century, th second seat was established, at Etchmiadzin, in Armenia pr At first, it grew out of a quarrel; the great body of the A nians desiring to have their chief Ecclesiastic resident in t own country. The strife was finally settled, two Centu later, by a Concordat, which restored full communion bet the rival Sees, and gave the superior place to the you Their present relation is not unlike that of the Archbish of Canterbury, and the Archbishopric of York; separate vinces, but in full communion; of equal order ecclesiastic but the one superior, in rank and dignity, to the other.* Catholicos of Akhtamar is, simply, an honorary title. holder of it has, actually, only the power of a Bishop, an it happens, of a very small Diocese. The title was assu in Schism, 750 years ago; and ought to have been aboli when the Schism was quelled, two hundred years later; its empty honor still continues.

There are one or two points, not noted by our Author, per ing to the government of the Armenian Church, which are, re

* While writing this Article, we hear, from an intelligent friend, a Chris Constantinople, now in this country, that intrigues are in progress, for the p of restoring to the Catholicos of Sis, the supreme rule in the Armenian Church. are not informed of the motive or the agents in this enterprise; but, we pre from certain facts within our knowledge, that it is an effort of the Papal part der the patronage of France, with a view to checkmating Russian influence cised through the Catholicos of Etchmiadzin.

of prime significance, in contemplating its fortunes and its destiny. The conquests of Russia have brought the See of Etchmiadzin within the dominions, and under the powerful control, of the great Emperor of the North. The consequence is, that Russian influence is felt, not only in the election of the Catholicos, but in his government, after investiture. He must be, if not formally the nominee, at least approved by the Emperor. At the last election, a high officer of State attended on the part of his Majesty, and, without pretense to any arbitrary interference, exercised, by advice, all the influence of a *congé d' elire.** The effect is good. It is propitious. It looks to the restoration of unity. For, Russia, almost alone of all the Kingdoms of the earth, acts, in her operations upon the Church, on pure ecclesiastical principles. The separation of the Armenian from the Greek Church, is groundless and unreasonable. At first an accident and a mistake, it has, now, only the force of an old habit; and, we cannot but bid God-speed to those efforts of the Emperor which seek for the healing of a Schism, so incongruous, and so absurd. The Armenian Church feels the influence through all her borders. Russia, half Oriental herself, alone knows how to deal with the Oriental mind: and, were it not for the jealousies which cling around that *umbra nominis*, the *balance of power* in Europe, that phantom which makes the thrones of Kings to tremble, she would speedily become what her position, her knowledge, her skill, and the marked power of Religion in her Councils, entitle her to be, the Regenerator of the East.

It is a serious question, whether, in any efforts of the Ameri-

* Many of our readers will remember the events at Constantinople, some sixteen years ago, when the American Congregational Missionaries commenced a Schism in the Armenian Church. They will remember, that our own Mission, at the time, took ground with the Armenian Patriarch, Matthew, entered into intimate relations with him, and fought his battles, both in this country and in England. Those who have preserved the Church Papers of those days, can refer to the Letter from him, which was translated and published under the auspices of our Mission. That same Matthew is now Catholicos of the Armenian Church, at Etchmiadzin. No Prelate in the East approaches him, in knowledge of the Anglican Branches of the Church of Christ. No Oriental Ecclesiastic bears to them so warm a love and gratitude. To our Missionary Bishop of that day, he was as a brother.

can Church looking towards intercommunion, we should allow a formal coöperation with any European Church, however closely united with us, in history, in Faith and in Worship. Once said to us an eminent Russian functionary, (and he spoke at the moment, in behalf of his Master, and in reply to a communication which we had laid at the foot of the Throne,) "With *you*, we can talk undisguisedly and frankly; for, we know, that, in America, your Church has no connection with the State. We see, at once, that, in your advances to us, you can be occupied only with the interests of Religion. But, it is not so in England. And, therefore, however disposed we are to meet, with cordiality, all fraternal communications, we cannot look upon any movement of the English Church, without thinking, also, of *politics*. Her civil relations make it a necessity for us." Moreover, that sad and inexcusable war of the Crimea, so fruitless of good, so almost universally, now, acknowledged to have been a blunder,* has wrought out consequences, which place the Church of England at a great disadvantage, in approaching, with words of friendship, any portion of the Oriental Orthodox Church. We say this, with the deepest sorrow and regret. We would it were otherwise. We desire the closest communion and coöperation with our Mother Church, the dear old Church of England, in every plan and labor of love. Especially do we desire it, in all efforts for the revival of the long lost union of the various Branches of the One Catholic and Apostolic Church. But, it were unwise and hurtful to ignore the real facts of the situation. It were an abandonment of our position of vantage, to leave the favored ground we occupy, of civil independence, to seek alliances which would involve our enterprise in the schemes and stratagems of European Diplomacy. We do not object to taking counsel to-

* If any one entertains a doubt on this point, let him read Kinglake's new work, *The Invasion of the Crimea*. It is, as is natural, English all over; portions of it ludicrously so. But, no one needs clearer proof than it offers, that the war was a "blunder;" that it was, substantially, a war of Mohammedanism against Christianity; that the Turks, universally, so understood it; that it was preached, in the character, throughout the land; and, that England was inveigled into it, by Louis Napoleon, for his own selfish purposes.

in the inception of the work; only, to *formal coöpe-*
when the time shall come for action.

her point of ruling importance in the present state of
ıenian Church, is the anomaly of its Patriarchates of
ıtinople and Jerusalem, especially the former. With-
hority from the Church, not created, nor recognized, by
ret rules her, throughout the Ottoman dominions; it is
f seat of power. Etchmiadzin and Sis may, alone, have
ıiscopal rank; they, alone, may be entitled to ordain
, and consecrate the *meiron*; they may be, as they are,
itual heads, and the Church may know no other; but,
ame time, the Patriarch of Constantinople, or, rather,
triarch *at* Constantinople, governs the Church, in her
y administration, with a supreme hand. Whence has
his anomaly? When Mohammed Second conquered
ıtinople, A. D. 1453, he brought in, from Asia, a large
Armenians; and, transferring the Bishop of Broosa,
ier seat of Turkish dominion, to the new Capital, he
im Patriarch of the Armenian Nation. This is his
title, Patriarch of the Armenian *Nation*, not of the
an *Church:* they are not, though Professor Stanley may
the difference, the same thing. The design of the Sul-
, simply, to have a responsible head of this great body
ıew subjects, resident in the Imperial City. He could
ıg the Catholicos thither; for, he was not under his
and, he had no particular desire to observe the laws and
ı of the Christian Church. He saw, that the Greeks
ead, in their Patriarch; he wished for the same conven-
ır the Armenians. Hence, the Patriarch is the *vekil*,
cellor, of the Sultan, so far as pertains to the Armeni-
le subject to the Porte. He has no authority beyond;
ıe Catholicos is recognized as the spiritual chief of the
ırmenian Church, scattered throughout the world. But
he limits of Turkey, the Patriarch has, and exercises,
ıs power. The representative of the Throne, he is chief
ty and influence; and, whatever he chooses to do, even
ers purely Ecclesiastical, no one but his Mohammedan
can stay his hand. Hence, he interferes in all the details

of Church government, with supreme authority. The laws his Church will not permit him to consecrate a Bishop; bu if a Bishop is, for any reason, obnoxious to him, he can easi remove him from his See, and he can say who shall be his su cessor. Elected in a not very formal assembly of laymen, t chief men of Constantinople, he receives his investiture from t Sultan; who, also, deposes him at will, and, generally, dc so, when the laymen who chose him become weary of him, or he give offense to the Porte. Simply a Bishop, Armeni Bishop at Constantinople, he, by a word, alters the bounds Dioceses, changes the occupants of Sees, receives from all them, for the Royal Treasury, an annual tribute, transm all orders from the Throne, intercedes with the Imperial Pow in behalf of his people, is courted as holding the chief seat of a thority, sends instructions, purely Ecclesiastical, if he choose do so, to Bishops who have no subjection to him by any law the Church, and, in fine, rules, both in things civil and thin religious, with the independent sway of one, who has no sup rior between him and the successor of the Caliphs, whose Vic he is.* The Patriarchate of *Jerusalem* was founded, early the 14th Century, by the Sultan of Egypt, in much the sar way, and for the same reason, with that of Constantinople. rules Egypt and Syria, that is, the Armenians therein; but, subordination, in rank and influence, to the Patriarchate in t Imperial City.

III. We come, now, to the *Syrians.* The Syrian Chur proper, is the Church of Antioch, the Orthodox Church, whc Patriarch is in communion with the See of Constantinop It is, now, a small and feeble fragment. Its Patriarch resid in the Royal City. Its Churches and its Clergy are few number. Its people have been more largely won to Rome th in any other part of the Greek Church; and, those Schismati have *their* "Patriarch of Antioch," subject to the Pope. T

* The Patriarchate is now vacant, and has been, for a year or more. The Sul desires the chief men to nominate. The Armenian Nation demands, that a Bo representing the whole people, be constituted, which shall name the Patriarch, a with him. conduct the affairs of the Nation. At this moment, according to t latest advices, the question is unsettled; and, in the mean while, the Chancellor the Patriarchate exercises the civil functions of the office.

Patriarch of the *Syrian* (*Jacobite*) Church, also claims the title and the succession of the same ancient See; although he resides in Mesopotamia; not, however, at "Diarbekir," as Stanley records it, but at Der Zafran, (Saffron Monastery,) near Mardin, about fifty miles east of Diarbekir.* The following Churches are represented in Syria and Palestine: the Greek, the Greek Papal, the Syrian (Jacobite,) the Syrian Papal, the Maronite, (in communion with Rome,) and the Armenian. These, all, have Bishops, Clergy and Congregations in the land where our Saviour traveled, and labored, and suffered, and where He prayed, that His Disciples might be one, as He and the Father are one. There is no other part of the East, of which the same sad story can be told. There is no other part of the world, where theological feuds are so rife, so bitter, and so virulent. What wonder if the world knows not yet, that the Father has sent the Son? The account which Professor Stanley, following Mosheim and other Ecclesiastical writers, gives of the *Maronites*, is, probably, the correct one. They are the remnant of the old Monothelite Sect, which took its name from their Bishop, John Maro, and conformed to the Church of Rome, under the influence of the Crusades, in the 12th Century. They present the same singular phenomenon which is found in other parts of the East; being subject to the Pope, and yet wholly distinct from the Papal Syrians and Papal Greeks, inhabiting the same region. Their number was formerly about 150,000; but, we suppose, that it must have been greatly reduced, by the fearful massacre, perpetrated by their old enemies, the Druzes, a few years ago. They are less docile in their obedience to Rome, than her other converts in the East; and they are, at the same time, the most diligent and the most successful cultivators of learning, among the Christian subjects of the Sultan. The two facts may, possibly, have some relation to each other.

IV. Concerning the *Copts*, it is enough, perhaps, to refer to Neale's *Church of Alexandria*, and Lane's *Modern Egyptians*. The interest which they awaken, is, more for what they have

* The See of the Jacobite Patriarch was, formerly, for the space of two hundred years, at Diarbekir; but, some six Centuries have passed away since it was removed, first, to Mardin, and, soon after, to the Monastery of Zafran.

been, than for what they are. Few in number, (150,000,) is lated in position, as well as by their strong national peculiar ties and prejudices, exerting little influence upon other po tions of the great Christian body in the East, we might om them altogether from our survey, and yet lose no appreciab element from our general view of the state and prospects of th Oriental Communions. They outnumber the Orthodox i Egypt, by thirty to one; for, the old Melchite Church, th Church of Athanasius, embraces hardly 5,000 souls. Both clai the Patriarchate of Alexandria, in succession from St. Mark but, the Copts are, undoubtedly, the original people of the coun try, and, lineally, the descendants of its early Disciples.

Of the *Abyssinian* Church, which is a Metropolitical branc of the Coptic, we need say nothing. It is almost as unknow to the other Oriental Churches as it is to us. Our Author ha a small range, from which to draw his information respecting i He relies, chiefly, upon Harris's Ethiopia; but, we suspect th picture to be exaggerated and distorted. We once had th good fortune to meet an Abyssinian Priest; and, the impre sion which we received from him, was, certainly, much more fa vorable than that which one derives from Harris or Gobat.

V. The Caucasian Church of *Georgia*, or Iberia, numberin about 200,000 souls, has passed, with the conquest of the coun try, from the jurisdiction of the Patriarch of Constantinopl and has become an integral part of the Church of Russia. requires, therefore, no separate consideration. The Archbisho of Tiflis is a member of the Russian Hierarchy. His Provin is subject to the Holy Synod of Moscow.

VI. We approach the *Greek* Church with feelings of singul reverence. She is the Mother of us all, even of Rome herse She was the first vine planted in the Vineyard of the Lor From her, the Gospel has sounded forth into all lands. We it not that she is oppressed with the yoke of Islamism, were not that she is poor and degraded, by the bondage which sl has so long endured, were it not that distance has made her be forgotten, we should look to her with pride and confidenc as the strong barrier which stands between us and Rome. O great controversy with Popery, would have, at once, its tr

and sufficient solution. We should feel at ease as we contemplated the "Great Church" of the East, anterior to her who claims a universal dominion. This would be, even now, in our distance and separation, the first advantage which would accrue to us from the study of the Oriental Church. It would show to us our real relation to Rome, and reveal the standpoint of our strongest defense against her assaults; for, as Stanley justly says, the origin of the Eastern Church is a perpetual witness, that "she is the mother, and Rome the daughter." Her language is that of the Christian Oracles. Her great Sees still stand where the first foundations were laid by the Twelve Apostles. Of the nine Epistles of St. Paul, addressed to Gentile Christians, eight were written to Oriental Churches; and, even that to Rome was to men who were, chiefly, of Eastern lineage; such Christian Jews as, in the Acts, are called "Grecians," (Acts, VI, i,) and Christian Gentiles who were emigrants from the East. The last utterance of Revelation was to "the seven Churches which are in Asia;" and while our pen records it, our eye rests upon another Epistle, addressed to the Bishops, Clergy, and Laity of the "One, Holy, Catholic and Apostolic Church," and bearing, among others, the signatures of the Patriarchs of Alexandria, Antioch and Jerusalem, and of the Archbishops of Cæsarea, Ephesus, Berea, Pisidia, Smyrna, Laodicea, Bethlehem, Gaza, Neapolis, and Philadelphia; all, places consecrated to memory, as the earliest homes of our holy Religion: and yet, this Epistle bears date only fifteen years ago, "1848, in the month of May." So closely associated is the Greek Church of to-day with the Church of the Apostles. The same document carries, at the head of the list, the signature of "Anthimos, by the grace of God Archbishop of Constantinople, New Rome." Here is revealed the later plea, by which the Orthodox Church of the East claims full equality with the Church of Rome. Older by birth than she, she holds the seat of Empire from the time when the Imperial power passed from pagan Rome, and established itself on the site of the ancient Byzantium. Constantinople is New Rome, Rome regenerated, Christian Rome, in distinction from the old Rome which ruled over the heathen world. Hence, to

the title, "Archbishop of Constantinople," is added, in the do ument, "and Ecumenical Patriarch," or Patriarch of the Em pire. He is the head of the Church in the Imperial City, whi took the place of Rome, and from which the Royal pow never more departed, until the Empire itself fell into ruin The St. Sophia of the Imperial Patriarch is older, by a thou sand years, than the St. Peter's of the Pope.

The Church of *Greece*, governed by its Episcopal Synod, i wholly severed, since the Greek Revolution, from the jurisdic tion of Constantinople. This was a necessity like that whic separated us, after the War of Independence, from the Churc of England. Naturally, the influence exerted by the daughte upon the mother, (although the former, freed from the paraly ing bondage of Islam, is making rapid progress in intelligenc and learning,) is not direct, nor powerful. So far as felt, it i chiefly, through the commercial intercourse of the Laity of th two Churches. Probably, at no time are there less than 30,00 citizens of the Kingdom of Greece, temporarily resident in Con stantinople. They bring with them their superior enlighten ment; and this must, more or less, diffuse its influence, throug the numberless channels of social life, among the 200,000 Gree of the Capital. For reasons, however, which we cannot he discuss, some of them political, some religious, we can hard expect, that Greece will ever become the Regenerator of Tu key. The Patriarchate of Constantinople is the centre of uni to the Greek people. They look for restored Empire. T City of Constantine is their Imperial City. St. Sophia is t Cathedral of the East. They expect to hear in it, again, t Liturgies of Basil and Chrysostom. No Greek has a heart cold, that it does not beat in response to these sacred aspir tions. No one does not cherish implicit faith in their fulfilmen In the meantime, the head of the Empire gone, the head of t Church remains; and, around him cluster the hopes of t people. He and the Faith which he represents, hold th waiting hearts in constant union.

The Churches of *European Turkey*, and of the *Northe Provinces*, receive but a passing notice from our Author. Th are the Church of Bulgaria, and the independent Church

Servia, on the South of the Danube, and the Churches of Wallachia and Moldavia, on the North. The traveler, passing from Asia Minor to European Turkey, is struck by the contrast in the state of Christianity in the two countries. In Asia Minor, he was accustomed to see his Christian brethren oppressed by the heaviest load of Mohammedan tyranny. Fewer in number than their Turkish masters, ground, for ages, between the upper and nether millstones of civil degradation and religious persecution, stripped of their goods by illegal taxes and merciless extortions, kept in the lowest ignorance by the jealousy of their rulers and the misery of their own condition, the Christian peasants of Asiatic Turkey appear like cringing, spiritless, trembling slaves. You cross the Bosphorus. The country itself changes its aspect. From the more rugged, broken, and varied surface of Asia Minor, (where Nature is so abrupt in her alternations, that, between the hours of sunrise and sunset on a vernal day, you may pass from a lofty region of snow-clad tableland, down into vallies, green with the tender verdure of the opening spring-tide, and fragrant with the perfumes of myriads of flowering blossoms,) you come into a land rolling away to the horizon, in gentle undulations, unbroken by forest or mountain-top, and strongly reminding you of many a landscape on which your eyes have rested, in England or America. Not less striking is the contrast in the condition of the people. Here, the Turks acknowledge, they have no abiding place. Europe is not their home. They are strangers and sojourners there. They do not love to be buried there. It is the possession of the sons of Japhet. They are inferior in number to the Christians, and kindly and respectful in their treatment of them; while the Christians themselves, with their free and erect gait, their open, cheerful faces, their frank and cordial salutation, seem to say, 'We belong, here, to the dominant race. We are in the land of our fathers. We own no master that we fear.' Hence springs the spirit of their Christianity. They demand, that their Bishops shall not be Greeks, sent to them from Constantinople; but, Bulgarians, born and bred among themselves. They have an ardent love of liberty. They even aspire to civil independence: and, they crave the blessings of education, that

they may be fit for it. Their future we cannot speak of with any feeling of certainty. It will depend, so far as we can see, upon political changes and revolutions. Russia is closely allied to them, in origin, in faith, and in language; and her potent influence is close at hand. Rome, under the Ægis of France, is seeking to plant her standard there; and, we are not sure that the native spirit, at least of the Bulgarians, may not carry them Westward, rather than Northward, in search of the Protector, under whose shelter their civil and religious aspirations may be realized. Of one thing we do feel sure: they will not remain long as they are.

Of the Church in *Russia*, what shall we say? May we speak the genuine sentiments of a liberal research? May we remember, that we are *American*, and frankly cast aside the fetters in which the derivation of our opinions through the literature of countries politically hostile to Russia, afflicted with that chronic disease which Cobden has aptly named *Russo-phobia*, has bound us? We will venture to do so. Throwing off all trammels of prejudice born in us through the travail of the school-room, looking honestly at the actual position and relations of the Oriental Churches, who can fail to see, that the one great Power which, above all others, is acting upon their present and their future, is the Court of Russia, animated by the spirit of its National Church? Half and more than half Oriental in her territory, Oriental in her Religion, intensely, enthusiastically devoted to that Religion, understanding thoroughly the Eastern mind, yet deeply penetrated by the learning and enlightenment of Europe, familiar with the singular genius of Oriental character and Oriental Institutions, (which a Western man seldom comes to understand and appreciate, so diverse is it from all Occidental habits of thought, manners, customs and mode of action,) and withal endowed with a vast National power, skilled, above every other Government on earth, in all the arts and methods of diplomacy, able, by the very structure of her civil polity, to retain and pursue, age after age, the same ideas with the same unswerving principles of action, who, we ask, with all this in mind, can fail to see, that a country so fitted and trained for the work, holds in her hands, so far as we may

ightly say it of any human agent, the leading strings of des-
ny for the Oriental Churches? The assertion of our Author,
ne of whose best traits is the fairness, with which he, though
n Englishman, speaks of Russia,) is not a whit too strong
hen he says, "If Oriental Christendom is bound to the past
r its Asiatic and its Greek Traditions, there can be no doubt,
at its bond of union with the present and the future is through
e greatest of Sclavonic nations, whose dominion has now
read over the whole East of Europe, over the whole North of
sia, over a large tract of Western America. If Constantino-
le be the local centre of the Eastern Church, its personal head
, and has been for four centuries, the great potentate who,
nder the successive names of Grand Prince, Czar and Emperor,
s reigned at Moscow and St. Petersburg. Not merely by the
roximity of its geographical situation, but by the singular gift
f imitation, with which the Sclavonic race has been endowed,
the Russian Church the present Representative of the old
mperial Church of Constantine. * * * * For good or for evil,
s a check on its development, or as a spur to its ambition,
he Church and Empire of Russia have inherited the Religion
nd the policy of the New Rome of the Bosphorus far more
ully than any Western nation, even under Charlemagne him-
elf, inherited the spirit or the forms of the Old Rome beside
he Tiber." (Pp. 104, 105.)

These are true and wise words. The Providence of God has
iven to the Church of the East, a secular Representative, a
Vational Protector. It is easy to say, that, for her own aggran-
izement, and in the prosecution of the schemes of her politi-
al ambition, Russia has so long pleaded and fought for the
ights, the immunities and the privileges of the Orthodox East-
rn Church. This is the common imputation of men of the
world, of European Statesmen, of Western Princes, trembling
for the "balance of power." But, the Christian mind takes a
higher and broader range. God would not leave His Church
comfortless. Let it be, that, for her sins, she was suffered to
pass under the heavy yoke of Mohammedan tyranny. He has
not cast her away. He has raised up for her a Defender and a

Guardian. He has planted before her a barrier, which alo
has saved her from being utterly desolated by the united aggre
sions of Mussulman domination and Roman intrigue. He
safety and her strength have been, and are, under God, in th
firm, unfaltering and zealous protection which she has, for cen
turies, received, and is every day receiving, from her Northern
daughter. We must not ignore this essential element of sound
judgment, when we come to look at the Eastern Church, and
our ways of communication with her. The road to Constanti
nople is through St. Petersburg and Moscow. We shall d
well to hold direct intercourse with the Patriarch of Constanti
nople. He is the Spiritual Head of the Orthodox Churc
of the East. She is the Church which was from the begin
ning. She rests still upon the foundation laid by the Apos
tles and Prophets. She is the oldest member of the Fam
ily of Christ. We cannot be unmindful of her peculiar claim
to high respect and reverence. We cannot be indifferent to th
honor and advantage of Communion with her. But, she i
hemmed in by the jealousy of her Mohammedan masters. Sh
is not free to utter her voice, without fear. She is, especially,
timorous, lest she be suspected of seeking foreign alliances. O
the reading-desk of one of our Churches, there has long bee
used a Prayer Book, which was once presented to the Patriarch
of Constantinople, in the name of the American Church. H
received it, with strong expressions of pleasure and gratitude
But, he said, "I am afraid to keep it; for, if it should com
to the ears of the Turkish authorities, that I have accepted
present from a foreign Body, it might work me ill." The polit
ical intrigues of Papal Governments present another obstacle
They will view with extreme disfavor, any approach to Com
munion between the Greek Church and a Reformed Body
They will set themselves to work to defeat it. We have fa
less to fear, from this source, than if we were connected with
civil Power. In the way of the Church of England it will pro
a serious impediment. We, also, may, perhaps, feel its influ
ence. Again, the Greek Church of Turkey is far behind h
daughter Churches of Russia and Greece, in the progress

knowledge. Her state of bondage has shut out from her, to a great degree, the growing light of the last three Centuries. Hence, we cannot expect to find in her the same expansion of ideas, the same breadth of view, the same freedom of generous thought, the same superiority to prejudice, as in the more favored Nations to the North and to the West. The advance to intercommunion with the Orthodox Eastern Church must, therefore, be slow and gradual. It will require patience and wisdom, perhaps long years of steady, quiet effort. But, on the other hand, the whole aspect of events may, any day, be suddenly changed, by the downfall of the anti-Christian Power in the East, which, for the last half Century, has been kept erect, only by the mutual jealousies of the Christian Governments of Europe. In view of this issue, we ought already to be in the field; or, rather, it is the saddest of mistakes that we ever left it. We might, ere this, have ended the work of inquiry and investigation, which we are now, under the vast disadvantage of distance, beginning. So surely does a neglected duty come back with its first demand, but without its first facilities of performance. But, let us be thankful, that its long-stifled voice is heard again, before it is too late to heed it. It is an auspicious and significant omen, that, on both sides of the Atlantic, it speaks at once. It is, also, a fortunate event, that its first utterance points to the Church of Russia. The practical question respecting the members of that Church in California, leads us to commence the work at the right point. In Russia, the Greek Church is free, is enlightened. There, we have nothing to fear from Mohammedan jealousy or Romish intrigues. There, our independence of civil control will work to our highest advantage. There, too, is the door through which an effectual entrance may, most surely and easily, be gained, to the favor and confidence of the Orthodox Church in Turkey. It is like an introduction by her nearest friend, and most powerful patron. It is a passport, signed and sealed by an authority which, more than all other powers of earth, commands her respect and gratitude. They, whom her best friend acknowledges as friends, cannot fail to receive the warmest welcome at her hands.

Here let us pause, with humble and earnest thanksgiving to Almighty God, that the dawn of a brighter day, after so long a sleep of negligence and forgetfulness, seems to be opening up on us. We will gladly, at another time, pursue our task; not, perhaps, with so close a reference to the work of Professor Stanley as heretofore, though not without frequent allusion to it, and free comment upon the remaining portion of his first Lecture. He speaks of the "Characteristics of the Eastern Church," and the "Advantages of a study of it." These topics will afford us a text for much that we have yet to say.

Art. II.—THE PROVINCIAL SYSTEM.

ual of the General Convention of the Protestant Episcopal urch in the United States. MDCCCLXII.

E Provincial System of the Church, as it existed in the hree Centuries after the Christian Era, is a subject that times would well repay a careful consideration; but, at esent, when it is confessed on all sides that some change in rouping together of the Dioceses in our own Church is atively demanded, the consideration of the subject is in- l with the gravest importance. In all ages in the Church, d various divisions and subdivisions of the great body of ithful, each having its own center of unity and of action. st of all is the Parish, under the direction and government e Priest; next, the Diocese, at the head of which is the p; then the Province, over which the Metropolitan or ate presides; and in some parts of the Church, though) universally, or at as early a period as the three already oned, we find a Patriarch, or Exarch, exercising more or ontrol over the Metropolitans.

e authority of the two last has, however, never been well d, and seems to have been upheld more by the respect ally paid to the Bishops of the largest and most influen- ities, than by any settled principles of legislation. The archate has always borne the appearance of having arisen a desire for outward pomp, rather than from the necessi- f the Church. The name cannot be found at a date ear- an the Council of Chalcedon, A. D. 451, and not even e of any such established authority appears in Ecclesias- History before the Council of Nice. It would thus seem e had its origin in the connection of the Church with tate. But the other three divisions, the Parish, the Di- and the Province, (or at least the two latter, for the Par- s a distinct organization, was, in all probability, much in its establishment,) appear to have been essential to the

efficiency of the Church, and to have existed in substance in all ages and in every country, though the names may have varied. In our own land, the Presiding Bishop has been *in* fact the Metropolitan of our Church, and the question for us to consider is, not the introduction, or the repudiating of the Provincial System, but only the proper limits and dimensions of a Province; whether the entire United States should constitute but one, or be divided into several; or, whether each State should constitute a Province, and remain in everything, excepting matters touching the Faith, in a great measure independent of the rest.

According to our views, both of expediency and of sound principle, this question is to be decided mainly by the testimony of the Early Church; for we there see what the methods were for doing the work which Christ left for His Church in the world, when the influence of Inspiration was still a living power in those, who had themselves been instructed by the Apostles.

In examining the history of the Church we find no specific time from which to date the origin of the Provincial System. So soon as we have complete records of the constitution of the Church, we find that System fully established. As we approach nearer to the days of the Apostles, the traces become gradually fainter; though, even in Apostolic times, with the light thrown upon them from subsequent history, those traces are not altogether lost. The history of the Provincial System is, in this respect, to a great extent parallel to that of Episcopal authority; and, as it is one of the strongest arguments for the Apostolic institution of Episcopacy, that no date can be assigned for its origin, but that, as far as we have any historical records of the Church, the Order of Bishops is recognized, so an argument of equal strength may be framed for the Apostolic sanction of the Provincial System; not indeed a sanction for such authority of one Bishop over another as we see developed in the Middle Ages, but for a grouping together of Dioceses, according to the various political divisions, and the entrusting to one Bishop, among those in the same political Province, such authority as is needed for the good order and

well being of the Church. We propose to consider, first, the nature of that System which existed at the time of the Council of Nice; and then trace it back through previous generations, and ascertain what modifications of its nature, (if any,) earlier records will compel us to make.

I. At the beginning of the Fourth Century, we have abundant evidence, not only of the existence of Ecclesiastical Provinces, but also of the nature of the power and authority that the Primates or Metropolitans exercised. Notwithstanding the abundance of the evidence, vague and incorrect impressions concerning this matter prevail. There is a confusion of the Provincial System of the Early Church with later and degenerate developments. The very name of Metropolitan was unknown until the Fourth Century; the first time it is met with in the records of history, being in the Canons of the Council of Nice. The earlier Bishops of Provinces were contented with the simpler name of Primate, or Προεστωτες Επισκοποι, a title very similar to our Presiding Bishop.

1st. The Synodical Epistle, and the Canons of the Council of Nice, plainly prove the full establishment of Ecclesiastical Provinces; and that, not as something new, but as an ancient usage. In the opening of the Epistle, Constantine is said to have brought them together "from different Provinces and cities." The full authority of the Bishop of Alexandria over all the other Bishops in Egypt is also recognized. It was decided that those ordained by Meletius, though allowed to occupy an inferior position in the ministry, were not "to do anything at all without the consent of the Bishops of the Catholic and Apostolic Church who are under Alexander." And again; in case of the death of any of the Clergy, (i. e., in the Provinces wherever those ordained by Meletius might happen to be,) we read, "then those who have lately been received into it (the Church) shall succeed to the dignity of the deceased, provided they appear worthy and the people choose them, and the Bishop of the Catholic Church of Alexandria agree to and confirm the nomination."

In Canon IV, we find it ordained, that a Bishop should be constituted by all the Bishops of the Province, "or, at all

events, by three meeting together in the same place, those sent also giving their suffrages and their consent in writ and then the ordination be performed. The confirming, h ever, of what is done in each Province, belongs to the Me politan of it."

In Canon V, provision is made for revising a sentence of communication pronounced by a single Bishop against on his Clergy. For this purpose Synods were to assemble tw every year in each Province. These were summoned by Metropolitan, and he exercised all the influence pertaining the presiding officer, and, probably, the full power of a jud

Canon VII, in assigning the second place of honor to Bishop of Ælia, in the Province of Palestine, while reserv to the Metropolis the authority which was its due, shows t there were rights and powers exercised by the Bishop of latter city, greater than those necessarily pertaining to a p siding officer for the despatch of routine business; for, oth wise, no such distinction of a first and second place in hon could be established.

Canons VIII and XVI clearly recognize the entire in pendence of each Bishop on all ordinary occasions, in the fairs that concern his own Diocese. And in order to prev the intermeddling of Bishops and Presbyters in vacant D ceses, with factious purposes, a Canon was enacted, similar one of our own, (though with us it refers to Bishops onl Canon XV. "On account of the great disturbance and c putes which have occurred, it seems right that the custc which has been admitted in some places contrary to the Can should by all means be done away, and that no Bishop, Pr byter, or Deacon, should remove from one city to anotl But if any person, after the decision of the Holy and Gr Synod, shall attempt any such thing, or allow himself in s a practice, that which he has attempted shall be utterly v and he shall be restored to the Church in which he was dained Bishop or Presbyter."

The duties and responsibilities thus imposed upon the Bi op of the chief city of each Province, are still further c firmed by the various Councils that were assembled, and writers who flourished during the Fourth Century.

2d. Eusebius, in his Ecclesiastical History, gives a full delineation of the government of the Church by Dioceses and Provinces. Not indeed in a formal manner, but, what is of greater strength as an argument, it is interwoven with, and taken for granted throughout the whole of his writings. There are numerous incidental references to Provinces, and to the powers which the Bishops of the Metropolitical cities exercised, though nowhere are they called Metropolitans. Some of these having reference to a much earlier period, and being supported by cotemporaneous testimony, will be cited hereafter in connection with the history of the Provincial System in those Centuries to which they belong. At present it will be sufficient to say, (it being the nature of power, once enjoyed, not to be laid aside, except through revolution,) that whatever authority Eusebius attributes to the chief Bishops in earlier times, was, at the latest, enjoyed by those who held similar positions in his own day. The testimony of Eusebius fully coincides with the declarations of the Canons of the Council of Nice, and, in many respects, will serve the place of an interpreter. We learn from him, that the Bishops in the Metropolitical cities held a higher place of honor than the others in the same Province; that they summoned Provincial Synods, over which they presided; that, in connection with the other Bishops, they decided cases of Ecclesiastical discipline, so that there might be uniformity throughout the Province, and that one Bishop might not reject from communion those whom another would retain or re-admit; that the consent of the Metropolitan to the Ordination of a Bishop in his Province was required, although in the case of a merely factious opposition, the choice of the majority of the Bishops should prevail; and that it was his duty to write, from time to time, letters of instruction and of friendly encouragement to his Colleagues. The History of Eusebius is so accessible to all, that but a few quotations need be given.

We are told, that Theophilus, of Cæsarea, and Narcissus, of Jerusalem, presided in the Council of Palestine, held A. D. 198; the former city being the Metropolis of the Province of Palestine, the latter, as we have already seen, holding the se-

cond place of honor, according to the decree of the Counci Nice.*

About A. D. 200, Alexander, who had already been ordai a Bishop in Cappadocia, coming to Jerusalem, "was cordi entertained by the brethren, who would not suffer him to turn home." "With the *common consent of the Bishop the neighboring Churches*, they constrain him to remain am them." He thus became a coadjutor to the aged Narcissu These instances relate to a period long antecedent to the ti of Eusebius, but, being received by him without comment, prove that what they state could not have differed materially fr the practice of his own time. We have, however, the reco of similar events, occurring at a period sufficiently late for E sebius to have heard the account from eye-witnesses. Ana lius had been ordained Coadjutor to Theotecnus, Bishop Cæsarea, in Palestine, whom the historian calls his cotem rary. On his way to Antioch, passing through the city Laodicea, (Eusebius, the Bishop of that city, being dea "he was constrained by the brethren to remain."‡ These a other like passages show, that although there were rights a authority invested in the Bishops of the Metropolitical citi they exercised no arbitrary power, but were responsible to t whole Church, both Laity and Clergy, and in many thi yielded to their wills.

3d. Canon V, of the Second Council of Arles, held A. 330, provides, that, in a dispute about the election of a Bish the Metropolitan should side with the greater number, a confirm the election.

Canon XIV, of the Council of Sardica, held A. D. 347, lows in some cases an appeal of a Presbyter from his o Bishop, to the Bishop of the Metropolitical city of his Pr ince.

All (the Bishops) decreed: "Let him who is excommunicated have the right t to the Bishop of the Metropolis of his own Province; but, if there be no Bisho the Metropolis, to the neighboring Bishop, and to demand that his case be ex ined with accuracy."

* Euseb. E. H., bk. V, ch. 23. †Euseb. E. H., bk. VI, ch. 11.

‡ Euseb. E. H., bk. VII, ch. 32.

th. In the Epistle of Lucius, Bishop of Rome, to the
iops of Spain and Gaul,* the Metropolitan is forbidden to
mpt to do anything, beyond the limits of his own Diocese,
out the advice and wish of his Colleagues in the province.

'e also decree, even as we find it decreed by the Holy Apostles and their
sors, if any Metropolitan shall attempt to do anything farther, except that
hich pertains to his own Diocese, without the advice and wish of all his
ovincial Bishops, he shall be liable to deposition, and what he may have
shall be esteemed worthless and void."

arther on in the same Epistle the reason for this is assigned.
Bishops in each Province are enjoined not to prefer them-
s before their elders, nor to do anything except what per-
ed to their own Dioceses, without the advice of others:

ut that all may set forth and establish one and the same sentence in their com-
ases, (of discipline,) since otherwise their acts will have no force, nor Eccle-
al affairs be held in repute."†

1 an Epistle of Felix II, Bishop of Rome, to the Bishops
ynod at Alexandria, we read, "Let those be Primates, and
e other than those confirmed in the Council of Nice."‡
tephen I, Bishop of Rome, says:

et no Metropolitans, or other Bishops, be called Primates, except those who
y the chief Sees, and whose cities the ancients considered to hold the first
"‖

luch spurious matter has indeed been inserted in these de-
als of the early Bishops of Rome, but the above extracts
ibit too clearly the primitive independence of Bishops, to
pose that they are corrupt interpolations of later ages, in-
sted in the subjection of all Bishops to the See of Rome.
th. Canon II, of the Council of Constantinople, A. D. 381,
vides for independent Provincial action.

The Bishops must not go beyond their Dioceses, and enter upon Churches
out their borders, nor bring confusion into their Churches; but, according to
Canons, the Bishop of Alexandria must have the sole administration of the
rs of Egypt; and the Bishops of the East must administer the affairs of the
t only, the privileges, which were assigned to the Church at Antioch by the
ons made at Nice, being preserved; and the Bishops of the Asian Diocese

* Lucius, I, Ep., § 3.
† Lucius, I, Ep. § 5.
‡ Felix, II, Ep., 2, § 12.
‖ Stephen I, Ep. 2, § 6.

must administer the affairs of the Asian only; and those of the Pontic Diocese, t affairs of the Pontic only; and those of Thrace, the affairs of Thrace only."

In this Canon, the word "Diocese" has reference to th Imperial division, consisting of several Provinces united unde one government.

6th. Many more like citations might be adduced, all show ing that though there were peculiar powers exercised by th Bishop in the chief city in each Province, they partook mor of the nature of duties than of privileges; and that whil they were responsible to the rest of their brethren for th proper use of these powers, they were also restrained, by positiv enactment, from the abuse of the authority invested in them The Government of the Primitive Church was a government o Law, not of irresponsible power. The Primate exercised a oversight over the whole Province; but, except in certain spe cified cases, he, no more than any other Bishop, could do any thing beyond the bounds of his own Diocese. Even in mat ters pertaining to the whole Province, he could do nothing without consulting his Colleagues. The power of confirming the election of a Bishop, previous to his Ordination, was placed in the hands of the Primate. Each Bishop, however, was firs chosen by the Clergy and Laity of his own Diocese; and if after this, a majority of the Bishops of the Province agreed to the choice, the Primate must confirm the sentence of the ma jority, unless he could show that the choice was unreasonable, or had not been made in accordance with Ecclesiastical usages The entire action of the Primate seems to have been intended merely to certify the correctness of the previous proceedings, and that there was no moral or Theological impediment in the way of an Ordination to the Office of a Bishop. In some cases an appeal on the part of a Presbyter, from his own Bishop to the Primate, was allowed. The latter could not, however, by himself, review the previous sentence; he must call for the ad vice and consent of all the Bishops of the Province, and for this purpose Provincial assemblies were appointed to be held twice a year. The Bishop of the Metropolis likewise gave let ters commendatory to his Colleagues, when they were about to travel abroad. And this, not because they were subject to

him, in the same sense in which a Presbyter is subject to his Bishop, but rather because, from his prominent position, he would be well known, and his letters, certifying to the good standing of his brethren, would command greater confidence, and be more generally and readily received. How this power became, at length, abused and perverted by the fatal growth of the Papal Supremacy, we shall not stop to show. But let us not reason from the abuse, against the use of the Primitive System.

II. This outline of the powers and position of the Bishop of the civil Metropolis, drawn from the records of the Fourth Century, will be found, in the main, coincident with what we learn from earlier sources. Throughout the entire period of the three preceding Centuries, whatever notices we have of the Church government then existing, agree fully with what has already been shown to be established at the time of the Council of Nice.

1. In the middle of the Third Century, Cyprian, Bishop of Carthage, exercised the powers of a Metropolitan. He himself, in his 48th Epistle, writes: "But as our Province is of very wide extent, (for it has Numidia and Mauritania annexed to it,) lest the fact of the schism in the city might perplex with uncertainties the minds of those absent, &c." In this he evidently supposes himself responsible for the Christian peace and quiet of those extensive regions, and considers it his duty to exercise such authority as may be needed to secure that end. Cyprian called together several Provincial Councils, and presided in them; but, while exercising much influence in the direction of affairs, and almost seeming to dictate what the Council should determine, he claims no essential power beyond his brethren, but places himself upon a level with them.

In his address at the opening of the Council, held at Carthage, A. D. 256, he says:

"For no one of us setteth himself up as a Bishop of Bishops, or by tyrannical terror forceth his Colleagues to a necessity of obeying; in as much as every Bishop, in the free use of his liberty and power, has the right of forming his own judgment, and can no more be judged by another, than he can himself judge another. But we must all await the judgment of our Lord Jesus Christ, who alone has the power of setting us in the government of his Church, and judging of our acts therein."

This, and the many similar passages to be found in the Epistles of Cyprian, have indeed been charged upon him as intended merely to cover up his ambitious designs to make himself a ruler over Bishops. Such a supposition, however, will not alter the fact, to which they clearly bear testimony. Either they expressed the opinions of Cyprian himself, in accordance with which he endeavored to regulate his own actions, or else he knew them to be the received opinions of his Colleagues and the Church at large; so that, while he was striving to increase his authority, he found it necessary to profess to set himself in no respect above his brethren. In either case, they bear witness to the independence of each Bishop; while, in matters involving the interests of the whole Province, the Bishop of the chief city exercised a greater influence and authority than his Colleagues, and had many duties assigned him which they were not permitted to discharge.

Cyprian, moreover, plainly asserts this independence of the Bishops, even in the same Province:

"They (some of the Bishops in his Province) did not, however, withdraw from the college of their fellow Bishops, nor break the unity of the Catholic Church by the inflexibility of their harshness or censure, so that, because by some peace was granted to adulterers, he that did not grant it should be separated from the Church. But, so long as the bond of concord remains, and the inseparable Sacrament of the Catholic Church endureth, each Bishop orders and directs his own proceedings, having hereafter to give an account of his intentions to the Lord."*

But while thus indicating the independence of Bishops upon the Primates, (to which latter class he himself belonged,) at the same time he asserts the absolute necessity of the inferior Clergy and Laity being united to the Bishop, and remaining in obedience to him as their spiritual father. Quoting St. John, vi, 67, 68, 69; he gives the following comment.†

"There Peter speaks upon whom the Church had to be built, teaching and showing in the name of the Church, that although a contumacious and proud multitude of such as will not obey may withdraw, yet the Church does not depart from Christ, and they are the Church who are a people united to the Bishop, and a flock adhering to their own Shepherd. Whence you ought to know that the Bishop is in the Church, and the Church in the Bishop; and that, if any be not with the Bishop, he is not in the Church, and that they in vain flatter themselves, who, not having peace with the Priests of God, creep in and think that they secretly hold commun-

* Ep. 55, § 17. † Ep. 66, § 8.

ith certain persons; whereas the Church, which is Catholic and one, is not ated or divided; but is in truth connected and joined together, by the cement hops mutually cleaving together."

another Epistle, when appealed to on the subject of re-ising heretics, though he had formed his own decided opin-and, in a Council called by him, had had his opinions en-ed and set forth as the law of the Church in Africa, he yet laims all authority to make an arbitrary judgment.*

hese I have written to you briefly, dearest brother, according to my poor abil-rescribing to or pre-judging no one, that each Bishop should not do what he s right, having the free exercise of his own judgment."

a letter to his Clergy and people, he professes to be guided he same principles in the administration of his own Dio-.†

rom the beginning of my Episcopacy I resolved to do nothing of my own te judgment, without your advice and the concurrence of the people."

ogatianus, a Bishop in the Province of Africa, having writ-to Cyprian in reference to a refractory Deacon, he replies:

ou have acted with great deference towards us, and according to your usual ity, in preferring to complain of him to us, when, by the power of your opacy and the authority of your chair, you could have punished him at once."

nd farther, he upholds the necessity of Bishops, Clergy Laity consulting together in matters of the Church.‡

or this is becoming to the modesty and discipline and character of us all; he Bishops, meeting with the Clergy, and in the presence of the Laity who fast, to whom also, for their faith and fear, honor is to be shown, may settle ings, with due reverence of common consultation."

he Epistles of Cyprian, being numerous, and relating fly to matters of discipline, the outward order and gov-ment of the Church is more clearly intimated in them than other cotemporary writers. We have therefore quoted gely from him, and shall have room but for a few references ther authorities of the same period.

. The Presbyters and Deacons of Rome (their Bishop, bianus, being dead, and the severity of the Decian persecu-n having as yet prevented the Ordination of a successor,) d an Epistle to Cyprian, in which they seem to express the

*Ep. 73, § 22. † Ep. 14, § 5. ‡ Ep. 19, § 2.

received opinions and practices of the day, in reference
responsibility of each member, however high might be h
sition, to the whole Church, and that a decision of eve
Primate of a Province would have no weight, except th
the general concurrence of the Church. They write:

"However, in a business of such vast magnitude, (the manner of dealin
the lapsed,) we agree with what you yourself also have fully expressed; t
peace of the Church must be awaited, and then, in a full conference of I
Presbyters, Deacons, and Confessors, with those of the Laymen also wh
stood, account be taken of the lapsed."

The reasons of such a course are given, that it is invi
and oppressive to examine without the advice of many
that a decree cannot be firm without the consent of nur

3. In the few fragments of the Letters of Dionysius, Bis
Alexandria, who, as Athanasius informs us, had also th
of the Churches of Pentapolis and Libya, we find the Di
grouped together in Provinces, not only around the mor
portant cities, but in the remote parts of the Roman E
Thus we have mention of "all the Provinces of Arabi
connection with those of Syria, Cilicia, Cappadocia and
tia. He also specially enumerates the Bishops of An
Ælia, Tyre, Laodicea and Tarsus, as, "the more distingu
of the Bishops."

4. The Epistle of the Council, called to try Paul of
sata, is written in the name of the Bishops present
Council, and then, of "all the rest who are Bishops, P
ters and Deacons, dwelling with us in the neighboring
and Provinces."

5. In the middle of the Third Century, we find the
outline of Church government existing, as at the beginn
the Fourth. The authorities at the former date are suffic
copious to give us a distinct idea of the existing Ecclesi
order and discipline. We find the Church divided into
inces, corresponding with the Civil divisions of the co
In each Province there is a chief Bishop, who has the
sight of things pertaining to the general welfare, while
special charge of his own more limited Diocese. The
of the Metropolis summons Provincial Councils, and pr

. He takes the direction of affairs so fully, that they
seem to have been summoned to give force to what he
ady determined upon. The other Bishops of the Prov-
ked to him for advice, and appealed to him to strengthen
nds against those who resisted their authority in their
s, or had fallen away from the Faith. At the same
ey, who exercised such authority, most fully and con-
disclaim all absolute and irresponsible power. They
e individual Bishop, making communion with him ne-
for communion with the Church. They reject the pos-
of there being a Bishop of Bishops, but place all, as
inherent Episcopal power, on a level. From all which
conclude that it was then, as in every subsequent age,
ecessary for good order, and for maintaining one Faith
Church, to recognize a Primacy, though restrained by
d limited to necessary matters of discipline, and exer-
der a sense of responsibility to the whole Church, the
s, Priests, Deacons and Laymen, in that Province.

The year A. D. 200, will form another convenient pe-
und which to collect testimony as to the outward Gov-
t of the Church at that time.

is to this date that the most judicious critics assign the
called Apostolical. Beveridge, chiefly from internal
e, has clearly shown, that they were a summary of Can-
acted in various Synods at the close of the Second, and
ng of the Third Centuries.

n XXXIV indicates the relation of the Bishop in the
ty, to the others in the same Province.

ishops of every Province, must acknowledge him, who is first among them,
nt him as their head, and do nothing of consequence without his consent;
may do those things only, which concern his own Diocese, and the coun-
that belong to it. But neither let him (who is first,) do anything with-
nsent of all: for so there will be unanimity, and God will be glorified
he Lord Jesus Christ, and the Father through the Lord by the Holy Spirit;
Father, the Son, and the Holy Ghost.

n XXXVII provides for meetings of the Bishops,
ach year, for settling Ecclesiastical controversies. The
icy of the meetings makes it plain that they could be no
han Provincial Councils, and their regularity could have

been provided for, only by having some authorized presiding officer to summon them, and the limits of a right to hold a seat definitely ascertained. The Canon thus presupposes both Provinces and a Primate.

Canon XXXV provides, however, for the independence of each Bishop, forbidding any Bishop to ordain beyond the limits of his own Diocese, without the consent of those in authority, where he so exercises his Episcopal power; and Canon XXXII forbids an excommunicated Presbyter or Deacon to be restored by any Bishop, except the one by whom he had been excommunicated, unless that Bishop were dead.

2. In the Synods, held concerning the proper day on which to celebrate Easter, we find the Bishops of the civil Metropolis presiding. At Jerusalem, Theophilus of Cæsarea presided; and, together with him, Narcissus of Jerusalem, who held the second place of honor.

Over a Synod of the Bishops in the Province of Pontus, held about the same time, (A. D. 198,) and for the same purpose, Palma, Bishop of Amastris, presided, "as the most ancient." Amastris was not the civil Metropolis of Pontus, but Heraclea. Eusebius notes this fact, in consequence of the custom of his own time, for the Bishop of the civil Metropolis to act as Primate. Some account for it, on the supposition, that the custom, which we know to have prevailed in many parts of Africa, that the Bishop of oldest consecration should be the Primate, was occasionally followed in other parts of the Church. Some suppose that the See of Heraclea was vacant, and that the eldest Bishop presided in case of such vacancy.

Eusebius also informs us, that Irenæus wrote an Epistle upon the same subject, in the name of the Dioceses of Gaul, over which he exercised the office of Bishop. (Τῶν κατὰ Γαλλίαν παροικιῶν, ἃς Εἰρηναῖος ἐπισκόπει.)

Polycrates, Bishop of Ephesus, in a Letter (still extant) to Victor of Rome, taking the opposite side on the Paschal controversy, speaks of having summoned the Bishops of Asia to a Synod, in accordance with the request of Victor, and wrote an Epistle in their name, to which they gave their assent.

3. According to Eusebius, Dionysius of Corinth, about A. D

ote to the Church of Gortyna, and to the other Churches
e, calling Philip "*their* Bishop." The same Dionysius,
Epistle to the Church at Amastris and to the other
es of Pontus, calls Palma "*their* Bishop." In both
stances, we have the names of the Ecclesiastical Metrop-
en, and the other Churches in the Province mentioned,
Bishop, having authority, not in his own city alone, but
L

arcissus of Jerusalem, about A. D. 200, having retired
ie world, the Bishops of the neighboring Churches pro-
to ordain a successor. On his subsequent return, the
ng vacant, and being entreated by the brethren to re-
he undertook the Episcopate again. Having reached
of 110, a coadjutor was appointed, with the common
of the Bishops of the neighboring Churches. These
tions show the dependence of neighboring Dioceses upon
ther, and corroborate the evidence derived from other
, that, for the sake of order and discipline, the Dioceses
ouped together into bodies of convenient size ; and as, at
eriods, the Ecclesiastical followed the Civil divisions, no
at this time, the Provincial system existed in all its
il characteristics.

rom the records of the Church at the close of the Second
y, we thus gain a clear view of the main features of the
Government, and the limits of the authority of its va-
ficers. We find direct mention of the right of the Bishop
Civil Metropolis, to call Synods and to preside in them.
ve the direct enactment, that the Bishops in a Province
do nothing of consequence, without the consent of the
e. While the Primate himself, to guard against any
e of spiritual tyranny, could do nothing without the con-
all. A mode of government, thus balanced, provided
fullest exercise of freedom, each party (the governor
e governed,) having an effectual check upon the other.
d a provision for appeals, from the erroneous or hasty
ns of individual Bishops, to Provincial Councils. We
iat the Bishops of the neighboring Churches, gave their
t to the appointment of a Bishop, (even when already

consecrated) to his See. This may at first seem indefinite, when we reflect that it was a practical measure, designe secure the peace and good order of the Church, as well as to serve the integrity of the Faith, we see at once, that there have been some rule, as to what neighboring Churches sh give their consent. Hence, the Dioceses would be groupe gether by some permanent arrangement, i. e., there would the substance of the Provincial System.

IV. The records of the First Century are still more sc and, as questions of Doctrine and of practical piety, not of Church Government, formed the chief subjects of contro we have fewer, even incidental, notices of the latter.

1. Ignatius plainly intimates his authority over, not m Antioch and its immediate neighborhood, but the whole of S and considers himself responsible for the welfare of that e sive Province. In concluding his Epistle to the Ephesian exhorts them to pray, not for the Church in Antioch, b Syria, (Προσεύχεσθε ὑπερ τῆς Εκκλησίας τῆς ἐν Συρίᾳ.) In his Epist the Magnesians, we read likewise, "Be mindful of me in prayers, that I may attain unto God, and of the Chur Syria,—whence I am not worthy to be called, (i. e., to Ma dom) for I require your united prayer and love, that the Ch in Syria may be refreshed through your Church." The p lelism in this last paragraph, would seem to authorize the clusion, that the Magnesians also constituted a Provi Church similar to that of Syria.

In his Epistle to the Romans, Ignatius calls himsel "Bishop of Syria."

"Do not set anything more before me, than that I may be sacrificed to God already the altar is prepared; in order that ye, forming a chorus, may prais in Christ Jesus, that he has thought the Bishop of Syria worthy to be made tacle, having sent him from the East to the West."

At the close of the same Epistle, we read the still cl words: "Remember in your prayer, the Church in Syria, w *instead* of *me*, has God for its Shepherd. Jesus Christ a will act the part of Bishop (ἐπισκοπήσει.) We cannot con this merely a loose way of speaking, and meaning no more Bishop of Antioch; for when Ignatius has occasion to ref

the Church in that city, he calls it by name. In the Epistle to the Smyrnæans, he says, "Your prayer has reached the Church in Antioch of Syria."

In his Epistle to the Romans, Ignatius also testifies to the Primacy of that See over the Suburbican Province. He calls it the Church, "Which presides in the region of the district of the Romans." (ἥτις καὶ προκάθηται ἐν τόπῳ χωρίου Ῥωμαίων.) It is to be noted that the words τόπος and τόπικος are in subsequent writers applied to Provinces.

2. There seems to be, indeed, good reason to believe, the Seven Churches of Asia, mentioned in the Apocalypse, were all Metropolitical; and to this conclusion, both Ussher and Beveridge have arrived. Ussher shows, from Pliny and Ptolemy, that the Seven Cities held the rank of Civil Metropoles, and from the custom of the Church, at the very earliest period, of following the Civil divisions of the country in her own government, as well as from the manner in which the Bishops of those cities are spoken of, draws the conclusion that they were also Ecclesiastical Metropoles.

Ignatius, indeed, constantly speaks of one Bishop as the centre of Unity in those Churches, and of the Presbytery and Deacons; but these phrases are capable of an interpretation, which will very well agree with the fact of the Seven Churches being Metropolitical, while at the same time, it will make his language the clearer and more pointed for the direct object he has in view. It is well known to be maintained by many theologians, that at that early date, the term "Presbytery" signified a college of Bishops. The words of St Paul to St. Timothy, "the laying on of the hands of the Presbytery," are so interpreted by many. If the word were used in a similar sense by Ignatius, the one Bishop, the centre of union, would be the Primate, and "the Presbytery" would be the Diocesan Bishops within his Province. With such an interpretation would agree well his words, frequently repeated; "Let all obey the Bishop, as Jesus Christ (obeyed) the Father, and the Presbytery as the Apostles." It would seem more natural to compare the Presbytery to the Apostles, if they were of the same Episcopal Order.

Ignatius also advises Polycarp, Bishop of Smyrna, one of the

Seven Churches of the Apocalypse, to call an assembly (συμβούλιον) to choose one to be sent as a messenger, to carry the sympathy of his Church to that of Syria. If Polycarp were the Bishop of a single Diocese, why did he not send his own messenger? It would seem as though those, who were to be assembled to choose along with him, were his equals in Orders.

V. In the preaching of the Apostles and the manner of their establishing the Church, it is remarkable that they chose out the chief cities as centres, from which the Church might radiate in all directions. Hence these became, in the literal sense of the word, Metropoles or Mother cities. This course of action on the part of the Apostles, if it did not formally constitute the Provincial Government in the Church, at least evidently prepared the way for it.

1. Through the direction of the Holy Spirit, in the conversion of the centurion Cornelius, a way was opened for the establishment of the Church in Cæsarea, the Metropolis of Palestine. A short time after, the Church at Jerusalem, hearing tidings of many converts through those who had been scattered abroad, on the persecution that arose about Stephen, sent Barnabas as far as Antioch. Saul and Barnabas, when separated for the work to which they had been called by the Spirit, went to Seleucia, the Metropolis of Isauria, and then sailed to Cyprus and preached the Word in Salamis, the Metropolis of that Island. Afterward they went to Paphos in the same Island. From Paphos they went to Perga, the Metropolis of Pamphylia; from Perga to Antioch, the Metropolis of Pisidia. Being driven from that city by the violence of the Jews, they went to Iconium, the Metropolis of Lycaonia. Having here also been used despitefully, they "fled into Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about; and there they preached the Gospel." In thus grouping together the cities of Lycaonia, and the neighboring regions, the Apostles plainly show that, in their preaching of the Gospel, they had respect to the civil divsion of the Roman Empire into Provinces. When they leave this Province, they return to Iconium, and then to Antioch in Pisidia. Having passed throughout Pisidia, they come to Pamphylia, and again preach the word

n Perga. Thence they go to Attalia, and thence to Antioch in yria, "from whence they had been recommended to the grace of od, for the work which they had fulfilled." In all this journey-g, we see how constantly the Apostles adhered to the practice f preaching the Gospel first in the Metropolis of each Province, hus recognizing the importance of having the Church well es-blished in the chief cities. Such first established and most mportant Churches would necessarily exert a controlling in-luence over all the others within the limits of the same Prov-nce. The action of the Apostles, even if it were not so in-ended, in practice led directly to the growth of the Provincial ystem of Government, as we behold it plainly developed at he close of the Second Century, only 100 years after the death f the last of the Apostles.

2. The same manner of viewing the Church separated into s many parts, as there were Civil Provinces, and of attaching he greatest importance to the chief city of each Province, con-inued in after years, even when the Apostles might have learly seen its tendency. The Churches were called by the names of the chief cities. Epistles were written to the Churches in Rome; in Corinth, the Metropolis of Achaia; in Ephesus; in Philippi, the Metropolis of one Province in Macedonia, (or, as St. Paul himself calls it, "the chief city in that part of Macedonia"); in Thessalonica, the Metropolis of another part of Macedonia. In one of these Epistles, St. Paul joins, with the Church in Corinth, all the saints in Achaia. He gives a direc-tion to those in Corinth, that they should do concerning the collection for the saints, as he had given order to the Churches of Galatia, implying that the order, given to Corinth, was intended, through it, to apply to the whole Province, as it did in Galatia. The Epistle addressed to the Churches in Galatia, evidently regards them as united into one body, having common interests. St. Paul, in his exhortation to the Thessalonians concerning brotherly love, says; "Ye yourselves are taught of God to love one another. And indeed ye do it towards all the brethren that are in all Macedonia," intimating that there was a special bond of union between them and the other Christians in the same Province.

3. St. Paul, on his last journey to Jerusalem, determined to pass by Ephesus, because he would not spend the time in Asia. He thus seems to imply that the Metropolis represented the entire Province. When he came to Miletus, the first city beyond the limits of Asia, he sent to Ephesus and called the Elders of the Church. We have the testimony of Irenæus, who flourished less than a hundred years after this assembly, that it included, not one Bishop and his Presbyters, but Bishops and Presbyters from all parts of the Province of Asia. "For in Miletus were assembled the Bishops and Presbyters, who were from Ephesus and the rest of the neighboring cities." St. Paul himself, indeed, clearly implies the same in his address to the assembled Clergy. "He said unto them; Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons." But how could they testify of him at all seasons in Asia, unless there were representatives from all parts of Asia? That St. Paul did not confine his teaching to the city of Ephesus, we learn from Demetrius, who charges against him, "that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people" from the worship of Diana.

4. In the Council, held at Jerusalem, about Circumcision and obedience to the Law, St. James, the first Bishop of Jerusalem, seems to have presided, though there were present those, who had been made Apostles before him, and who had taken a more active part in propagating the Gospel. The Letter, sent by that Council, was written not to Antioch alone, but to Antioch and Syria, thus uniting the interests of the two, and giving a peculiar prominence to the Metropolis, as the medium through which the decision of the Apostles was to be enforced in the whole Province. Accordingly, when the Messengers were sent, they read the Epistle first at Antioch.

5. St. Timothy was Bishop of Ephesus, as we may gather from St. Paul's first Epistle to him, in which he says, that he besought him to remain at Ephesus. At the close of the second Epistle, he directs St. Timothy to salute the household of Onesiphorus, proving that the usual abode of the latter was in the same city with St. Timothy. But he had previously written of the Onesiphorus, whom he commends for ministering

to him at Rome. "In how many things he ministered to me at Ephesus, thou knowest very well." In the same Epistle, he exhorts St. Timothy to "hold fast the form of sound words"; though he declares, "this thou knowest, that all they which are in Asia, are turned away from me: of whom is Phygellus and Hermogenes." St. Timothy is thus connected with "all Asia," and his responsibility for the preservation of the Faith in that Province clearly suggested. This view is confirmed by the Fathers, who unanimously assert that St. Timothy had charge of all Asia.

6. Titus was left in Crete, to set in order the affairs of the Church, and to ordain in *every city*. In that Island, we are told, were once a hundred cities, in many of which there were Bishops at a very early date.

7. St. Peter addressed his Epistle to those scattered through various Provinces, calling them by name. Thus, like St. Paul, he follows the Civil divisions of the Empire, in his arrangement and classification of the Churches.

To those appreciating the force of circumstantial evidence, these arguments, drawn from the Scriptures, cannot but have great weight in forming the conclusion, that the Apostles themselves designed to establish a Provincial Government in the Church, similar to that existing in Civil matters. But it is unnecessary to press them so far. They show a state of affairs recognized by the Apostles, a distinct association of Christians in each Civil Province, which, so soon as they became numerous, would necessarily lead to independent organization, on the basis of the Civil Provinces. They perceived, and acted upon the conviction, that the center of political and commercial influence was the most available point from which to propagate the Church; and that the authority residing there would exercise the most beneficial influence in restraining the extravagance of unbelief or heresy, and the disorders arising from them, from which even the Apostolic days were not free. Even long subsequently, we find this reason assigned for the origin of the rights and honors of the Metropolitical See. In Canon IX, of the Synod of Antioch, A. D. 341, it is stated, that the Civil Metropolis was chosen for the See of the chief

Bishop, "because all, who have business, come together, from every side, to the Metropolis."

VI. When we consider how intimately the Provincial System was interwoven with the entire practical government and working power of the Early Church, being fully developed by A. D. 200, if it were not directly provided for by the Apostles themselves, are we not entitled to regard that System as something more than one of mere expediency? It is a System, stamped with the approbation of those who were taught by the immediate successors of the Apostles; and, in its general features and principles, it has the Apostolic sanction. It was a System, under which the Church grew up and prospered, and spread widely, beneath the adverse pressure of the Civil rulers. If that System was not, under God, one chief instrument in the rapid extension of the Church, during the first three Centuries, at least it was well adapted to meet all the requirements of the condition of affairs at that time.

How does this apply to the condition of our own Church? Every living, working Church must, from the very demands of its organic life, constitute, at least, one Province. It must have a head to direct the action resulting from that life. Our own Church, as already stated, is no exception to this law of necessity. Hitherto it has constituted one Province. We have our Presiding Bishop, who exercises all the power over mere routine business, enjoyed by the Primates of the Early Church. And, if he were the occupant of the most important city, and if that city constituted the main part, if not the whole, of his Diocese, so that he could acquire a strong personal influence within its limits, he would exercise, in all probability, as much control even over the extensive (in territory) Church of the United States, as the early Primates over their comparatively narrow limits. We may see this exemplified in the case of Bishop White, who became Presiding Bishop, while still in the vigor of life, in the then largest city in the Union, and that in a central Geographical position. The traces of the beneficial influence which he exercised will be felt and recognized in the Church for centuries.

While the Church was confined to the Atlantic States, or as

the farthest, had only a Missionary existence beyond the Alleghanies, and while the Presiding Bishop resided at Philadelphia, (which, in the Providence of God, was the case for the long space of nearly fifty years,) the present arrangement, of one united Province, answered, in part, all necessary purposes. But that, which was suited to the times and the circumstances of those with whom it originated, has long since passed away. Each year makes it more and more evident, that soon a change must be made. Propositions of various kinds have not only been discussed in private, and in the public Journals and Reviews, but also brought before the legislative Councils of the Church. The great importance of the subject is already deeply felt. The practical work of the Church, in all its varied departments, Church Schools and Colleges, Church Homes and Hospitals, the Increase of the Ministry, Domestic Missions, Home Missionary work, all these demand more of organic unity and efficiency. Here and there a single Presbyter, by his Christian zeal and force of character, and sustained by a strong Parish, does something in the way of Missionary aggression; but our whole Episcopal System, as such, is thoroughly unprimitive in its practical workings, and is not adapted to the condition and wants of society. Men see this and feel it. Hence the need of the most thorough and careful consideration, before any irrevocable step be taken.

Our object has been, in these pages, to present an outline of the Provincial System, as it existed in the Early Church, in its purest days; in the Church, *sub Cruce*, as it used to be called; when the shadow of the Cross still rested upon her; before the world, in its ambition, had begun to disarrange her external frame-work; or, with its philosophy, to poison the fountains of her inner life. If this were the place, and we had room to spare, we would show, that the System, as above presented, is not liable to either of the two prominent objections which have been brought, and with great force, against the multiplication of Small Dioceses, by the adoption of the principle of "SEE BISHOPRICKS," formerly recommended in our pages. One objection is, that it sunders the connection of the Bishop now in charge, with a large portion of his Diocese;

the other, that it isolates the weaker from the stronger portions of the Church, and so deprives them of that fostering protection which they need. The Provincial System, fairly presented, meets these objections fully. The principle of "Set Bishopricks," as the natural method of the Church, working in her normal capacity, in all the great centres of population and influence, of course cannot divide the Church up into isolated, disconnected fragments. St. Paul tells us, that the Body, "*by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.* (Col. ii, 19.) And he elsewhere says, that, "the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. iv, 16.) The practical adjustment of our present System to the Primitive plan, is a simple thing. Let us only become a thoroughly earnest, working Church, and we shall, of necessity, fall into it, almost before we are aware.

The pressure, of necessity, has already been so strongly felt, that, in one most important branch of discipline, provision has been made for enforcing it in a manner similar to that which would result from the formal adoption of the Provincial System. We allude to the recent alteration in the Canon for the trial of Bishops. The old Canon was framed entirely and consistently upon the idea of our whole Church being a single Province. But, according to the existing law, such a trial is conducted, not by the whole body of Bishops, but by seven, chosen by lot; and even these cannot proceed to trial, unless the charges have first been examined by a board of inquiry, consisting of Presbyters and Laymen, from *the three Dioceses adjoining* that of the Bishop, against whom charges are brought. This same board of inquiry has also the right to refuse to present the Bishop for trial, and that refusal constitutes a bar to any future presentment on the same charges and evidence. Such a Canon is a plain confession, that the Church has outgrown the old order of things; that, at least in matters of discipline, necessity is compelling her to adopt a portion of that System, which, while it provides for the unity of the whole

Church, and for one Faith, leaves matters of discipline and of local interest, to local assemblies.

The necessity for some change, in the organization of the Church in this country, being thus plainly confessed, it is a question of the gravest importance, What shall be the nature of that change? Can we do better than imitate primitive example? Hitherto we have, with one single exception, followed the divisions of the Civil Government; is it not possible to continue the same rule, and yet gain all the advantages of the Provincial System? This can be done by constituting each State a Province. Several of the States are already ripe for division into three or four, if not more Dioceses. Those few, which, from smallness of territory, and slowness of growth in population and wealth, have no immediate prospect of needing more than a single Bishop, might be left in the position of a similar class of ancient Auto-cephalic Dioceses. Their dependence upon neighboring Dioceses for the consecration of their Bishops, and the right (always exercised in the Church) to depose a heretical Bishop, being preserved by law to the other Bishops, would be all-sufficient guaranties for the preservation of the Faith.

Such a course would produce less change than to group together different States; for, under any principle of arrangement, there would necessarily be much that was arbitrary, and therefore needing frequent re-adjustment. The new order would grow, naturally, out of the old, as each State felt the necessity of more Episcopal supervision and labor. And, what might sometimes prove of considerable importance, the Church within the limits of the entire State would have a recognized instrument for speaking her wishes in reference to those points in which she necessarily comes in contact with the Civil Law. The want of some such method has been already felt in the State of New York, where there are but two Dioceses; and difficulties and delays would increase in a compound ratio of the increase of the number of Dioceses. In connection with this, we cannot but look with favor upon the plan proposed, in the last Convention of the Diocese of New York, providing for independence of local action, in various parts of the Diocese, while the whole remains united under one head. The

plan looks forward to the time, and that not a distant one, when each of those parts shall have its own Bishop. We hope, before that anticipation is realized, the importance of being united, after the consecration of their Bishops, will be as strongly recognized, the Bishop of New York being the Primate, and the head of the whole Province. Such a plan would obviate many of the objections now made against the division of the Diocese, into the details of which it is not now necessary to enter.

In the settlement of these and similar matters, now pressing upon our own branch of the Church with the full force of necessity, the example of the Early Church, when acting according to its own independent judgment, and when, in many outward circumstances it closely resembled our own position, will needs have very great, and, in our judgment, should have a determining influence. As we have already shown, long before the union of the Church and the State, certainly by A. D. 200, if not under the government of those whom the Apostles themselves set apart and consecrated to the Office of Bishop, the Provincial System, in its essential characteristics, was fully established. In each division of the Roman Empire, that had a separate Civil Government, there was one chief Bishop, having charge of the Metropolis as its Pastor, and likewise an oversight of the whole Province, in things concerning its general welfare, and who was held accountable for the due discharge of these responsibilities. There were Bishops also over each of the other cities in every Province, in local matters entirely independent of the Primate, while the Primate himself could do nothing of consequence without their concurrence. It was the natural outgrowth of a living, working Church. Nay, may we not say, that such a System, in its primitive simplicity and effectiveness, was adopted under the guidance of the Holy Spirit, specially promised to the Apostles and their successors? And can we, seeking the growth of the Church in a country that holds out so many promising indications of success, improve upon that which, in the course of three Centuries, amid persecutions and opposition of Science falsely so called, spread the Church over the entire extent of the Roman Empire?

rt. III.—EARLY ANNALS OF THE AMERICAN CHURCH.

Chapter III.—From 1611 to 1616.

The associates of Lord De la War in the direction and gov-
ment of the Colony of Virginia were persons of high moral
racter, as well as of rank and distinction, and deserve from
more than a passing notice. Sir George Somers was made
rd High Admiral of the expedition, and, though above three
re years, and possessed of an ample fortune, he cheerfully
ook all the enjoyments of home and society, to which his
) and rank entitled him, and entered, with the zeal of earlier
, into the difficulties and perils which attended the settle-
nt of a distant wilderness. Sir Thomas Gates was made
utenant Governor, and Sir Thomas Dale, High Marshal.
Somers early undertook a voyage to the Bermudas, to pro-
e a supply of provisions for the Colony, but was taken sick
the way, and died shortly after his arrival, in the place
ich is still called St. George's Town, in honor of his Christ-
name. Gates was soon after dispatched, with a report to
) Council of London of all that had happened to the expe-
ion; and, in the mean time, Lord De la War had restored
er and harmony to the distracted Colony. He built two
s for protection against the savages, ordered the explora-
n of the interior of the country, and speedily established
t peace and watchful industry, which distinguished the
lony under his administration. But his feeble Constitu-
n was not proof against the relaxing influences of the cli-
te, and the ceaseless labors that devolved upon him. In
s than a year from the time of his arrival in Virginia, he
s compelled, by failing health, to return to England, leaving
e Colony in charge of Captain Percy, until the arrival of
r Thomas Dale, who was now on his way with a fleet of six
ps, well supplied with men and provisions.

Dale landed at Jamestown, on the 10th of May, 1611, accom-
ied by the Rev. Alexander Whitaker, Doctor of Divinity,
se name will ever be honorably associated with the history of

the Church in America. Although this Clergyman was later in the field than both Hunt and Bucke, he has still received the distinguished title of the "Apostle of Virginia," from the earnest and devoted spirit with which he pursued his work, the length of time he was engaged in it, and the large measure of success which attended his labors. He was the son of the celebrated Dr. Whitaker, of Cambridge, who bore a conspicuous part in the Romish Controversy of his time, and though well and comfortably settled, and enjoying the devoted attachment of his people, he was moved, by his love for souls, to undertake the arduous work of preaching the Gospel in the wilds of Virginia. Crashaw says of him:

"He was well approved of the greatest and beloved of his people, and had competent allowance, to his good liking, and was in possibility of better living as any of his time; he had also means of his own, left by his parents; all which notwithstanding, he merely of himselfe, for ought I know, entertained a purpose of going to Virginia, to assist that Christian plantation in the function of a preacher of the Gospell. And having, after many distractions and combats with himself, settled his resolution, that God called him thither, and therefore he would goe, he accordingly made it good, notwithstanding the earnest dissuasions of many of his nearest friends, and the great discouragements which he daily heard of, touching the business and the Countrey itself. Without any persuasion but God's and his own heart, did he voluntarily leave his warme nest; and, to the wonder of his kindred and amazement of them that knew him, undertooke this hard, but, in my judgment, heroicall resolution, to go to Virginia and helpe to beare the name of God unto the Gentiles."

In the month of August, following the arrival of Dale and Whitaker, Sir Thomas Gates, the Lieutenant Governor, returned to Virginia, bringing with him three hundred additional men, and an abundant supply of provisions, cattle, seeds, and agricultural implements, for the use of the Colonists. A Clergyman, named Glover, also accompanied him, whose history shows, that he too was animated by the same spirit of devotion and self-sacrifice. Although already somewhat advanced in years, he was not deterred from undertaking the work of making known the name of Christ to the inhabitants of the wilderness. The same writer, who has given us an account of Whitaker, says of Glover, that he "was an approved preacher in Bedford and Huntingdonshire, a graduate of Cambridge reverenced and respected;" but, he adds:

"He endured not the sea-sicknesse of the Countrey so well as younger and tonger bodies, and so, after zealous and faithfull performance of his ministeriall atie, whilst he was able he gave his soule to Christ Jesus, (under whose banner went to fight; and for whose glorious name sake he undertooke the danger,) are worthy to be accounted a true confessor of Christ, than hundreds that are nonized in the Pope's Martyrologie."*

These Clergymen, devoted to the work of establishing the hurch of Christ in this new world, were fortunate in the char-ter and spirit of the present Governors of the Colony, under hom they were appointed to labor. Crashaw says, that Gates, e Lieutenant Governor, was a "religious, valorous, and pru-nt gentleman." His pious spirit was shown in his conduct at e Bermudas, and in his prompt repairing to the Church, upon is landing at Jamestown, to give public thanks to God for the onderful deliverance of his people from so many and great rils. When he resumed the government of the Colony, it as agreed upon, between him and Dale, that the latter should ndertake the work of building a second town, some seventy iles higher up the river, to be called Henrico, in honor of enry, Prince of Wales, then living. Gates, however, did not main long in Virginia, and, upon his return to England, the vernment of the whole Colony again devolved upon Dale, ho continued to administer its affairs till the year 1616, when returned to England, leaving Yeardly deputy Governor in is absence. Stith says, that Dale may be justly ranked nong the first and best Governors the Colony ever had, and at, by his vigor and judgment, its affairs were put into an sy and prosperous condition. That he was zealous also for e spiritual interests of the people committed to his care, and r the extension of the Gospel to the natives around him, we ave ample evidence. A letter from him to the Bishop of ondon, dated June 18th, 1614, is still extant, in which he nswers some friendly importunities to return home, by saying, hat the labors in which he was engaged were undertaken for God's cause, and that he knew not what recompense to expect, or when, "from Him in Whose vineyard" he labored, and "Whose Church, with greedy appetite," he desired to erect. It

* Quoted in Anderson, Vol. I,, p. 225.

having been intimated, that the whole enterprise would pr a failure, he further says:

"Oh, why should so many princes and noblemen ingage themselves, and ther intermeddling therein, have caused a number of souls to transport themselves, be transported hither? Why should they (I say) relinquish this so glorious action? for if their end be to build God a Church, they ought to persevere if erwise, yet their honour engageth them to be constant. Howsoever they stand fected, here is enough to content them, let their ends be either for God or M mon. These things having animated me to stay for a little season, to leave th I am tied in conscience to return unto, to leave the assured benefits of my o fortunes, the sweete society of my friends and acquaintance, with all mundall lights, and to reside here with much turmoile, which, I will constantly doe, ra than see God's glory diminished, my king and countrey dishonored, and these people I have the charge of ruined."*

After establishing the town of Henrico, Dale proceeded build another town, five or six miles higher up the river, s on the opposite side, which he called New Bermuda. As Jamestown, so at Henrico and New Bermuda, a Church w among the earliest buildings erected, and Mr. Whitaker came Minister to both, residing, alternately, at each of th A "faire, framed Parsonage" was also impaled at Henr and a hundred acres, called "Rocke hall," set apart for future support of those who should preach the Gospel to inhabitants of that district. The Church first erected at H rico, though said to have been a handsome structure, was o intended for temporary use, and the foundation was laid at same time of another, to be built of brick. The histor this settlement is, of course, closely connected with tha Jamestown, the Governor of the Colony sometimes residin one place, and sometimes at the other. It also appears, t when, in 1614, Sir Thomas Dale returned to Jamesto Whitaker removed to the same place. At Henrico, howe the first Parsonage was built, and, as we shall see hereafte noble beginning made for a University and Free School, the children of the Natives.

Mr. Whitaker had given himself to the work of establis the Gospel in Virginia, for three years. But when this t had expired, he was unwilling to abandon it, and not ha

* Purchas, IV, 1768.

yet grown weary of his banishment from home and the "sweete society" of his friends, he declared his intention to live and die in the work. About this time (1614) he preached a Sermon, which was afterwards published in England, which shows the earnestness of his character, and the spirit of zeal and devotion with which he pursued his undertaking. The text of his Sermon was, "Cast thy bread upon the waters, and thou shalt find it after many days." It was published in England, under the title of "Good Newes from Virginia."* There are many passages in this Sermon, which show the true Missionary spirit of its author. Pleading with his countrymen to engage in and sustain this work of Christianizing the Heathen, he says:

"Cast forth your alms, my brethren of England, and extend your liberalitie in these charitable workes, which God hath called you to performe. Let not the servants of superstition, that thinke to merit by their good workes, (as they term them,) goe beyond us in well doing; neither let them be able to open their mouths against us, and to condemne the religion of our Protestantism for want of charitable deeds. Those that cannot help in monies, by reason of their poverty, may venture their persons hither, and heere not only serve God, but helpe also these poor Indians, and build a sure foundation for themselves; but if you can do neither of these, then send your earnest prayers to God for the prosperity of this worke."

Again he says:

"Awake, you true-hearted Englishmen, you servants of Jesus Christ, remember that the plantation is God's, and the reward your countrie's. Wherefore, aime not at your present priuat gains, but let the glory of God, whose kingdom you now plant, and good of your countrey, whose wealth you seeke, so farre prevaile with you, that you respect not a present return of fame for this yeare or two; but that you would more liberally supply, for a little space, this your Christian work, which you so liberally began.†

There is a Letter of Whitaker's, still extant, written to his cousin, who was a Clergyman in London, which bears testi-

*This was, doubtless, the first *American Sermon* ever published, though some ardent admirer of the Puritans re-published in New York, a few years ago, what he called "the first Sermon preached in New England, and the oldest extant of any delivered in America." It was by a *Layman*, and preached in Plymouth, in the year 1621. The reader of these papers has learned, that there was preaching in New England of a much earlier date than this, by an ordained Clergyman of the Church of England, and we now see that Mr. Whitaker's Sermon was published *eight* years before that of the Plymouth Layman. See Church Review, Vol. XIV, No. 1, p. 94.

†Anderson, Vol. I, p. 236.

mony to the high character of Dale, the Governor of the C ony, as well as to his own earnest and self-denying spirit. says: "Sir Thomas Dale, our religious and valiant Gouve our, hath brought that to pass which never before could effected. . . . . Yet, notwithstanding, are the vertu deeds of this worthy Knight much debased, by the lett which some wicked men have written home."

He adds, in conclusion:

"I maruaile much that any men of honest life should feare the sword of the gistrate, which is unsheathed in their defence. But I much more muse, that so of our English Ministers, that were so hot against the Surplis and Subscrip come hither, where neither are spoken of. Doe they not either wilfully hide t tallents or keepe themselves at home for fear of loosing a few pleasures? Be t not amongst them of Moses his mind, and of the Apostles, that forsooke a follow Christ? But I refer them to the Judge of all hearts, and to the king shall reward every one according to gaine of his talents. But you, my Coson, fast that which you have, and I, though my promise of three years service to country be expired, will abide in my vocation here, untill I be lawfully called f hence. And so, betaking us all unto the mercies of God in Christ Jesus, I forever."*

While it is with unalloyed satisfaction that we record evidences of the true and faithful spirit of this early Missi ary of the Cross, this pleasure is further heightened by knowledge that he was not alone in his high purpose and h desires. Crashaw, in his Epistle Dedicatorie, to the Serm above referred to, says, of Whitaker and his fellow laborers

"Now we see, to our comfort, the God of heaven found us out, and made readie, to our hands, able and fit men for the Ministerial function in this Pla tion; all of them Graduates, allowed preachers, single men, having no Past cures, nor charge of children, and, as it were, every way fitted for that wo And because God would more grace this business, and honour His owne wo he provided us such men as wanted neither living, nor liberty of preaching home; more, in my judgment, have they to answer for, who, wanting both, not only not go themselves, but disparage and depraue them that go. And tho Satan visibly and palpably raignes there more than in any other knowne plac the world; yet be of courage, blessed brethren. God will treade Satan under y feet, shortly, and the ages to come will eternize your names as the Apostle Virginia."†

During the Ministry of Mr. Whitaker, and the office Dale as high Marshal or Governor, there occurred the bapti

* Purchas, Vol. IV, 1770. † Anderson, Vol. I, 238.

of Pocahontas, and her marriage to John Rolph, an Englishman of good family and education. The romantic story of this Indian Princess has been so often told, that we shall only introduce such parts into our present narrative as will serve to show the Christian spirit and purpose of those who were privileged to transplant this wild flower from those savage ranges, into the garden of the Lord, and to nurture and protect it, during a brief, but beautiful life.

Her agency in the salvation of the life of Captain Smith, when she was but a child of twelve or thirteen years, had made her history well known to the English, and her subsequent offices of kindness in bringing succor to them in their distress, and warning them of unsuspected dangers, from the stratagems of her own people, had greatly endeared her to the Colonists, and perhaps first suggested the thought of rescuing one of such natural goodness from the cruelties and degradations of savage life. Her father, Powhatan, had broken off his friendly relations with the English, and was constantly annoying them by making prisoners of the men, and appropriating to his own use whatever arms and agricultural implements he could lay his hands upon. To compel the return of these, a plot was laid, in the time of Gates' administration, to secure the person of Pocahontas, and to hold her as a hostage for the friendly conduct of Powhatan. This was accomplished by the stratagems of Captain Argall, in the year 1612. Pocahontas, once in the possession of the English, was treated with great kindness and delicacy, and every effort made to instruct her in the Christian faith, and to win her over from the idolatries of her nation. These efforts were crowned with complete success. She showed great capacity, as well as an earnest desire for instruction, and, after the lapse of some months, made, at her own request, a public profession of her faith in Christ, and was baptized into His Church, by the name of Rebecca.

Whitaker and Dale, both seem to have taken a great interest in this child of the forest, the first fruits of their Christian labors among these tribes, and have left on record some very interesting statements concerning her. Dale says, in the same Letter to the Bishop of London from which we have already quoted:

"Powhatan's daughter, I caused to be carefully instructed in the Christian re gion, who, after she had made some good progress therein, renounced, publicly, h countrey idolatry, openley confessed her Christian faith, was, as she desired, baptize and is since married to an English gentleman of good understanding, (as by h letter unto me containing the reasons of his marriage of her you may perceiv another knot to binde this peace the stronger. Her father and friends gave appr bation to it, and her uncle gave her to him in the Church. She lives civilly a lovingly with him, and I trust will increase in goodness, as the knowledge of G increaseth in her. She will goe into England with mee, and were it but the gai ing of this one soule, I will think my time, toile, and present stay well spent."*

There is every evidence of the existence of the most since and ardent affection, between this young "English Gentlema and Indian Princess. She willingly gave up her own peopl and all the distinctions she was entitled to, as the daughter the noble and powerful Powhatan, and he put in peril his repu tation among his own countrymen, and even brought upo himself the displeasure of his king, by seeking an allian with one of a heathen race, and of a royal stock! There extant a long and very interesting Letter from Mr. Rolph Sir Thomas Dale, declaring his design and intention to mar Pocahontas, and at the same time setting forth the doubts a perplexities which harrassed his mind. No one can fail to pe ceive what genuine piety and high principle actuated t writer, and, if our space allowed, we would gladly give t whole of this ancient and deeply interesting document. W must be content, however, with a few extracts. In order the better understanding of this Letter, it should be borne mind, that Rolph was a young Englishman, of good fami and education, and that he was about to engage himself to girl of a hated and despised race, trained up to womanho among a savage and idolatrous people, with whom, as yet, n one of the meanest of the Colonists had ventured to inte marry. He assures Sir Thomas Dale, that he defers to l "mature judgment," either "persuading him to desist," "encouraging him to persist, with a religious fear and god care." And, after declaring his conviction, that he is call hereunto by the Spirit of God, and that he seeks His protecti in his virtuous and pious endeavors, he goes on to say:

* Purchas, Vol. IV, 1769.

"Let therefore this my well advised protestation which here I make before d and my conscience, be a sufficient witness at the dreadful day of judgment, en the secrets of all living hearts shall be opened, to condemn me herein, if deepest intent and purpose be not to Strive with all my power of body and ds, in the undertaking of so mighty a matter, for the good of this plantation, the honour of our Countrie, for the glory of God, for my own Salvation, and the converting to the true knowledge of God and Jesus Christ an unbelieving ture,—viz: Pokahontas. To whom my hartie and best thoughts are and have ng time bin so intangled and inthralled in so intricate a labyrinth, that I n even awearied to unwind myself thereout. But Almighty God, who never eth his that truly invocate his holy name hath opened the gate and led me by hand, that I might plainly see and discerne the safe pathes wherein to treade. you, therefore, (most noble Sir) the patron and father of us in this country, I utter the effects of this my settled and long continued affection (which h made a mighty warre in my meditations:) and here do I truly relate, to what e this dangerous combat is come unto. . . . . I never failed to offer my daily l faithful praises to God, for his sacred and holy assistance. I forgot not to before mine eies, the frailtie of mankind, his proneness to evill, his indulgence wicked thoughts, with many other imperfections, wherein man is daily insnared often times overthrown, and them compared to my present estate. Nor was I orant of the heavy displeasure, which Almightie God conceived against the nes of Levi and Israel, for marrying strange wives, nor of the inconveniences, with er the like good notions, which made me look about warily and with good circumction into the grounds and principall agitations, which thus provoke me to be in e with one whose education hath been rude, her manners barbarous, her generan accursed, and so discrepant in all nurtreture from myself, that often times with r and trembling, I have ended my private controversie with this:—"Surely se are wicked instigations, hatched by him who seeketh and delighteth in a's destruction." "And so with fervent praiers to be ever preserved from such bolical thoughts, (as I tooke those to be,) I have taken some rest." "Thus when hought I had obtained some peace and quietness, behold, another but more grais tentation hath made breaches into my holiest and strongest meditations; for sides the many passions and sufferings, which I have daily, hourly, yea, and in sleepe indured, even awaking me to astonishment, taxing me with remisness d carelessness, refusing and neglecting to perform the duties of a good Christian, d crying, 'Why dost thou not endeavour to make her a Christian?' And these re happened to my greater wonder, even when she hath bin furthest separated m me. Beside, the Holy Spirit hath often demanded of me, why I was created, not for transitory pleasures and worldly vanities, but to labor in the Lord's Vineard, there to sow and plant, to nourish and increase the fruits thereof. And if is be, as undoubtedly this is the service Jesus Christ requireth of his best servant, e unto him that hath these instruments of pietie put into his hands, and wilfully espiseth to worke with them! Likewise adding hereunto her great appearance of ve to me, her desire to be taught and instructed in the knowledge of God, her apableness of understanding, her aptness and willingness to receive anie good impression, and also the spirituall, beside her own incitements hereunto stirring me up. What should I doe? Shall I be of so untoward disposition as to refuse to leade the blind into the right way? Shall I be so unnaturall as not to give bread to

the hungrie, or uncharitable as not to cover the naked? Shall I despise to actu these pious duties of a Christian? Shall the base fear of displeasing the work overpower and withhold me from revealing unto man these spirituall works of t Lord, which in my meditations and praiers I have daily made known to his God forbid! I assuredly trust He hath thus delt with me, for my eternal felici and for his glorie; and I hope so to be guarded by his heavenly grace, that in t end, by my faithfull praiers and christian labour, I shall attaine to that bles promise pronounced by that holy Prophet Daniell unto the righteous that bri many unto the knowledge of God,—namely, that they shall shine like the st forever and forever. . . . I doubt not these shall be sufficient both to certify you my true intent, in discharging of my duties to God, and to yourselfe, to whose gracio Providence I humbly submit myself, for his glory, your honour, my Countrie's go the benefit of this Plantation, and for the converting of one unregenerate to reg eration, which I beseech God to grant for his dear Sonne Christ Jesus his sa Nor am I in so desperate an estate, that I regard not what becometh of mee; n am I out of hope but one day to see my countrie, nor so void of friends, nor m in birth, but there to obtain a match to my great content; nor have I ignoran passed over my hopes there, nor regardlessly seek to lose the love of my frien by taking this course: I know them all, and have not rashly overslipped any."†

This Letter was sent by Dale to England, and he not on approved and encouraged the marriage of Rolph to Pocaho tas, but endeavored, without success, to obtain her sister, wi the view of another alliance with some English gentleman.

In the extract above, given from Dale's Letter to the Bish of London, he states clearly that Pocahontas was baptize and *afterwards* married to Rolph, and that "her Uncle ga her to him in the Church." This was Opachisco, whom Po hatan had deputed, with two of his sons, to bear his consen to the marriage, and to be present at the ceremony. Th

* That this was no groundless fear, will appear from the following:—"The Re Peter Fontaine, in a letter to his brother in England, in which he advocates int marriage with Indians as a means of their civilization and Christianization, says, 'B this our wise politicians at home put an effectual stop to, at the beginning of o settlement here, for when they heard that Rolph had married Pocahontas, it was c liberated in Council, whether he had not committed high treason by so doing, th is, marrying an Indian Princess; and had not some troubles intervened, which p a stop to the enquiry, the poor man might have been hanged up, for doing the m just, the most natural, the most generous and politic action, that was ever done this side of the water.'"—*Old Churches and Families of Virginia. Vol. I, p.* It is even said, that King James himself was, for a time, jealous of Rolph and Po hontas, lest they should set up a rule in Virginia, by right of inheritance from Po hatan!

† Old Churches and Families of Virginia. Vol. 1, 126.

renewal of his relations of amity with the English was still too recent, for him to trust himself as far away from his own dominions as Jamestown, even on the occasion of the marriage of his daughter with one of his new friends and allies. The marriage took place, according to Captain Smith's statement, "about the first of April, 1613." Rolph and Pocahontas returned from Jamestown to Henrico, and remained there till the return of Dale to England. It is said, that the site of their dwelling is still to be pointed out to the visitor, about two miles below the former city of Henrico, and about fourteen or sixteen miles below Richmond, where, still, one may "gather up some broken bricks, which have been worn by the ploughshare for one or two centuries, on the well known spots, where the houses of Sir Thos. Dale, Rolph and Pocahontas once stood."

It can be no matter of surprise, that the story of Pocahontas should have had a charm for all classes of readers. Some have thought it a highly exaggerated romance, founded on the fact of the first marriage of an Englishman with an Indian. But there are no points of our early history better established, than the whole story of her life, even in its most touching and most memorable events. She belonged to one of the noblest families of her race. And Captain Smith testifies of Nantaquans, her brother, that he was "the most manliest, comeliest, boldest spirit he ever saw in a Savage." All, who ever saw Pocahontas, acknowledged that she was in no sense his inferior, and that she was cast in one of nature's first moulds, both as to person and character. Smith says, that she had "a compassionate, pityful heart," and that she was esteemed the "*nonpariel*," by him and his associates. Notwithstanding the occasional misgivings of Rolph in reference to their marriage, and the foolish fears of his countrymen, concerning such alliances, it is declared, that "nothing but good resulted from the union." Mr. Burke, the historian of Virginia, after giving the name of some of the descendants of this American Princess, says:— "This remnant of the imperial family of Virginia, which long ran in a single person, is now increased, and branched out into a very numerous progeny. The virtues of mildness and human-

ity, so eminently distinguished in Pocahontas, remain in the nature of an inheritance to her posterity. There is scarcely a scion from this stock, which has not been, in the highest degree, amiable and respectable."

In the year 1616, Dale, having now placed the affairs of the Colony in good order, returned home, leaving Yeardley Deputy Governor. He took with him Pocahontas and her husband, for the purpose of introducing her to the King and nobility of England. She was received with great consideration and favor, by James and his Queen, and by Lord De la War, the Governor of Virginia. The Treasurer and Company of Virginia, voted a suitable provision for herself and her child, which was born after her arrival in England, and the "Lady Rebecca," as she was now called, was every where received with the most marked kindness. Her bearing in these new scenes, testifies to the true nobility of her nature, and the aptness and gentleness of her disposition.

Stith says: "She was, by this time, well instructed in Christianity, spoke good and intelligible English, and was become very civil and ceremonious after the English fashion." Captain Smith, who owed his life to her, was among the first to welcome her to England, and always treated her with great kindness, though she could not at first understand the ceremonious bearing he was obliged to adopt, on account of the foolish jealousy of the King. The courtiers, that flocked to be introduced to her, confessed that the hand of God was in her conversion, and that they had seen many English ladies of less beauty and genteel carriage than she was. She was a fragile exotic, however, in that rude climate, and it was soon evident, that she would never return to her native country. Purchas, who was present at a stately entertainment, given to her by the Bishop of London, thus quaintly speaks of her death: "At her return towards Virginia, she came at Grauesend, to her end and graue, having given great demonstration of her Christian sincerity, as the first fruits of Virginia conuersion, leauing here a godly memory, and the hopes of her resurrection, her soule aspiring to see and enjoy presently in heauen, what

hee had joyed to heare and belieue of her beloued r."* The Register of the Church at Gravesend, con- ıe following entry concerning her burial. "1616, Mar. ebecca Rolfe, wyffe of Thomas Rolfe, gent., a Virginia ɔrne, was buried in ye Chauncell."† Her son was left land to be educated, and afterwards became a person of and distinction in the Colony of Virginia, where he ɔng line of descendants. Rolph also returned to Amer- Secretary to Argall, in 1616, and remained here till his n 1622.

think no American Churchman can fail to take a nterest in this simple history. The conversion of this Princess was the first reward those self-denying Mis- ɛs reaped, for all their toil and painstaking with her ted race. She was, in the language of Smith, "the first an ever of that Nation, the first Virginian ever spoke ı, or had a child in marriage by an Englishman." And nest-hearted Churchmen at home looked upon her, as trument for opening the way for the speedy conversion whole people to Christianity. Of their bitter disap- ent, we are yet to read; but their earnest desire to lish such a result, and the liberal and enlightened hich they inaugurated, should ever move our admira- d gratitude, even if they rebuke the faithlessness of ge of the Church since that day, for its neglect of the l interests of the first occupants and proprietors of an soil.

administration of Dale, which closed, upon his return to d with Rolph and Pocahontas, deserves a passing com- efore we continue the narrative of subsequent events. lony were indebted to him for one of the first and most nt reformations in the management of their affairs. s to his time, there had been no individual right in y. Not only the lands generally, that had been granted Company for the encouragement of adventurers, but

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chas, Vol. IV, 1774. †Anderson, Vol. I, 244,—Note.

the farms, that had been allotted to the settlers, had been held by them, as tenants at will, without any title in the soil. This enlightened Governor procured a change in the policy of the Company, and there were now granted to every adventurer into the Colony, and to his *heirs*, fifty acres of land, and the same quantity for every person imported by others. Chalmers, in his *Annals*, well says: "A humiliating tenure, unworthy of freemen, was thus changed into that of common Socage; and, with this advantageous alteration, freedom first rooted in Colonial soil, and although choked at the beginning, it soon acquired strength in so fruitful a climate, and flourished."*

Of Dale's religious character, we have already had abundant evidence, and we see here, that he was also a mild and discreet ruler. It is true, that the power had been delegated to him of establishing martial law, which, in the end, proved a sad drawback to all the benevolent purposes, that animated the founders of the Church in this Colony. A power, which, in the hands of a humane and Christian Governor, like Dale, was entirely harmless, became, with some of his successors, a cruelty and a scourge, the evils of which could scarcely be exaggerated. We have already stated, that these laws were established by the influence of Sir Thomas Smith, the Treasurer of the Company, and without the sanction of the Council. But a few years sufficed to show, how vain was the attempt to build up either a State or a Church of Englishmen, under Laws written in blood, as were these. And we find the Company hastening, at the first practicable moment, "to break the chains of the Colonists, and to unfold, in the midst of the wilderness, the true principle of the representative system, universal suffrage and equality."

The general character of these Laws is too well known to require here any extended extract from them. Suffice it to say, they were severe and cruel in the extreme, and were copied, for the most part, from the Laws observed during the Wars in the Low Countries. The following are some of the Enact-

* Chalmer's Annals, p. 36.

ments, which concerned the civil and religious interests of the Colonists. Thus, "to speak impiously, or maliciously against the Holy and blessed Trinitie, or against the knowne Articles of the Christian Faith, or to do any act, that may tend to the derision or despight of God's Holy Word," was constituted an offense punishable by death. To behave irreverently "unto any Preacher or Minister of God's Word," was a crime for which the offender was to be "openly whipt three times, and to ask public forgiveness in the Assembly three several Saboth daies." Absence from Divine Service, "upon the working daies," or "the Saboth," was to be visited, the first time by a forfeiture of the day's or week's allowance, the second by whipping, and the third, by condemnation "to the Gallies for six months," or even death.

Dale's neglect to enforce any of these penalties, shews that he had no sympathy with a system of such cruelty and tyranny as this. Nor can we believe that the zealous and enlightened Churchmen at home, who belonged to what was called the "patriot party," could have had any agency in establishing an order of things in the New World, which would surely overthrow those liberties of the people, that they were using all their eloquence and influence to establish in the Old World. The names of Sandys, Ferrar, and Southampton, and others of like spirit with them, who took so prominent a part in the establishment of the Church in the Colony of Virginia, must be forever free from such a suspicion as this.

With all the power of their high position, and their own enlightened zeal, they could but in a measure inspire their associates with those lofty motives, that would forget present gain to themselves, for the future spiritual interests of the nation they were establishing; neither could they urge them on far in advance of the spirit of the age, in reference to their civil liberties. But a few years elapsed, however, till their influence was manifested in the enlightened and liberal spirit, which dictated an entire change in the management of the affairs of the Colony, by the establishment of a representative government, on the soil of Virginia. We referred, in the first of these

papers, to this interesting event in our early history, and w propose to give, in our next Article, a brief sketch of the firs "Assembly of Virginia," which was held in Jamestown Churc with the Rev. Mr. Bucke acting as Chaplain.

All must agree, with the historian Bancroft, that "a perpet ual interest attaches to this first elective body, that ever assem bled in the Western World, representing the people of Virginia and making Laws for their government, more than a yea before the Mayflower, with the Pilgrims, left the harbo of Southampton, and while Virginia was still the only Britis Colony on the Continent of America."*

*Bancroft, Vol. I, 156.

Art. IV.—THE ITALIAN REFORM MOVEMENT.

1. *L'Union Chrétienne*, Journal Hebdomadaire, paraissant tous les Dimanches. Paris.
2. *The Churchman's Calendar*, for the Year of our Lord, 1863. New York: Gen. Prot. Epis. S. S. Union and Church Book Society. 1863.
3. *La Secolarizzazione della Bibbia*, proposta da Monsignore Pietro Emilio Tiboni, S. T. D., etc. etc. Brescia: 1861.
4. *Il Clero e la Società*, ossia Della Riforma della Chiesa, per Filippo Perfetti. Firenze: 1862.
5. *Lo Stato Attuale della Chiesa*, per G. B. Hirscher. Traduzione dal Tedesco di Ottavio Tasca. Milano: 1862.
6. *La Colonna di Fuoco*, Giornale Religioso-Politico, pel Comitato Centrale dell' Associazione Clerico-Liberale-Italiano. Napoli.
7. *L'Episcopato Italiano e L'Italia*, per opera di Lorenzo Zaccaro. Napoli: 1863.
8. *L'Emancipatore Cattolico*, Giornale Religioso-Politico-Letterario della Società Emancipatrice del Sacerdozio Italiano. Napoli.

It is less to review, than to *associate* the above named periodicals and pamphlets, as well as their respective subjects and aims, that they have thus been grouped. Our design is not to draw the attention of the reader to either or to all of these, in themselves, so much as to that which is, more or less, the common subject of them all.

The aim of the first is expressed by its title; *L'Union Chrétienne*. Its chief co-editors are, the Abbé Guettée, a French Roman Catholic, and the Russo-Greek Arch-Priest, Wassilieff; leading Anglican divines are among its constant

correspondents; while its professed principles are those whic were the basis of the English Reformation, *i. e.*, those of th Primitive Church. We look upon this periodical, as the expo nent of the great characteristic of that period of religious hi tory, upon which we are entering. There is much, in the cu rent records of the times, to indicate at least a hopeful tendenc towards a restoration of the Unity of the Church. The be elements of Church life throughout Christendom seem to b steadily developing in this direction,—and the complementar nature of many simultaneous, yet, humanly speaking, indc pendent phenomena, to bear witness to the presence and th working of the Holy Spirit, to this very end. Among the latter, we mention the little work of Dr. Coxe, his *Churchman Calendar* for this current year. It is the index hand, pointin us to the true principles, by and through which alone, we ar fully persuaded, can the Christian or the theologian subserv or even comprehend the religious spirit of the present and th coming age.

The problems to be resolved are two. First, the restora tion of communion between the divided parts of the organi Catholic Church: and, second, the re-absorption of "inor ganic Christianity." If we dwell upon the latter, we, a American Churchmen, at least, recall, on the one hand, th extent to which the yearning for Unity has already subordinate their respective denominations, in the various Christian bodie around us; and, on the other, the good beginning, made in th Church by the "Memorial Movement." If we revert to th former, the calm, though powerful influence of our Gree Mission, and the good purposes of the Committee on inte course with the Church of Sweden, are at once associated wit the Russo-Greek movement, so lately begun, alike in our ow and in our Mother Church, by our General Convention, and i the Convocation of Canterbury, and with the story of what w trust will prove the dawning of an Italian Reformation.

There are not wanting grounds for regarding this latter a the advance of a movement, eventually to become co-extensi with the Latin Churches; but it is here purposed, only to r view the events which have lately illustrated the progress an

direction of the religious mind in Italy, and enlisted a warmly sympathetic recognition, on the part of many members of both branches of the Anglican Communion. It is thought, however, that the facts which may be stated, should be weighed, and that the hopes these may inspire should be cherished in the connection above indicated; and that we should not regard the spiritual history of Italy as more isolated now, than was that of Germany, or that of England, in the Sixteenth Century. We trust, too, while we seek to enlist the interest of American Churchmen in the religious and Ecclesiastical events now transpiring in that land of solemn, sacred memories, that this interest may be awakened in them, as constituting, not only a part of the Divine unfolding of such a future for the Church of Christ,—but also a part in which the Anglican Church, and we, as among its children, are called on to fulfill our portion of the Divine instrumentality.

It is, perhaps, impracticable to ascertain whether, or how far, the seeds of a healthy reaction from the spiritual tyranny and corruption of Rome, may have been preserved to Italy, from the past. It is true, the traces of Ambrosian independence have not entirely disappeared in the Milanese: the teachings of Claudius, Bishop of Turin, in the Ninth Century, have undoubtedly been inherited, and are represented by the Waldensians: Florence has never forgotten Savonarola: it is thought that the doctrinal influence of Juan Valdes, and his friends, Ochino and Peter Martyr, had been crushed only out of sight by the Neapolitan Inquisition: and the life and labors of Scipio Rioci, have lately been re-written at Pistoia. But whatever coöperating influence and power may have been derived from such sources as these to a movement already in progress, it is believed that the causal agencies of Providence must be sought in the civil history of the present generation.

A transient result of the revolutions of 1848,—and again that of the more stable consolidation of the Italian Kingdom,—has been the practical freedom of conscience, which, step by step, accompanied the promulgation of the Sardinian Constitution. Thus Italy was opened to the reception and to the study of the Word of God, and the Church deprived of the

coöperation of the civil arm, in enforcing her arbitrary mandates of repression.

The consequent wide-spread, and abundant circulation of the Italian Bible, in Diodati's translation, should be named next in order. Many copies had been secretly preserved during the ten years preceding: but, since the events of 1859, the Bible Societies of great Britain, Geneva, and New York, have distributed thousands upon thousands through the land; and the eagerness with which they have been received, has surpassed every expectation. To this may be added the personal influence, often more lasting than might be supposed, of foreign travelers, sojourners and residents, of faithful Christian men and women, ministers and laity, of many lands and of many tongues, who have largely been the channels—and ever the most successful—through which the Sacred Scriptures have been thus distributed.

Close upon this followed the earnest, spiritual *Waldensian Missionaries.* At the first opening of the field, they poured forth, from their Central Committee at Turin, using little colonies of their own people, as their nuclei, and, devotedly laboring to realize their dream of Centuries, by making their long enduring Valley Church the evangelizing agency of Italy.

Of almost equal importance was the *return of the exiles,* at the summons of a patriot king. Of these—the noblest and most enlightened men of Italy—not a few have learned, in the Protestant States of Europe, or in this country, if not the spiritual value of a pure Christian Faith, at least its moral fruits, and the civil advantages which accompany it; and have now returned to their native land, to be among the most influential class of her citizens, and, in their various positions, the enemies of the spiritual, as well as of the temporal claims of Rome. Among these, some will be found, who have learned to appreciate the position, at once Evangelical and Catholic, of the English Church; and who are this day fervent laborers in the cause of a primitive reformation of their own, the ancient Church of Italy.

To these should justly be added the presence and witness, in Italy itself, of the *Anglican Communion;* a witness to Primitive Catholicity.

But the most powerful of these developing causes of a reformatory spirit has been, the suicidal, but providential policy of the Court of Rome. The bitter hostility, with which she has every where set herself against, and sought to compel her priests to array themselves against the progress of liberty in Italy, at the very time when that liberty was the fondest hope of the people, and the necessity of Italian constitutionalism, the deepest conviction of her patriots and her statesmen—has *forced* an issue, which would else have been studiously avoided by all. Men have been compelled to regard the Church of Rome as the enemy of Italy: and thus has been raised, in many a thoughtful mind, the question—so fatal to her spiritual despotism—whether a system, at such enmity with their highest temporal interests, could be the best for the promotion of their eternal good.

If the civil progress of Italy has thus developed a parallel progressive tendency in her religious and Ecclesiastical estate—if the direct has developed such an induced current—the diverse, and too often opposing principles, under which the first has been sought, at different times, and by different classes of public men, have also been analogically represented by different classes of reformers. The destructiveness of Mazzinism has been manifested, as truly, and with the same characteristics, in the affairs of the Church, as in those of the State: the chimerical *conservatism* of Gioberti, though abandoned in the civil arena, still animates the strong Ecclesiastical party of Passaglia: while, midway between these, that principle of statesmanship which consists in the *constitutional regeneration* of secular sovereignty, as embodied in the oldest royal house of Italy, and which has been represented by an Azeglio, a Cavour, and a Ricasoli, finds itself in moral alliance with those principles which have been advocated by a Caputo, a Tasca, a Perfetti, and a Zaccaro, and which indicate, as the true remedy for the religious evils of the past, and security for the spiritual hopes of the future, a Primitive Reformation of the ancient Italian Church.

Upon the first of these—*i. e.*, the so-called Evangelical party—we shall dwell but briefly, and in outline; since it is not so much its independent history, as its relations towards,

and influence upon the Primitive party, which we wish to p
sent to our readers. Sufficient acquaintance with the forn
is not wanting, however, not only to justify such statements
may here be made, but also to furnish, should occasion
mand, a more detailed record of this branch of the refo
movement.

The Revolutions of 1848–9, and the consequent open fi
for a time afforded, for the free circulation of the Bible in t
vulgar tongue, as well as to the active labors of the Walde
sians, gave birth, throughout *North* Italy, to several lit
bands of these "Evangelicals," or Bible students. Of th
in Piedmont, where alone civil liberty continued uninterrupt
it may be generally stated, that their origin was Waldensi
and that many continued under the fostering care of th
missionaries, or of ex-priests—in either case, sent by, or
porting to a Central Committee at Turin—to hold their grou
and sometimes slowly to increase. During the year 1860, t
number of these gatherings was considerably multiplied, a
they were found, not only in various parts of Piedmont, l
also in Genoa, Milan, Florence, Pisa, and Leghorn; whi
save a single *Società Evangelica*, in Naples, no instance
known south of Tuscany. A missionary, each in Perugia a
Palermo, is scarcely an exception. The representative, if
practically the leader of this whole party, is *De Sanctis*,
ex-priest, at present the pastor of the Evangelical Church
Genoa, and believed to be the chief Editor of *La Buona N*
cella, their bi-monthly organ, which has been issued at Tu
from 1861, and is probably still sustained.

In Florence, the distribution of Italian Bibles by an En
lish Banker, and the co-operating labors of two Waldensi
ministers had formed, in 1848, such a band of the faithf
(of whom the Madiai will be remembered) which were so
dispersed by the restoration of the Grand Ducal Governme
Secretly nourished, however, after the banishment of their f
mer guides, by two earnest maiden ladies of the English s
of Plymouth Brethren, they survived much persecution an
upon the restoration of freedom in 1859, re-assumed th
congregational character under the care and advice, first

these ladies and afterwards in various degrees and at different times, of Waldensian, Scotch and American sojourners and residents.

The Polity of all these organizations is purely Congregational, sometimes carried to great practical extremes. In Florence, at least, although their ablest and most influential leader was a pious and zealous ex-priest, *Gualtieri*, they recognized no ministerial order of whatever derivation, and only accepted the office as a temporary and transferable relation, based for the time being upon their own choice and reception. It is not known that there exists any organic relation whatever between their different congregations. Their Worship is as simple and informal as can well be imagined; and, though very earnest, is entirely regardless of what a Churchman would consider the decencies and solemnities of the place and the hour of prayer, and of those externals which, under any other circumstances, would be to Italians, of *all* people, the essentials of both. Their preaching is expository, not essaical—doctrinal, rather than practical, in substance; and though fervent, conversational rather than oratorical in style. Their Theology, so far as it is positive, is Calvinistic; but it is sufficiently negative and indefinite to command the confidence and support, equally of the Waldensians, and of the various representatives of the English Plymouth Brethren, the Genevese Church, the Scotch Presbyterians, the French Protestants and of the American and Foreign Christian Union, and even of a few English and American Churchmen, who, generally through the first, but often in alliance with them, have largely contributed money, and have labored with warm-hearted and patient zeal in a work, which, on the testimony of many Waldensians themselves, is not likely to be widely or permanently successful. Finally, their *aim* is the substitution of a free Protestantism (though they carefully avoid that word) for the historic Church of Italy: and this party, therefore, combines those who wish to destroy the Church—or at least to withdraw themselves and others from it—for the sake of freedom of conscience and the possession of divine truth, and such as advo-

cate and labor for these latter, only for the sake of destroy the Church.

Thus we recognize in these reformers little to exclude th from the long catalogue of separatists, chiefly of the trad and working classes, who, impelled to resistance by the spi ual tyranny and disgusted by the moral corruptions of Ro have scattered the religious records of Italy with the storie their ephemeral efforts to establish themselves as the disci and guardians of Evangelical truth; but whose schemes h successively died away, from their lack of that historic po and organic vigor, which could alone have harmonized th with the real needs of the people and of the times. In Florentine churches—of which we can speak from perso knowledge—we find, in different degrees, the same sad m ture of the most diverse motives and characters; the same vent zeal, undirected by knowledge; the same simple, often presumptuous reliance on the Holy Spirit, together w a neglect of those means by which alone we have a right expect His influence and guidance. United only by their jection of the doctrine and ministry of the Church of Ro they were ever ready to divide, on the attempt to act positiv either in the enunciation of the principles or in the choic the men that should take their place: and the extempori evangelists of this reformation expounded the Song of S mon, applied to the Romish Church the Apocalyptic denun tions of Babylon, or, at best, grew metaphysical upon the s ject of the Divine decrees; while the ex-priest Gualtieri al preached the simple and positive Gospel of "Christ Jesus Him Crucified." There was indeed much in the simple nestness of very many of these "Evangelicals," in their d craving after truth, in their devotion to the blessed privil of the possession and the study of the Word of God, to to the heart and to stir the enthusiasm of even a stranger an foreigner: but there seemed little ground of hope that, w an impulsive and unregulated zeal had lost its force, the in est of novelty died away and the influence of more unwo motives run its course, there would be left to them, *as churc* any element of permanence beyond the life, labors and sonal influence of a De Sanctis or a Gualtieri.

Such were the various churches and congregations, which made up the "Evangelical" or radical party of the Italian reformers in the summer of 1860,—from about which time may be dated the first noticeable influence of sounder principles of Ecclesiastical and religious reformation. This party had served to diffuse among the Italian *people* some realization of their spiritual needs, and measurably to arouse the desire to obtain a purer Gospel than that which Rome had preached to them: but it gave to this desire no efficient embodiment or lasting direction. Its healthy function will, in the future, be found to be that of preparing the *masses* for such changes as the more controlling class of reforming Churchmen may be able to secure for them. But this experiment has had, up to this point, another value, making up its providential place in the working of the Divine purposes; for it has been the means of bringing many true and genuine Christian spirits, who would have been convinced only by the experiment, to the conviction of the utter want of adaptation to the normal Italian character of a Church without a Ministry and without a Liturgy, and of the impracticability of securing general or permanent reformation on the principle of an entire rejection of every feature of their former Church. They began to perceive that they must adopt principles more conservative and less at variance with the nature and training of the Italian people; or else become mere destructives, pulling down, after the impetuous example of Gavazzi, and leaving only ruins in their path.

An influence was first exerted in the direction of checking these radical extremes, and giving to this movement, in part, a more conservative tendency, by the Anglican Church, through the English or American Chapels organized, or Clergy resident and sojourning, in Italy. Doubtless their chief influence has been intangible, bearing, for the observing and the thoughtful, their silent witness to the Scriptural and Primitive solution of that, which is the great problem of the times to the truly Christian hearted Italian; on the one hand, restraining many who might have fled to these conventicles, as to their only escape from the spiritual tyranny of Rome, their only hope for the pure Word of life; on the other, suggesting to many more

a mode of reconciling their hereditary reverence, and even lov for the ancient Church of Italy, with their yearning for purit of doctrine, of morals and of worship; and thus preparin both classes unitedly to welcome and coöperate in the effort t attain a Primitive reformation of the Italian Church. Bu this witness of our Church to the harmony of evangelical trut with an historic ecclesiastical character, an Episcopal Minist and a Liturgical worship, is known to have been, at least i Turin and in Florence, a means of recalling many to the fa that they were escaping from one extreme only to expose them selves to the opposite danger. In the former city, Italians con nected themselves with the English Chapel itself: in Florenc the influence of the then Minister of the American Episcop Chapel, with the coöperation of an English clerical friend, d cided one of the Evangelical congregations above mentione to seek the ministrations of an Italian ex-priest, whose cleri cal office they recognized; to adopt, for their worship, an Ita ian translation of the English Liturgy; and to call themselv an Episcopal Church. The loss of their pastor, and especial the closing of our Church and the abandonment of this post influence, were fatal to the permanence of this Episcopal con gregation of Italians: but the rise of the Primitive party, i their old Church itself, for which many had thus been pr pared, gave a new direction to the hopes and prayers of suc as still loved their Prayer Books, and had really learned to ap preciate the position which they had thus assumed.

II. Passing now from these to the Passagliani—from th extreme left to the extreme right wing of the Reformers—w must dwell still more briefly upon the conservative party. A such, it can scarcely be said to have had any direct relation with the Primitivists: since, though their aims are too pa allel to permit us to regard them as opposed, the theory an purpose of the one falls, as yet, too far short of those of th other, to allow of a conscious alliance. Those of whom w now speak, aim at the *reform of the Papacy*, as such, rath than at the reform of the Church: in other words, the rest ration—*we* would rather say the *creation*—of a Tridenti ideal of the purely spiritual Papacy. So long as the Court

Rome and the *Temporalisti* doggedly cling to a Mediæval type of polity, and resolutely defend or deny, rather than seek to remove, the grossest social and moral corruptions, these, even thus, must be considered, relatively, as genuine Reformers: but, although they regard themselves as striving to save the Church from such changes as will reach the spiritual autocracy of the Pope or its doctrinal and disciplinary system, as well as from the destructiveness of ultra-Protestantism; they will hereafter be found, in God's wise Providence, to have proved a check only upon this latter, while they have virtually labored with the Primitive party for those great initial reforms, which shall make all others possible. Thus, though an entirely distinct party now, in the future they will probably be found unwittingly to have prepared the way for this latter, and to have become, in a great degree, only its more slow moving portion.

Unlike those of whom we have spoken and those of whom we have yet and chiefly to speak, this party has no history, no existence as such aside from what is personally connected with a single man. Passaglia is not merely the leader but the embodiment of his party, and it is such only by virtue of being his supporters and followers.

Carlo Passaglia would, beforehand, have been at once designated as the very van-leader of the defenders of Rome and of the Papacy, in just such an issue as the present. Formerly the private adviser of the Pope himself; for ten years the official organ of the Roman Curia; more Ultramontane than Rome, more Papal than the Pontiff; a Jesuit; regarded as the first theologian, whether for ability or learning, of his Church and day;—he published in 1851 a ponderous, systematic defense of the Papal Supremacy, and was appropriately selected by the Pope to write a formal and elaborate treatise upon the dogma of the Immaculate Conception. This was issued in three quarto volumes, under the sanction of the Holy See, is universally and justly regarded as the authoritative exposition of this new development of Romish doctrine, and entitles Passaglia himself to be considered the Defender of the Faith of the Church of Rome, in its extremest and latest form. This is the man who is now the strongest and most influential

of all the Italian Reformers; who seems to be made an arm of the Lord, at least to prepare the way for religious truth, and who stands now in a position, whose only partial advance probably enables him at present to do better service, and to gather around him a more formidable party, than if he were more thorough in his theory of reform.

The publication, in the summer of 1861, of a pamphlet under the title, *Pro Causa Italica*, which, while reserving the Spiritualities of the Pope, defends against him the temporal rights of the Italian Kingdom; its condemnation by the Congregation of the Index; his suspension *a divinis* and escape from Rome; his reception at Turin, and appointment to a Chair in the University of that city; and the establishment of the *Mediatore* as the organ of his views,—are the principal successive steps by which Passaglia has attained his present position. That however which chiefly unites him and his party, is the issue early in 1862, of an address to the Pope, in which, while fully acknowledging his Vicarship of Christ, with all its titles and spiritual powers, it warns him of the growing conflict between Italy and the Church; and beseeches him to secure, alike the peace of the one and the safety of the other, by a frank renunciation of the temporal power and the constitution of Rome as the Capital of Italy. This address was presented, with about ten thousand clerical signatures, one-fourth of the entire number of priests in Italy. It would be impossible to estimate the number of those who, though sympathizing with its object, would not venture upon this step; but they are probably even more numerous. Of the eight thousand nine hundred and forty-three names actually published with this memorial in a pamphlet edition before us, Dr. Passaglia classifies seventy-six as Episcopal Vicars, one thousand and ninety-five as Monsignori, and Cathedral or Collegiate Canons, seven hundred and eighty-three Arch-Priests, Provosts and Rectors, three hundred and seventeen Chaplains, eight hundred and sixty-one Coadjutors, Curates and Vicars, three hundred and forty-three Doctors, Preachers and Professors, one hundred and sixty-eight Clerical public Instructors or Teachers, four thousand five hundred and

irty-three secular Priests and seven hundred and sixty-seven ular Clergy.

More lately still Passaglia has been elected to the Italian rliament, and has also become the leading editor of *La Pace*, laily paper: but the *Mediatore*, it is presumed, is still the ice of his party, as he himself is its soul; and we may sum its present position in the words of that journal, when it ims to go "no further than to protest against the Pope ntinuing to hold his temporal dominion, to the prejudice of alian national unity and with injury to the whole Latin Comnion;" as yet, neither proposing nor recognizing the need reform, in either the doctrine or the discipline of the Church.

III. In the meantime, the materials were being steadily pred for a movement towards reform, more natural, more hopel and more permanent than either of these; one which, we st, will eventually absorb the better class of the Passagliani, d before which the occupation of the "Evangelical" party ll fade away.

The causal agencies named above,—freedom of conscience, e circulation of the Bible (save as regards the influence of is among the priests themselves) and the policy of Rome—ay be regarded as preparing the way and awakening the de-e for some reform, rather than as giving such desire a fixed rection. The others were more specific in their influence. s we have already seen, on the one hand, that the "Evangeli-l" party, as such, had a directly Waldensian origin; so on the her, it is a restored exile whom we first find laboring for the lightenment and *Reformation of the Church:* and we are in-ined to think that, to the coöperation of such individual causes the North, and of Bible reading among the priests in the outh, (perhaps also measurably of the scarcely realized in-uence of the witness borne by the Anglican Church,) are be jointly ascribed, under God, the beginnings of the Prim-ive party. Hence in North Italy, where the "Evangelical" ovement claimed to have pre-occupied the field, sound prin-iples of fidelity, at once to Evangelical truth and to the atholic Church, were quietly diffused by *individual* exer-ions: in the South, where the Waldensian missionaries had

not been able to pre-attach a radical or destructive significa tion, in the ears of the Clergy, to the word "reform," such prin ciples attained *organic* power; and we find the strength of th movement, not only in the Church but in the Priesthood itself Italian Primitivism is therefore, except in purpose, scarcel yet a whole; and we shall better consult clearness by referrin to its several developments successively, than by attempting t follow the strict order of time.

We shall then speak first of the extent and character of the in *dividualism*, which has thus far been called forth in this caus Occupying every stage of advance, from the merely willing re cipient of guidance to the confirmed and settled advocate of Primitive reform, such men as are springing up throughout th kingdom, simultaneously though undesignedly, to bear the independent witness to the same conviction of Italy's gre need, may be regarded as comprised under three distinct classe

There are those, as yet the most numerous, who are willin to receive testimony and to weigh arguments and who hav thus far at least, freed themselves from the fetters of their ed ucation and associations. Few can realize, who have no closely studied the enslaving spirit of Romanism, how muc even this is, and how bright is its promise. Such as these are stu dying the Sacred Scriptures, as the great and only pure fountai of truth; and *very* many are also more or less ready to revie their opinions concerning the Anglican Churches; to con sider their claims to being as truly Catholic in origin and hi tory, and, in so far as they are sounder in doctrine, purer i morals and more Primitive in worship and discipline, mo truly so than the Church of Rome; and to admit them a faithful witnesses to the Scriptural union of Apostolic Orde and Evangelical Truth. Finally, such as these are ready t examine their Prayer Books, and to read the history of the Eng lish Reformation for themselves, instead of blindly acceptin the dicta of its bitterest enemies.

Again, there are those who, having passed through thi stage, have adopted more or less strong convictions of the ab solute necessity of a Reformation in the Italian Church, an views, more or less clear, more or less thorough, but all alik

of substantially the same tendency—of the nature of the reforms so needed. These, some secretly, some as suspected, some as suspended from their priestly functions, quietly await the course and progress of events and the coming of a time when they may at least welcome, if not even take part in, their respective spheres, in such a reformation.

Of these two classes it must here suffice to speak thus in general terms: the evidence of their existence and of their spread and the nature of their relative position towards the avowed reformers will appear, incidentally, in connection with these last.

For there is also a third class of those who to their convictions have added the resolution to labor for, instead of merely awaiting, this longed for period. Here belong many whose names are already dear to every hopeful friend of Italian Reformation. They have started up, one by one, from one end of the peninsula to the other—but (save such as are identified with the *organic* movement in South Italy) especially in the neighborhood, as centers, of the cities of Florence, Milan and Turin. The Theologian and the Parish Priest, the Nobleman and the Scholar—they are laboring together and in union with Italy's devoted foreign friends; on the one hand, to awaken the Italian Church to a consciousness of her corrupt condition, and to incite her efforts for a return to her own Primitive Catholicity; and, on the other, to point to the witness which the Church of England and our own Church bear to that standard of genuine strength and purity and truth. Of these, a few names may, nay should be mentioned: and among these we record that of *Count Ottavio Tasca* of Lombardy. This Nobleman, whose patriotic songs have added to the reputation of his ripe scholarship the name of "*Il Poeta Nazionale*," occupies a position peculiarly deserving of our affectionate respect. Advanced in years, he has long devoted alike means, time and influence to sow the seeds and to foster the spirit of Reformation within his loved Italian Church: and we shall indulge ourselves in speaking the more fully of him and of his work, since, in so doing, we shall perhaps best enable our readers to appreciate the position and labors of a class, of which he was,

so far as known, the first and may be regarded as a representative.

Alike suspected by the Austrian Government and hated by his Diocesan, the Bishop of Bergamo—denounced for his liberality, alike at Vienna and at Rome, before the events of 1848; Count Tasca was at that time exiled, stripped of his possessions, and forced to support himself and his family in a strange land by his pen. Ten years were thus spent in England; "but," to use his own words, "as God, in His eternal mercy, knows how to wrest good even out of evil, so, in the midst of such great bodily privations, I gathered for the soul, by Divine grace, treasures before unknown to me, since it was in the intimacy formed with many pious English families, and with several learned reformed Ministers, that light was given me." During this exile, the Count added to his offenses in the eyes of the Bishop of Bergamo, by translating and publishing, in Italian, over two hundred psalms and hymns, a few such smaller works as James' "Anxious Inquirer," and the "Life of Capt. Headley Vicars;" and also at this time, we believe, Coxe's "Christian Ballads;" for which his Episcopal enemy denounced him as "a heretic, an apostate and a daring and dangerous innovator."

The Lombard campaign of 1859 restored him to his country, though to but a limited proportion of his former property; and, after the battle of Solferino, he was entrusted with the Honorary Inspector-Generalship of the Military Hospitals of Lombardy, thirty-three in number, which placed under his charge upwards of ten thousand French and Italian soldiers. Anxious to provide for their spiritual as well as bodily welfare, he procured some two thousand French and Italian Bibles, and himself translated and had printed, in either language, a considerable edition of selected extracts from the English Prayer Book, freely distributing both with his own hands among the men. He then formed them into little "classes" of six or eight, selecting the best readers as their heads, and appointing them to read aloud certain portions of the Scriptures, and to lead the whole class, afterwards, in the prayers. For this the Count was vehemently accused to the Govern-

ent by the Bergamese Bishop. He was, however, not only artily sustained by the Minister, who said that "no good atholic and Italian could feel otherwise than thankful to him," it was shortly after decorated by the hand of the king himself. He was, moreover, appointed "Superintendent of Studies" for the Lombard Province; but upon this office he was evented from actually entering, by the intrigues of the Bishops, who loudly declared that "the Faith was in danger, if is office was conferred upon a Heretic, a Reformer and a ropagandist of Protestantism."

It will readily be supposed that the activity of the good ount did not rest here. The Italian Bible had been, by this me, abundantly accompanied by a translation of the Book of ommon Prayer, published by the London Society for the ropagation of Christian Knowledge, which had been gladly ceived by increasing numbers of intelligent Priests and Layen, in whose hands it had been placed by judicious friends Italian Reform. Count Tasca, during the years 1860–61, d much to give an even wider, though not an indiscriminate culation to both of these, and also to the above-mentioned tle volume of extracts which he had himself issued, and to stinct publications, in Italian, of the Litanic and of the Sacmental Services. These latter had also been issued, through e Count, by an English appreciator of his work, he himself, his own cost, largely adding to the size of the edition auorized. A sketch of some of the incidents which illustrate is labors in this cause is given in an extract from an English iend and correspondent:

"Count Tasca has a small knot of Priests around him, thoroughly like-minded ith himself: at their head is ——, formerly a Parish Priest and Canon of ——; t he became wearied and disgusted with the cabals going on, and gave up his eferments, and retired to quiet life on his own property in the country. This —, and the other Priests here, gladly helped Count Tasca spread the portions of ir Prayer Book. Also, not long since, at Como, he met with a few Lay friends, ho undertook to spread them, and to club together to provide means for doing so. ome copies fell into the hands of a Doctor, in one of the mountain valleys beyond ergamo; and this good man recently came down, sixty miles, to see the Count, nd to get a considerable number for distribution among his neighbors and patients. n another occasion, Count Tasca had written to a neighboring journal, to defend he character of a good Priest who had been calumniated. This Priest and his Cu-

rate shortly afterwards came to thank him, and found him revising the sheet 'Litanic,' and were greatly struck with the beauty of the Prayers, so differe and so far superior to, anything they had an idea we possessed. They had talk over the subject, which moved the younger Priest especially to a ver degree, and they left the old Count with quite new thoughts of the Reforme copal Church worship."

The true position occupied by Count Tasca and by c whom he practically represents, but of whom we feel les to speak, will be best shown by the following extracts fro Article published by him in a few journals, as he says, "i tification of our work, and in explanation of the nobl earnest part which the English Church takes in support so greatly desired reforms among us." We translate :

"The Religious Societies of England, (I speak of those which belong Church of the United Kingdom, that is, to the English Catholic Church,) f wishing to *Protestantize* Italy, (in the sense which the Papacy attributes word,) desire nothing else, long for nothing, than to see established amo *National Italian Catholic Church*, governed by its simply spiritual head; a free and independent, by virtue of its own liberty and independence, with tending to wish other Sister Churches to be subject to her supremacy an abusive absolutism: and, to express it in a formula yet more explicit and c restore in Italy the Religion of Christ, purified from all the abuses with has been surrounded by the long exercise of the usurped Temporal Powe Roman Court, to its Primitive purity, and to those holy and exclusively s institutions, upon which the Divine Legislator founded His Church, fortifyi His divine Word, by the preaching of the Apostles, and by the writing earlier Fathers, instructed only by the discipline of the first Œcumenical Co

"Between this pious desire and the so-called Protestant propagandi which perhaps the Waldensian, Calvinistic and Lutheran emissaries labor, is an immense distance. This tends to divide—that, to re-unite; and whene blessed work of our friends in England, members of the English Catholic shall be crowned, as all good and enlightened Italians desire it may be c with a happy success, the different Catholic Churches, now separated from say opposed to, one another, will become attached and inseparable sisters, common and golden links of a blessed Evangelical fraternity."

During the past year, Count Tasca has added still anot his services in the cause of reformation, by the translation, the German, of Dr. Hirscher's pamphlet upon the "State Church." With this he became himself acquainted throu English edition published, together with a valuable introdu under the title of "Sympathies of the Continent," for b which the English and American Churches are indebted

C. Coxe, D. D. This work is an honest confession, on
t of a learned Divine of undoubted faithfulness to Rome,
Church's practical corruptions and a specification of need-
rms. Among these are the revival of Synodal action,
amation of the many who belong to the Church only in
he revision of the Liturgy, the use of the vulgar tongue,
nion under both kinds, the reform of the confessional,
lition of clerical celibacy, and emancipation from the
r which imposes on believers, as Catholic, certain doc-
ot established by the Church. Of these the Count

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eforms proposed by Hirscher are very far from being sufficient for our
t it is a first step most useful for persons yet undecided about the neces-
orms. to see that so celebrated a Roman Catholic theologian recognizes,
artially, such a necessity."

lly, we shall present Count Tasca in the midst of his
abors, through two extracts, which we take the liberty
ing from one of his own private letters, under date of
, 1862. We translate:

now occupied," he writes, "in executing a project of mine, already well
ed and which, as it seems to me, ought to bear good fruit. The English
ook, translated into Italian, is a golden book; but for children and young
hom, more than others, I prefer to instruct, the reading of this book all at
ood a little too heavy to be easily digested by them. It came into my
refore, to break in pieces for them, as one might say, *the bread of the soul.*
intent, I have divided the Prayer Book into several parts, and every part
inted separately in little tracts, a thousand of which I then distribute, or
m to be distributed, by means of colporteurs, to the lower people and
y to the youth; of course *gratis.* That portion, for example, which is now
nd of which I shall issue over a thousand copies, contains a clear and
slation of the *Order of Confirmation* and of the *Form and Manner of Ordaining and Consecrating of Bishops, Priests and Deacons.* The tract
ill follow soon after (and which will be the fifth) will contain *The Cate-*
ie Form of the Solemnization of Matrimony and the *Order for the Burial of*
: and so on, until all these tracts, re-united will, so to speak, re-compose
e Prayer Book. I have thought that, giving it thus broken up into little
e contents of each tract, because short and separate, would be more readily
in the memory of the readers."

again, in speaking of his work at large, he says:—

system adopted by me in the present condition of my country, is that of
dogmatic, or still more, religious polemics; these only irritate the feelings,
work is simply a work of love, of peace and of concord. My principal

design is to convince the masses that the Reformed Church, and especia
English, is none other than a return to the Primitive Church of Christ in
purity, and stripped of all those errors with which, chiefly from the 8th C
down, the papacy has disfigured it; and to show that the reformed English
least as truly Christians as the Roman Catholics are, with the difference th
first, far more than the second, put in constant practice the holy precepts
Gospel, which produces in them a practical morality much more pure th
second follow. To prove my assumption, nothing is more valuable than the n
pursued by me of publishing separately, in several successive tracts, all the v
parts which compose the golden Prayer Book. When I printed the Litan
tracted from the same, it found so great favor with the public that I was obli
issue a second and larger edition of it. Even a few priests, moved by its m
cent and sublimely Christian language, confessed to me that they thought it
than that of the Roman liturgy. So powerful is the light of truth!"

Such is what may be called, perhaps, the Lombard pha
development of Primitive principles :—such the man to w
a future Reformed Italian Church will turn back as, thus
in a great degree its representative, with a loving grati
which a large hearted Christian cannot but already in
anticipate.

Among the developments of this North Italian individ
ism of the Primitive Party, we must also mention the pub
ed writings of certain *Priests* who have publicly brought
their clerical office and their personal abilities to the sup
of the same holy cause. Though there is no reason to pres
any direct relations between either of these and Count T
and his work, yet, in entire conformity with the wise p
indicated in the last of the above extracts, these also adv
and labor for practical rather than dogmatic reforms—in
in some instances, reforms which are theoretically consi
with the Tridentine standard of Catholic orthodoxy ; but,
ertheless, such practical reforms as would almost inevitably
to the ultimate restoration of sound doctrine as wel
discipline.

First, perhaps, of these is Monsignore Pietro Emilio Til
Canon of the Cathedral of Brescia in Lombardy. In 1
this learned divine published an exhaustive treatise upon "
Secularization of the Bible ;" a plea for the restoration of
Word of God to the laity, founded upon Scriptural, histo
and practical grounds.

The comprehensive character of this treatise may be inferred from the fact, that he derives his arguments in order from the consideration that the books of the Old Testament were addressed to *all* the Hebrews; that in a later period they were translated for their use into Greek, Chaldaic and Samaritan, and that they were read by all; that those of the New Testament were in like manner designed for *all* the faithful, their arguments being adapted to popular instruction; and that, with the former, they were translated into various tongues for the use of Christians of whatever nationality or tribe. He further discusses these various versions; supports his position by the testimony of the Fathers; dwells upon the practical good which would result from a secularization of the Bible; points out the proper mode of attaining that end; answers the argument from the danger of its abuse as well as that from its obscurity; criticizes severally the modern Italian versions of Martini, Di Vence and Diodati; contrasts the interpretation of the Bible according to the Church and the Fathers, with that according to the private judgment, prejudice, bias or ignorance of "Protestants;" draws a strong concluding argument from the extent to which the precepts of the Bible apply practically to domestic and civil life; and finally dwells on the duty of the clergy in the premises.

More lately, Monsignore Tiboni, in the Brescian Athenæum of which he is Vice President, has openly and with characteristic boldness and comprehensiveness discussed the subject of Papal infallibility. These are in substance the leading points in a logical sequence of twenty-one distinct propositions:—that the deposit divinely entrusted to the Church is only Revealed Truth; that "it is clear then that the Church is not the established teacher to the world of any doctrine whatever, but of evangelical doctrine;" and moreover, that "fidelity in preserving the deposit of revelation consists in neither subtracting anything from, nor adding anything to the same:" again, that the Pope alone cannot pronounce *ex cathedra* even on revealed truth, but only with the genuine and undoubted consent of the Catholic Episcopate: and therefore, that while even the joint voice of the Pope and the Episcopate is not authoritative con-

cerning matters beyond such limits; neither are the Pap decisions, without such consent, binding upon the Churc even upon dogmas of faith; "wanting this latter condition it is not certain that the judgment is infallible; wanting th former, it is certain that it is not infallible:" *à fortiore* is suc defect of both subject and authority doubly fatal to all claim upon Catholics to spiritual obedience, and the heaviest sentenc which could be pronounced in their support would be onl that of Giovvani Mastai Ferretti, King of Rome, not that c the Pope.

Another of these "faithful among the faithless" is the Abat Filippo Perfetti, late Secretary to Cardinal Marini, who ha lately published at Florence, some able pamphlets bearin such titles as these,—"*Delle Nuove Condizioni del Papato*, "*Ricordi di Roma*" and "*Il Clero e la Società.*" In this las named,—which is before us, and which is a masterly brochure,— boldly declaring that the Church "no longer reigns in the mind of men, no longer informs their real life," he speaks "of wha the clergy *are* in modern society, of what they *should be* an of the means by which they may recover their authority; pointing out some needful reforms and gently leading the min in the direction of others; and this too with a clearness and power which render most important aid to the cause to whic the Abate has devoted his eloquent pen. In default of spac to quote more fully, the following brief extract, taken almos at random, may be given as affording the key note of the ton of this little work.

"If there is actually an idea truly universal and common to all, it is that progress: and what is progress but indefectable love? The Gospel *is* effectual society, it accomplishes its work little by little, it declares itself little by little, finds at every step new contests and new difficulties, it finds at every new manife tation new errors and new aversions; but its action always progresses, always gain We can say of the Gospel, as Galileo said of the earth,—*Eppur si muove.*"

Again, another instance of this class, though less advance in his position than either Tiboni or Perfetti, belonging in fa rather among the Passagliani—is found in Monsignore Fran cesco Liverani, formerly a Canon of Santa Maria Maggiore i Rome, and Domestic Prelate and Prothonotary of the Holy Se

His late work, "*Il Papato, l'Imperio e il Regno*," is a striking confession of the corruptions in discipline and morals of the Roman Church and clergy. He distinguishes between the ideal and the actual Roman Catholic Church: and, with all affectionate reverence for the former, sets forth in faithful and strong colors, though in sober tones, the disgraceful, false and corrupt characteristics of the latter, on account of which the Church is losing its hold upon the conscience of the people, just in proportion to their knowledge of what her degenerate monks, priests and Ecclesiastics have made her.

Finally, in addition to these examples of the working of the minds of some of the more influential Clerical advocates of reform in the Italian Church, we cannot refrain from giving a beautiful illustration of the spirit which is to be found among the best class of Italian Priests. We find in a late No. of the *Colonial Church Chronicle*, a large portion of a letter from Don G. Rizzo, the Vicar of Salboro in Venetia, to the Bishop of Padua, declining to comply with the demand of the latter, that he should give the support of his signature to a paper in defense of the temporal power and of the Papacy, in its struggle with the awakening life of Italy. From this paper we extract abruptly:—

"I may be told that, being but a simple priest, my plain duty is to read and learn; and that, if I do so, I shall be with the Pope, not against him. My Lord, I *am* a poor parish priest and of indifferent attainments. I have not, perhaps, done all I should have done in my sacred calling; but of one thing I am certain, that the first and most indispensable book which a priest should always have an eye upon and keep next his heart, is the Gospel,—that eternal light and infallible Word of Jesus Christ, by which I have endeavored to inform my conscience and shape my convictions. Now, every word of that Divine Book is a solemn condemnation of the temporal power. The genius of the Gospel is a spirit of poverty, self-denial, sacrifice, humility and unworldliness—the Cross alone is its sublime and mysterious symbol; and every step that a Christian takes in the way of salvation, is a step further from earth. * * * * The Pope clad in mean apparel—yea, barefooted—with the Cross in his right hand and the Gospel in his left, proclaiming justice and brotherly love, would assume a more imposing power than all the armies of the world together could impart."

Such are some among the men whom Providence is raising to be the hope and strength of the Italian Church.

We turn now to the *organic* development of Primitivism

in the Italian Church. Its germ is found in certain societies of liberal Clergy, united for the purpose of mutually sustaining each other, under Papal and Episcopal persecution, in their fidelity to Italy, to their King and to their principles. These arose first in Tuscany and the Modenese, during the year 1860, and probably originated with their leading President, the learned Florentine theologian, Luigi Crescioli. The Roman Court realizing their importance and strength, through the Bishops and by means of threats of suspension and of excommunication, succeeded in dissolving them.

But very many of their members, in Jauuary 1861, re-organized themselves as a single general Clerico-Mutual-Aid-Association; which, being enabled freely to establish its Central Committee at Naples, somewhat enlarged its scope and also changing its name, became the *Clerico-Liberal-Italian-Association.* They now found Episcopal protection in the Bishop of Ariano; and freedom to publish, as their organ, a journal styled *La Colonna di Fuoco,* (The Pillar of Fire), through which this Committee exercised a steadily increasing influence, not only among its rapidly extending constituency, but in the community at large. During an existence of nearly two years, this Society, through the Colonna, fulfilled, in the hands of Providence, a valuable transition instrumentality, and is entitled to grateful record as the means by which *organic Primitivism* was made possible in Italy. This was its Divinely assigned function. Its programme at its origin was simply the reconciliation of the Church and Italy, on the basis of the Papal renunciation of the temporal power and of such moral and practical reforms as any Tridentine theologian might consistently admit to be demanded by the theory of the Church. The prosecution of this programme, however, led the Committee step by step, perhaps unwittingly, into clearer light, to a truer knowledge and appreciation of the Anglican witness to pure Catholicity and to a stronger yearning for the return of their own Church to such a standard: until that body and its influence, and, measurably, the membership of the society, had arrived at a position and at aims substantially Primitive.

The numerical strength of this Association was in South

ly, but it extended throughout the entire Kingdom: it was refore by no means Provincial in its character, and had a -Committee, at least in Florence. In January 1862, it had membership of 2000; in May, upwards of 4000; gradually rking its unconscious development and progress by includ- laymen as well as Clergy, and by supporting its claims to ifidence, by the statement that it had extended its relations h the most learned men in England, in America, in France, Germany, &c. In the summer of 1862, it included, accord- to the Colonna, "several Deputies of the Italian Parlia- nt, whole Chapters of Cathedral Churches, heads of religious lers, canons, rectors and curates, philosophers, divines, scien- c men, orators, &c.;" while three or four Bishops were "in ndly correspondence, though they dare not at present avow mselves." If we bear in mind the general determination l constant effort of the Bishops to suppress this society as y had its less dangerous forerunners, we readily credit its ims to represent a far larger number "who have been deter- l by Episcopal censures from joining; or who, after joining, ve left for fear of suspension, which to many of them is liter- y a matter of daily bread." It was known, for instance, to ve at one time embraced, in Florence, one hundred and fifty ests, a larger part of whom were forced to withdraw by the chbishop's threat of suspension. Such was the personal ength of the association.

At the head of this society were two men whose names are titled to grateful and affectionate mention. The first was onsignore Michele Caputo, Bishop of Ariano and Honorary esident of the Association. This prelate, being also Chap- n General of the old Kingdom of the Two Sicilies, had juris- tion over all the army and navy chaplains and over all the yal churches and chapels in South Italy; and since these ivileges were, by a bull of Pope Benedict XIV, made indepen- nt of the Archbishop of Naples, he nobly exercised them to otect the members and to foster the objects of the Associa- on. The other was that earnest hearted and learned priest, on Lorenzo Zaccaro, the President; to whom the Committee as chiefly indebted for its enlightened and faithful course. To

Zaccaro, together with Felice Barilla the Director of the Co lonna, applies the language of the Abbe Guettée, who, in speak ing of the Association, uses these words, which we take from th Churchman's Calendar:—"Its programme of a *Return t Primitive Catholicity*, is developed with great Scriptural eru dition and an ample knowledge of the ancient Fathers an other monuments of the Church;" and it is he therefore who we recognize as practically the representative of this portion o the reform movement.

The means through which the Clerico-Liberal Associatio exerted its influence, aside from such as were purely personal were twofold. The first was the journal already mentioned *La Colonna di Fuoco*, published bi-weekly from its organizatio until June 1862; but from that date, daily.

The other was the opportunity for advocating their cause fro the pulpit, which was secured to them in the Southern Pro vinces by their Bishop-President, Caputo. The Archbishop o Naples having forbidden the pulpits of his province to th clergy of this body, the Chaplain General, *with the approv of the Government*, opened to them the royal churches an chapels under his authority; and the Colonna of Apr. 2d, 1862 was able to announce the ablest preachers of the society, for th remainder of the then current *Quaresima*, at San Francesco d Paolo, at the Royal Chapel at Caserta, at the Royal Chapel a Portici, &c., &c. They daily gathered large and ever increasing throngs, especially in Naples itself, until it was "difficult t hear," says an English friend, "at the outside of the crowd which formed a ring round the pulpit." The same correspond ent also adds, speaking of the services at San Francesco:—

"I heard the opening sermon and one other, just before we left. The preache was a very energetic, eloquent young priest; his discourses were rather fervent patriotic addresses, calculated to win popular sympathy to their cause, than regula sermons; but his opening words were striking:—'Whenever I study the Sacred Scriptures, I pray to God to give me His Spirit to open my heart to understand and receive their teaching, and to enable me to impress it upon others.' I think good must come from such a beginning."

But to turn to the theological position of the Clerico-Liberal Association. It not only early took its stand, as such, upon at least two distinct principles—viz. the abolition of the tempora

power of the Pope, and the full and free restoration of the Scriptures to the laity; but, to quote again from one who has conversed frankly with several of the Committee and others, writing, be it remarked, as long since as May, 1862 :—

"They also fully contemplate that the abolition of the temporal power must be inevitably followed by extensive reforms within the Church; a thorough purgation they look upon as absolutely needful for its preservation: but they think it wiser to work, for the present, for the abolition of the temporal power and feel sure the rest will follow."

A leading Article in the Colonna of Dec. 23d previous had drawn a strong contrast between Jesuitism and Protestantism, i. e., between unlimited Ecclesiastical despotism and equally unchecked religious individualism—as the two extremes, neither of which is truly Italian, but midway between which the Italian Church "ought to return to the simple, popular and truly Catholic forms of the ancient Church." "Let the golden times of the Leos Ambroses and Augustines be restored!" is their cry. On the subject of the reading and study of the Bible, the Colonna has given no uncertain sound. A series of Articles upon this and cognate subjects, addressed chiefly to the priests, by the Director Felice Barilla, was published during February and March 1862; for which the demand was so great as to cause their subsequent collection and publication in a pamphlet under the title of *La Lettura della Bibbia.* The first of the series, entitled *Leggete la Bibbia* boldly charges all the social, moral and theological corruptions in the Church, alike of people and priests, to ignorance of the Bible. In another Article—in which it is to be noted, that the words Romanism and Catholicism are applied, in contradistinction, to the corrupt and to the primitive elements of their Church—Barilla points out how this neglect of the Word of God has betrayed the priesthood into preaching false doctrine and made it "the ministry, not of Christ, but of Satan."

Still later, the Colonna added another specific article to their platform, by the full, clear and strong condemnation of compulsory clerical celibacy, confessing the corruption of the Romish priesthood and avowing that the Anglican clergy were the most moral in the world, precisely because they are free in the

choice of marriage or celibacy. The No. for Aug. 19th reviewed in the language of earnest gratitude Count Tasca's edition of Dr. Hirscher's pamphlet already referred to, calling it a "*precious gift*" to the Church. Though its Director erred in attempting, after its issue became daily, to give to the Colonna a wider acceptability by the addition of political matter, nevertheless it grew more and more interesting within its own true field; its leaders took a firmer and more decided grasp of theological issues and of practical questions, and gave unmistakable evidence of the advance, at once of the Committee themselves in clearness of purpose and conviction, and of their constituency in preparedness for the consideration of measures of real and even of radical reform.

Another quotation from our above cited English correspondent, will show the practical position of the Clerico-Liberal Association, in the persons of its Florentine sub-Committee:—

"There are ten or twelve priests on this Committee; and Canon ——— tells me they meet regularly, several times weekly, for the careful study of the Bible, referring both to Diodati and Martini. 'They feel,' he says, 'that one main defect of the clergy here is their want of accurate Scriptural knowledge; and therefore, as a first step, they are seeking to inform themselves better, and hope gradually to spread among their brethren and neighbors the light they are thus acquiring.' They are also quite alive to the need of reforms in the Roman Liturgy. Canon ——— pointed out to me, in the missal, prayers through the Virgin and Saints: 'These,' he said, 'we hope to see removed; we must return to the Primitive Faith and practice of prayer to God through Christ alone.' 'As soon as we can get rid of the temporal power,' he said, 'we must have a thorough reform in the Church; but we must proceed now gradually and quietly.'"

There were, of course, different degrees of advance in opinion, as well among the leaders as among the members of this Association; many views were put forth to which we could by no means give our assent:—but, in the words of the friend just quoted:—

"if allowance be made for the struggle going on in the minds of many of these men and specially for the difficulties arising from their one sided training and the carefully instilled perversions of their usual theological education, there will remain real ground for hope and encouragement. The great feature of hope among them is their *constantly reiterated desire and aim to return to primitive faith and practice.*"

The Clerico-Liberal Association moreover published, through its Central Committee, a long Memorial to the Pope, in which was set forth in strong language and in terms which, if used

Protestants, would be regarded as most calumnious, the dition to which the Church has been reduced by its corrupns in doctrine, worship and discipline: and they implore the pe, not only to relinquish the temporal power, but to lay de also his spiritual autocracy, and, by becoming himself a mitive Bishop and Patriarch and by restoring the Church, Spouse of Christ, to her primitive simplicity and holiness, regain for her the power over the hearts and consciences of n and the moral influence in the affairs of the world which has lost. This memorial, bearing as it did upwards of eight ousand signatures, could but have had a powerful influence on *the people* of Italy, if not upon the Pope. It led to many nilar addresses from priests in different parts of the Kingdom, that, in especial, prepared by Passaglia, to which we have ferred: and there is good reason to believe that it is chiefly le to the effect of these, that the Pope and Bishops were rerained from declaring the temporal power *de fide*.

But, in fine, this Association at last warranted the lanage of the Abbé Guettée, (for which again thanks to the alendar):—"in Southern Italy," says the Abbé, "they no nger waste their energies in a contest with the temporalities; ey boldly confront the question of the *spiritual* domination f the Pope." The cup of its iniquity, in eyes Ecclesiastic, as now full.

At this juncture, upon the 6th of Sept., Bishop Caputo was aken from his noble post by death: but, to borrow the words f the *Colonial Church Chronicle* in making the announcent, "the principle which he represented survives and waxes ightier. To this Bishop of Ariano, however, belongs an onor which can descend to no other prelate—that of having een the first Italian Bishop who, in these days, has braved he terrors of the Papal censure. * * * Even in his last oments, efforts were made to induce him to recant, on pain f being denied the Holy Communion, though they were hapily defeated; the Bishop refusing all retraction, however ague and general in form."

The best evidence of the value of the Bishop's faithful witness for the truth, and of the strength of the movement with

which he was identified is found in the language of his enemies. We give an example in the words of the *Monde*, as quoted by the last named periodical:—

"Divine Providence has manifested itself, in these latter days, by the death of Mgr. Caputo, Bishop of Ariano in the kingdom of Naples. He was the only Italian Bishop who had betrayed the Church to devote himself to the cause of the Revolution. * * * * God has summoned him to Himself to render an account of his apostasy, and has suffered him to die without retracting his errors. * * * * Already the Holy See was preparing the Canonical Acts to condemn him as an Apostate; excommunicating him, as was formerly excommunicated the celebrated Cardinal de Brienne; but God has Himself taken the defense of His Church."

While such is the language of the friends of Rome, let ours be that of thanksgiving unto God "for the good example of this His servant, who, having finished his course in Faith, now rests from his labors;" for this name, which He has thus reserved to Himself, even in Sardis; let ours be that of prayer that a double portion of His spirit may yet rest upon many others of the Italian Episcopate.

At once, upon this loss to the Primitive party, a combined effort of the large proportion of the Southern Bishops was made to suppress the *Colonna* and to crush the Association in whose name it spoke. Sixty eight of the Prelates united in putting forth a paper censuring that journal, threatening their flocks with severe penalties for even reading it, and prohibiting membership of the Association and subscription to the *Colonna* under pain of suspension *a divinis*, and denial of Christian burial in case of death. It was thought best to yield to this storm: in November the *Colonna*, "after publishing," says the *Chronicle*, "a confutation of the charges against its directors and a series of really learned articles on the modes of appointing Bishops, which at different times have prevailed in Christendom, announced its own decease; and the Association which had sustained it was dissolved." These articles, the last legacy of the *Colonna*, developed and expanded by their author, Sig. Zaccaro, are now before us in the form of a pamphlet of 128 8vo. pages, under the title, already cited, *L'Episcopato Italiano e l'Italiâ*. Received during the writing

f this Article, we are only able to gather from the preface, hat the three parts of this "*lavoretto*" are devoted, the first) a reply to the above-mentioned attack of the sixty-eight ishops of the Neapolitan Provinces: the second to the conideration of a document issued by the Tuscan Bishops upon somewhat parallel occasion: and, in the third, "transporting he question from the external discipline, to the internal organnation of the Church," the writer brings a review of the hisory of the Episcopate, during successive centuries, in evidence f "the wide departure (allontanamento) of the present Roan Church from the primitive Constitution" given her by hrist through His inspired Apostles.

But how surely is human resistance to the Divine purposes nade instrumental in furthering His own designs! Ere the apal denunciations had ceased to echo over the grave of Capto, we hear the friends of reform speaking in grateful tones f Lorenzo Pontillo, Archbishop of Cosenza who, *with other relates*, measurably at least sustained him; although strangey inconsistent with this seems the fact that we find his name mong the sixty-eight. No sooner too had the Clerico-Libeal Association been dissolved, than there arises a new league, *La Società Emancipatrice del Sacerdozio Italiano*, under the Honorary Presidency of Bishop Mucedola of Conversano who was *not* one of the sixty-eight) and the Presidency of Dr. Luigi Prota, a Dominican Friar, and with its office *in the* probably suppressed) *Convent of San Domenico Maggiore*, t Naples! This Prelate indeed felt himself after a few weeks compelled to withdraw his name, doubtless more on acount of Ecclesiastical pressure than from the alleged reason of is distance from Naples; but the fact that this Society was inaugurated under his patronage, remains. The former Association had been, theoretically, restricted to a Clerical membership: this strengthened itself among the Laity also and enrolled, from the first, the names of eminent Senators and Deputies. Though the *Colonna* no longer appeared, on the 25th of November *L'Emancipatore Cattolico*, a new bi-weekly, was issued as the organ of the new Society.

We have before us the first ten numbers of this journal which seem, to a hasty examination, worthily to sustain the standard uplifted by Caputo, Zaccaro, Barilla and their colleagues. Closely however as this Society and its organ arose upon the suppression of its predecessors, there does not appear any personal connection between the two. Of the names prominently associated with the Società Emancipatrice, not one is familiar to us: and we await further knowledge, with strong hopes that the new journal represents, not merely the resuscitation of old, but the accession to the cause of Primitive Reform of new elements of strength and influence.

But the legitimate succession to those who were represented by the *Colonna* is announced in a paper just received and bearing, among its signatures, the welcome names of Lorenzo Zaccaro and Felice Barilla. It is the programme of "*La Società Promotrice*," a Society "for the re-vindication of the Primitive Catholic rights of the Italian Clergy and Laity." To this end the new Association, which evidently arises from the ashes of the past, plumed for an even nobler flight, thus avows the aims which "*for the present*" it proposes to itself. 1st, to promote the reading by all classes of the Bible translated into Italian; 2d, to prepare public opinion for the necessity of having the Liturgy in the national tongue; 3d, to re-vindicate the rights of Diocesan and Metropolitan Bishops, and those of the Laity in the election of the same and in Diocesan Synods; and 4th, to combat the Rules of Discipline which compel the celibacy of the Priesthood, as the root of every immorality in the Catholic Clergy. It is, surely, unnecessary to dwell upon the germinant value and power of such a programme.

The new Society is, of course, also to have its organ; and the first number of this journal (whose prospectus will be found in full in our Foreign Summary) is about to be, or probably is already issued at Naples, with the title of *La Chiesa e l'Italia*. It is to be devoted immediately to the objects proposed by the Society; and moreover frankly opens its columns to "the free examination and free discussion of the religious questions which for four centuries have torn in pieces the Church of Jesus

hrist." It invites the coöperation of Divines of either branch
the Anglican Church: and identifies itself with L'Union
hrétienne in the aim and hope of helping to restore a divided
hristendom "to one fold, under one Shepherd."

We have thus passed in hurried review the chief elements
d developments of Italian Primitivism. Much might be
ded of great interest, not only in the way of filling up these
tlines and accumulating evidences of the value of their spir-
al promise; but also much proof, drawn from without, that
e tendency of the general intellectual as well as popular
nd of Italy is entirely in harmony with such a movement.
t we must content ourselves at present with the assurance
at such is the case.

A brief reference must, however, be made to the principal
nger which threatens the hopeful consummation of this
vement in an ultimately genuine reform of the Italian
hurch; and to do this, we must in candor speak unwelcome
uth.

It is not found in the strength of that Mediæval Papacy
hich, in the language of Perfetti, has rendered the Church
a spiritual power, "no longer much more than a vain cere-
ony to which no one attends:" for the Papacy resists and
nounces its own best and wisest friends as its enemies, and
ems smitten of God with judicial blindness. Nor yet is it
und in that wide-spread Infidelity, which is the fruit of Ro-
anism and which may lend to Ecclesiastical destructives its
angerous aid: for skepticism is not natural to Italy; it is,
ith the Italians who are essentially a religious people, but
e forced logical conclusion from the premise which confounds
e Church of Christ and Rome; and Italian skepticism will
erefore undoubtedly decrease just in proportion as there shall
e presented to them some alternative to Romanism, which
olds fast upon the Visible Church in which they have, in-
tinctively at least, a historic belief, while it presents a Wor-
ip and a Faith which elevate and do not degrade and en-
lave the mind. It is not even found in Passaglia and in his
nfluence, though they have brought to the Court of Rome that
ise advice in whose prompt and faithful following *was* its

last hope of retaining any hold upon the heart of Italian patriots: for the day of that hope has passed and, rejected by the Hierarchy whose cause they have sought to serve, the Passagliani are finding out that the Papacy is not capable of being reformed. They will realize that civil freedom cannot be secured, nor the mind enlightened while the soul is left in the darkness of the Past; and, as a party, they will eventually be found, as we have already said, the more slow-moving portion of the one great National advance. Should we hereafter be compelled to relinquish this hope of their learned and able leader himself, we shall still remember how much easier it is to lead than to check a popular progressive tendency which has once gained moral momentum, and we shall recall the part taken by Bishop Gardiner in the English Reformation.

No, we do not find the great danger to Italian Reform in these: these are the obstacles to be surmounted, their conquest the direct work to be done, rather than a danger to be feared. This is found in the various Evangelical "agencies" which are so fervently and vigorously carrying on a proselyting warfare against the Italian Church itself, as well as against its Romanism There are many, alas, whose ignorance of the land and of the people whose highest good they have most tenderly at heart, betrays them into an unconscious and unnatural alliance with Rome in her resistance to the *only* form in which Evangelical truth can be permanently secured to Italy.

Let us make this more clear, for it is a point of the utmost importance. God forbid we should deny the genuine Christian impulse which has prompted these labors, or the holy zeal which has prosecuted them; we only say, in all Christian kindness, that their zeal has not been according to knowledge. Their error consists in this: that, ignorant of the assumed major premise constantly present and deeply grounded in the Italian character, they adopt as the principal premise in the syllogism of their course and policy, a proposition which, combined with the first, yields but the alternative of Rome or Infidelity,—the very proposition, therefore, which is the anchor of Rome's strength, and upon the demonstration of whose fallacy depend the spiritual hopes of Italy.

The fundamental facts—no matter whether right or wrong—o be accepted as facts by the Missionary of a pure Faith, n dealing with the Italian character, are these: the Italian ind will not apprehend as positive, a purely subjective Reli-ion; the negative and destructive part only of such a work an be successful. They may receive Theological doctrines in he abstract as philosophic truths: but *Inorganic* Christian-y, as a real and practical power grounded in the intellect, italized by the affections and fruitful in the life, is, as a rule, n impossibility in Italy. There, Christian Worship means a riesthood, Sacraments, a Liturgy: the Church of Christ is a isible Church, an Organized Institution administered by an rder solemnly set apart for the service of the Sanctuary, overned by a Hierarchy consecrated to this holy function by ivine authority: it is, in fine, a Historic Church; in Italy, t is *their* Historic Church: to reject that Church is to reject he Church of Christ, to reject Religion itself as a religion, owever some of its dogmas be retained as speculative truths.

This Historic Church, in that which constitutes its essence s such, is the only and true fulcrum of the lever for whomso-er would be the instrument of God in restoring Evangelical ruth to Italy. Now, such being the case, the strength of ome lies in maintaining the identity between this and the apal Church; the spiritual hope of Italy in the detection nd the realization of the wide distinction, nay antagonism, hich really exists between the two: and the great ground of ope furnished by the present period is found in the fact that he enmity of Rome to the national interests of the Italians as prepared them to entertain the assertion and even to wel-ome the proofs which alone can extricate them from the di-mma in which the attitude of Rome has placed them. There-re, to identify the actual Italian Church and its Romanism—hat Church with the Papal obedience, (as the proselyting re-rmers of Geneva, Scotland, America, &c., are now doing,) , to the Italian,—who cannot occupy the stand-point which he Teutonic mind is so largely disposed to occupy and to hich he is in vain invited,—to confirm the proposition which ome advances, and from which he will of course draw con-lusions anything but Protestant, or Evangelical. Should de-

votion to his Church be stronger than his love for Italy, he holds to that Church, obeys Rome, with which it is thus identified, and reluctantly sacrifices his patriotism. If love for Italy be stronger, he gives up for that love both Rome and Christianity, as a religious power—possibly accepting certain dogmatic views in the vain hope of filling up the void; but launching forth upon the downward tide of practical, ere long of openly avowed infidelity. Would that such friends of Italy could realize to what extent they are thus doing more for Infidelity than Godliness!

We are drawing no imaginary picture of a future possibility. Do those, whose warm Christian sympathy for Italy has prompted such liberal contributions and such earnest prayers for these instrumentalities, know that among the fruits of this experiment have, in many cases, been already found, not only the denial of all notion whatever of a Ministry, and doubts about praying to the Holy Ghost, but also the veriest and most undisguised Antinomianism? These facts are stated by the *Colonial Church Chronicle;* but *we* give them on our own partly personal knowledge, confirmed by the most abundant direct testimony. It has already appeared, incidentally, how this work of "Protestantizing" is regarded by Italian reformers of the Church. Language more explicit would be quoted but for want of space: yet at least these words of Passaglia should be remembered. They occur in an argument to prove that the Romish Church has nothing to fear from the "Evangelical Missionaries." "There is nothing," says he, "so repugnant to the Italians as the cold and dry worship of the Protestants."

The Waldensians, it should in justice be added, are the least of all responsible for these evils which are chiefly the product of entirely foreign Missionary zeal. In the first place, they share sufficiently in the Italian nature to be free from the extremes of unchurchlike characteristics: and they also better understand the Italian character, (an illustration of which fact is found in what Canon Wordsworth calls the "*splendid temple,*" which they have erected at Turin,) and are learning to approach them from a different stand-point than their own. We are sustained by the testimony of many of their Mission-

ries and others, both Clerical and Lay, in asserting their rowing belief that the Anglican Church could alone successfully aid in a reform of the Church of Italy. They have pplied to the London *Christian Knowledge* and *Prayer Book nd Homily Societies* to have the Prayer Book reprinted by hemselves: the copies which have been furnished them, they ave liberally used,—as have also, by the way, the Missionaries f the Free Scotch Church in Florence. In fact, were it not or the degree to which they are dependent upon and consequently controlled by the ultra-Protestant Churches of other nds, we should have good hope that the Waldensian Church would ere long recover its lost Episcopate, (they could reobtain their own succession from the Moravians,) and qualify hemselves, by a truly Catholic position, to fulfill a noble part f the Divine instrumentality in the redemption of a once pure and glorious branch of the Church Catholic.

Such, long as this Article has already become, is but a sketch f the growth, an outline of the present condition of the Reform Movement in Italy. We would have been glad to have quoted more fully: but discretion has forced us inexorably to ay aside much the larger part of the passages and extracts we ad almost hoped to have inserted. We have condensed the hief facts in evidence that there is good ground of hope and elief, that a healthy and Primitive reform of the Church of taly is already in progress. It has also appeared, more than ncidentally, to how large an extent the Anglican Church, in ither branch, has been entrusted by Providence with an instrumentality to this very end. How faithful *English* Churchmen have been to this trust, we shall hope to show in the next Number of this Review. We must leave to those American Churchmen who have, of God's bounty, received the means of nabling our Church to fulfill its part in this holy work, to omment upon these facts and apply them for themselves. There are many ways in which we can greatly aid in this sacred ause: not only is the door open but the specific requests have come to us. How long shall they be unanswered? America has liberally supplied the means and the zeal which have aided to endanger this movement: will she do nothing more?

Art. V.—PICTURES OF PARISH LIFE.

The Vicar of Wakefield. By Goldsmith.

The Poor Vicar. By Zschokke.

Experiences of the Rev. I. Pepperell, with a word of advice to those who come after him.

A Young Man in an Old Parish, being Scenes and Incidents copied from his Daily Note Book. Anonymous.

Reminiscences, Pleasant and Otherwise, of My Parish, in Sweet William Valley. Anonymous.

Pastor and People. Or Views and Sketches of Parochial Life. By Andrew Appleby.

Thirty Years in the Lord's Vineyard. With some of the Fruits thereof. Anonymous.

Glenallan Parsonage. By the Rev. J. W. Todley.

Tales, Incidents, and Reminiscences of Parish Life. Illustrated with Cuts.

Staff in Hand. By a Country Pastor.

Our New Church and New Organ; with a History of the Choir.

Excerpts from my Diary. By the Rev. R. W. Donneywell, A. M.

The first and second books on the above list must be separated, by a broad line, from those which follow. They are standard works of Fiction, literary gems, which can never fade in brightness, but, from the masterly skill with which they have been wrought out, will remain, to be studied and admired when the rest, having contributed to a temporary use or pleasure, shall become obsolete. If they may be classified with the

thers, because the principal character in each is drawn from he Clerical ranks, and they have somewhat to do with Parish ife, yet their main object is not to shed light on Parochial mat-ers, to illustrate the workings of Ecclesiastical Systems, but, in ales of sweet simplicity and tender pathos, to portray the joys nd sorrows of our common nature. They are of broad and uni-ersal application, touching all hearts in the development of heir incidents, and the effect would be the same, in the hands f the authors, whether the hero were a Clergyman, in gown nd cassock, or a poor hod-carrier, toiling under his burden.

A Christian art has often achieved its grandest triumphs, hen it has embodied the nobility of the humble, or the low-iness of the noble; but there was every requisite in the style of oldsmith to adorn a tale like that composed in the very glow nd ripeness of his genius. The purity, vigor, and terseness f his English prose are scarcely equalled. We ask pardon or thinking that, compared with him, there is a certain stilted rtificiality in Addison, or that many, who have followed im-licitly the advice of Johnson, in giving their days and nights o the study of the Essayist, show too evident signs of the ormative process. Their works rather remind us of those hich have been accurately cast in a smooth mould, than of hose which have been carved out with a free chisel.

We know not how far the great German Novelist may have een indebted for his idea to the other, for he came some ime after him; but he too, adopting the same theme, though ith a change of scene, and with altogether new incidents, has omposed a master-piece, setting forth the experience of a oor Vicar with exquisite truth and fidelity, provoking tears r smiles, as the life of the good man is involved in clouds or unshine. Not having this *chef d' œuvre* at hand, we must, owever, recall one passage, of which the impression, after many ears, remains vivid, the characters of which are well worthy f being transferred to canvass.

Poverty-stricken, like so many of his class, bowed down ith domestic cares, and responsibilities the most weighty, ith one trouble fast treading on the heels of another, until rought to the last pinch, and to a crisis almost desperate, yet

with Christian resignation, and a trustful spirit, the Curate indulges a hope, that Divine Providence will exert some particular miracle in his favor. Such is his day-dream and night vision. When matters have, however, tended only from bad to worse, the family at the parsonage are, one day, electrified by the arrival of a handsome, capacious, willow basket, from an unknown source, apparently weighty with precious things. They gather around with intense curiosity, to know the nature and value of the gift, manifestly, at this juncture, sent from God. The Pastor's heart beats, his eyes beam with pleasure, his prayers are answered. He carefully, tremblingly removes the lid or cover, and—as the group start back as with a sudden shock, then stand as if petrified—he uplifts his hands to heaven, with a single ejaculation. Dismay, astonishment, a holy submission were blended, in a strange expression, for there, nestled amid fine clothes and laces, in peaceful slumber, with its little hands clasped upon its bosom, blooming and fresh as it came from the Creator's hand, lay a new born infant!—It proved a God-send, after all; the smiles from its opening eyes were the first rays of a better fortune, which lighted up the path of the poor Vicar.

These older classical works, of a classical literature, have long since hinted at what might be done in a certain field, although they fall not within the range of what are now styled, with how much propriety we say not, "Religious Novels." It is not even with the latter, as a general class, that we have now to deal, but with those which are limited to a narrower sphere, not owing their origin to any philosophical conceptions of the writers, with regard to the practical results of Theological dogmas, or Church œconomics. Indirectly, often unwittingly, they serve to illustrate these, but their design is less ambitious. It is, under the guise of Fiction, to portray those incidents which would naturally arise out of the relations of Pastor and people, experiences and trials, phases of life, and representative characters, such as may be found within the bounds, however remote or circumscribed, of any Parish. Many, hitherto unknown to the world, have essayed to reveal such discoveries as they have made on their own modest domains, and they

have succeeded according to their degree of culture, or power of delineation. As a general thing, from the very nature of their theme, their pretensions, however slight, have been adequately requited. Many have accomplished some good, although very few of them, we believe, in the way of mere authorship, have achieved any lasting laurels.

There has been a growing tendency to this kind of writings. So many the books issued from the press within the last ten years, the serial sketches published in Magazines, tales and auto-biographies, that their name is legion. The titles of those better known, and more largely circulated, whose claims have already been considered, will not be found on the above list, for, not having them before us at present, so as to refer to them accurately, and not intending to criticise them severally, we have indicated, as above, the drift of a large class, which we have got hold of, and wish to consider. Notwithstanding, however, the great number of literary undertakings, having a similar design or object, the market cannot be said to be glutted with such books, so far as they are true exponents of what they aim at. The ground is so fertile, that there is chance, still, to accomplish a better work; not merely to glean what has been left by others, but to gather in a far richer harvest.

It is true, that no stirring events, such as are needed to give zest to most Novels, are apt to pass before the eyes of a Clergyman, that he is not an actor in those which will become a part of history, and that he is excluded, by his very calling, from the livelier conflicts of a busy world. But, above all other men, he is bound to know his own heart, to study and strive to reach the hearts of others. In ignorance of either, he could accomplish nothing. Exalted in social position, he fraternizes with the most humble; he is the living link, binding together those far apart in education, pursuits, and worldly rank, in one Christian brotherhood. He is, in a good sense, everything to all. There are, if he is well qualified, more revelations made to him, in love and confidence, of the "deep things of a man,"—to him, the ministering angel of those committed to his charge, identified with all their interests, alien to nothing which concerns them, acquainted with all their

joys, or private sorrows. Than that occupied by him, there could not be chosen a more commanding peak of observation, and he must be dull of sense, if he does not attain to a good understanding of human nature. It is true, that the little neighborhood, which he overlooks, does not include all the kingdoms of the world, but, in one sense, it is a world complete. The same motives, passions, contests, plots, entanglements, developments, are presented there, as, on a larger scale, in the grandest dramas of life, or history. There is a certain kind of knowledge, for which it may be necessary to travel far, or to go where it is expressly taught; to find it in schools, universities, or by mixing with men in foreign parts; but we need not to expatriate ourselves, or bid farewell to home, unless that be "in deserts, where no men abide," to get as far as human insight may, into the secret workings of human hearts.

In this respect, some appear to be gifted with intuitive perceptions, others come at what they know by understanding themselves. As far as experience is concerned, we know of none better, rightly improved, than that of a Parish Priest; although, if he fails to turn it to his material advantage, he is accounted ignorant of the world. We do not say that he may not be, as he often is, narrow-minded, cramped and dwindled by the modes of thinking, or the peculiar systems under which he has been brought up; or, that he is fit for Courts; or, that his home-spun naturalness or simplicity may not, to the shallow, seem allied to folly; but, he has a chance, at least, to know, in the greatest field, more than most others. In his quiet path, and in the exercise of his holy vocation, in the seclusion of the deepest dells, or among the rudest people, he will have materials, equal to any, which are ever used to garnish or intensify works of Fiction; what brave strife and struggles, carried on in secret, of which the world knows nothing—passages of real life, glowing with beauty, or sublimity. Then, if he be possessed of graphic power, and knows how to mix his colors well, he shall produce true pictures, recognized by all, and charming in their alternate lights and shadows. The same hand, which indited the erudite discourse, will serve to round a tale, or to impart a glow to the canvass; and a true

work of Christian art will have a sanctifying effect, like that of an inspired Sermon.

If, then, we have not been disposed to cry, *Ohe jam satis!*—or, when book has succeeded book, all professing to treat of parochial experiences, to find any fault, except occasionally with the dullness of the authors, it is because the field of exploration is a good one, and its treasures are inexhaustible.

"I am aweary of didactics"—so wrote an old English curate, in times of more genuine simplicity, to his friend, Dr. Witheringham—"and, sorrowful to say, my hearers Be like-Minded, if I should Judge by ye yawns of some, and from what others have told me. I verelie believe itt would be of more Use, if it had pleased God to endow me with ye gift of Descriptiveness—but His will be Done. I have seen that whereat angels myght rejoyce, and weep too—but that they cannot—albeit men could, if soe Be I could set it down, in ryght Phrase, just as it came to happen. When I preach to them ye Everlasting Marcies, they account it a Dull thyng. Whensoever I touch upon Faith, Hope, Charity, or Justification, they fall back, with lack lustre Eyes, in Mood as abstract as ye subjects. Heaven falls on deaf Eares, and hell Too. But lett me stop off speaking for ye space of one moment, to get their Notes, then say in this wise:—'I once knew a certain House, builded so and Soe, and such a man was sitting in the porch, and thatt had a vine over it,'—they start up and stare with Admiration. Then I ask myself, Why is it? Itt must be their Carnall Natures. It is Jerem Taylor, who can speak of a lark rising from his bed of grass, of a rose springing from the clefts of its hood, the dews of morning, and a lamb's white fleece."

There is philosophy in this. It involves a secret of attraction, which can be used effectively only by the most delicate and gifted genius, but, in coarser hands, it would degenerate into a common-place representation of objective views. It does not follow, that every Clergyman should turn author, or spoil the dignity of his sober discourse, by attempting descriptions to which he is not equal. But we only say, how matchless are his opportunities, if allied with the rare power. How sweet a picture! of what exquisite beauty and eloquence is this passage of a Sermon by Edward Irving:

"Oh, brethren, I have seen Sabbath sights, and joined in Sabbath worship, which took the heart with their simplicity, and ravished it with sublime emotions. I have crossed the hills in the sober and contemplative autumn, to reach the retired lonely Church betimes, and as I descended toward the simple edifice, whitherto every heart and foot directed itself from the country round, on the Sabbath morn, we beheld, issuing from the vales and mountain glens, the little train of worshippers, coming up to the congregation of the Lord's house, around which the bones of their fathers reposed, and near to which reposed the bones of one who had, in cold

blood, fallen for his God, at the hands of that wretched man, the hero of our Northern romances; bones oft visited by pious feet, and covered, on the hill-side where they lie, with a stone bearing an inscription not to be paralleled in our noble mausoleum, which containeth the ashes of those the Nation delighteth to honor. In so holy a place, the people assembled under a roof, where ye of the South would not have lodged the porter of your gate. But, under that roof the people sat, and sang their Maker's praise, 'tuning their hearts, by far the noblest aim,' and the Pastor poured forth to God the simple wants of the people, and poured into their attentive ears the scope of Christian doctrine and duty, and, having filled the hearts of his flock with his consolations, parted with them, after much blessing and mutual congratulation, and the people went on their way rejoicing. Oh, what meaning there was in the whole! what piety! what intelligence! what simplicity! The men were Shepherds, and came up in their Shepherds' guise, and the very brute, the Shepherds' servant and companion, rejoiced to come at his feet. Oh! it was a Sabbath! a Sabbath of rest!"

But we sat out with the intention of making a few strictures on certain authors, a brief catalogue of whose books will be found above. They show a diversity of merit. Some of their narrations are of ineffable flatness; they display no invention, and cannot even dress up the facts which they have; besides addressing themselves to very low orders of intellectual intelligences. They would not be apt to exhaust or impoverish any topic, by the previous use of it. Authorship is not their *forte*, though we are ready to give them credit for good intentions. They deal too much with small matters, petty details, common characteristics, which they only belittle themselves by pretending to notice. The insipidity of talk, and foibles of the very weak, the thin and vapid trifles of ordinary intercourse, scarcely arrest the attention, which is fixed on better things. There are evils, which it is well to grapple with, but what is beneath contempt does not deserve a labored description. It is scarcely worth while to serve up the discussions about Parish or local matters, carried on at sewing circles, societies for mutual improvement, or ladies' tea-drinkings, unless so distinguished a character as Mrs. Partington presides at the urn, with assistants having the like gift of tongues, to dole out the cream and sugar, and with Mr. Dickens sitting in a corner to take notes of what they say. Matters of this kind form part of the staple, in too many of these productions; and, "to compare such trash with the contents of a bottle of small beer, would be greatly to belie that fluid."

The private affairs of a Clergyman and his family, in this or that locality, how impertinently they are pried into, what they say and do, what others say of them, wherein they fall short of the mark, how the children are brought up, what affronts are given, what contentions, jealousies, or animosities prevail—all of this will not be likely to interest the world at large, to help along the Christian cause, or do much good, if incorporated with Parish records. We have no patience with such delineations in print, hard strained attempts at a little humor, side by side with what is intended to be most solemn and sedate, especially when they are the work of Clerical book-makers, written, as they profess, at odd times, gaping spells, just "as the most pressing claims of duty would permit." The dullest discourses ever delivered before a sleeping auditory, without a spark of animation, or the twinkle of a single original thought, through two dreary hours, from the text to the benediction, would be more apt to confer on them a literary immortality.

Such sketches of that petty and inane gossip, incident to all small communities, whether there are any meeting-houses among them or not, as are found in Pepperell's Experiences, p. 222–37, in the views and sketches by Andrew Appleby, pp 310–31, in the Glenallan Parsonage, by the Rev. Mr. Todley, (Mr. Todley seems to have been especially industrious in his researches,) in Donneywell, *passim*, here and there, though not so frequently, in 'Thirty years in the Lord's Vineyard,' (for that work is more piously conceived, only it is excessively dull,) might have been adapted to certain Magazines, published in this country twenty-five years ago, since which time the public taste ought to have advanced a little; but they illustrate nothing which has not been far better hit off by those gifted in the ranks of secular literature. We look for something more artistically done, or at least more elevated, from those who profess to present pictures of Parish life. A little sarcasm, well directed, is not amiss, and a good deal of humor is always welcome, but those who have not one or the other, have attempted, in the instances just cited, to aim both at what is worthy of neither. We do not think that a reform will be brought

about by a detailed account of such silly prattle, twattle or tittl tattle, while more aggravated scandal would be better reach by a sound Sermon on the text, "The tongue is a little mer ber and boasteth great things; behold how great a matter little fire kindleth."

As a general thing, there is a tendency in most of the works, in which the writers are supposed to be recording th own adventures, (some of them assume the form of auto-biogr phies,) to set forth, if not to magnify the disagreeables incide to their office; to exhibit, in no very amiable light, the cha acteristics of those who have given them trouble,—of an int meddling Congregational deacon, an over-ruling Presbyteri elder, a fussy and self-opinionated Church Warden—the dict tion to be met, the obstructions thrown in their way, the quarr engendered, the indifference, the lack of appreciation on the pa of some, the fault-finding and animosity of others—altogeth the tough time which they have had while engaged in dre ing the Lord's vineyard.

Thus we become acquainted with many a domestic feud, whi should have been hushed up in a household whose membe should, above all others, dwell together in the Unity of t Spirit and in the bond of peace. These things ought not to be. They ought not to be trumpeted forth to the world, they are so. *Paullo majora canamus.* What sympathy h the secular, or Christian world, with the sorrows of one who Clerical garments are torn into rags in petty offensive or defe sive warfare? What desire to examine into the merits or d merits of a case, of which only a one-sided view is general given? Sorrowful, complaining, disgusted with the comm annoyances of his class and order, he is the sharp critic of tho who have thwarted his plans, but we are left to guess wheth there are any faults on his own part; whether he has not be totally ignorant how to deal with men; captious, heady, hig minded, ready to take offense; whether he has not run wild wi distempered zeal, or too much exalted his prerogative. Hen come wars and dissensions within Parish bounds, which mig have been avoided by the possession of a few grains of co mon sense. Some young men are stuffed full of Theologic

lore, of which they can make no practical use, but start off on their career, with a skip and a bound, as if there were nothing before them but to run over a clear course and be glorified. Failing in this, they seem anxious to be made martyrs on a small scale, and, if they can win no other crown, to wear that upon their brows. Inviting attack, like him who is described by a celebrated English author as the victim of a similar monomania, they say to one and another, whom they chance to meet—"You Sir, will you be kind enough to fetch me a rousing box on the ear?—and you, will you do me a favor by kicking me soundly? I thank you."—Then comes a flavorous account of these doings in an Ecclesiastical Novelette.

Against these trivialities we protest. It looks as if the writers were more intent upon themselves than their office, and in revenges or retaliation, would wreak on the heads of delinquents or trangressors, some effectual, stinging reproof in authorship, which they had failed to inflict from the pulpit. Some similar points of objection might be urged, but there would be no use of going into farther criticism of the kind. Suffice it to say, that the scope of the books mentioned is too small, and their execution too inferior. There is much of which the best Philosophy prompts to take no notice. Eavesdropping, espionage, certain vulgarities of social coteries, are disgusting, indeed, but, overlooking the noxious weeds of envy or detraction, which sometimes grow rank within the most sacred enclosures, it would be possible to enter upon a more genial task, and one which would enkindle a truer inspiration.

Rather, "let us go forth into the fields, let us lodge in the villages, let us go up early to the vineyards, let us see if the vine flourish, whether the tender grape appear, the pomegranates bud forth"—yea, ponder "at the gates where are all manner of pleasant fruits." How often, upon that "sweet day, so cool, so calm, so bright, the bridal of the earth and sky," we have musingly gazed upon the young, or very old, as they came up to the house of God, with the multitudes who kept holy day. Again, we have missed them from their wonted seats; for the little flower has been cut down, and the blossoms of the almond tree have fallen. We have known a snow

white dove to fly through the open window of a Church, librat on its wings, then nestle on the patriarchal head of one whos hands were lifted up in benediction. We have seen the flood of golden sun-light burst over the heads of young lovers a the altar, as they took their vows upon them, and followed them through years of mingled joy and bitterness. We hav seen in gardens of sweets, or in sombre spots of desolation enough to chill the heart, and which seemed to border on th dark valley. We have entered the abodes of the poor and suffering, where the arrow has sped, and where Patience ha her perfect work, and the hectic hues grow deeper on the cheek of the fair young girl, and around her are the ministrations o angels. We have known the wealthy and the powerful, bowed down with griefs, for which the art of man can supply n healing medicines. Many and many a time we have gone with the crowd of mourners, and have seen the best and the worst laid low in their narrow graves, and the widow has been there in her weeds, or the husband has said:

> "Sleep on my love, in thy cold bed,
> Never to be disquieted."

We have wandered among the sepulchres, when the gates were shut, and have called up one and another with mournful sighs, but with a grateful remembrance, and have looked back on lives, each one of which resembled a balmy poem,—lives to which Walton would have done justice, in a style so imbued with simple grace and Christian tenderness.

There is no end to the diversities, to the lights and shadows of Parish Life. One of the best works of a sketchy kind which we remember, (Scenes in our Parish: by a Country Parson's Daughter,) a daughter of the Church of England, serves to impress the reader fairly with the excellencies of the same, and is free from the faults already mentioned. Those who would attempt larger things, probe errors, prove fallacies, illustrate the workings of a better system, can accomplish great good by the ever popular form of the story. In a recent Number of this Review, a writer, while discussing some of the Religious Novels of New England, remarks: "There is a novel yet to be written, which shall grasp the va-

ious elements of unbelief lying around us, and set them forth, n comparison with the System of the Church." We agree ith him, that it will require extensive knowledge, "a genial nd cheerful disposition, a well trained ability, genius of the irst order," above all, the "largest charity." Sunbeams go ast and far. While sharp comment, acrimonious debate, nkindly contrasts, bring not a wayfarer or a wanderer into he Fold, there is a silent process going on, which, year by ear, is gathering in its thousands.

There is the silent, informal appeal, which the Church nakes for herself, standing as she does, exhibited as she is, in he harmony of her movement, in all her Order, Government nd Worship. Therein she courts no adversaries, embitters no rejudices, and wounds no sensibilities; but it is so, that the principal conquests are made, by her aspect and comeliness, by work well done, by the attractive tenor of her daily life. It is often in vain to persuade men by ridicule, or by argument, to tear down the unsightly structures in which they have worshipped God, and build other, but when a beautiful temple rises in their midst, perfect in proportions, adapted to its object, with its spire pointing to the skies, and not a falsity about it, its appeal is irresistible, and we date the commencement of a better taste and a better architecture.

Beyond that strongest of all testimony, which the Church bears within herself, we believe the best way to commend her to the wavering, to the thoughtful, to those who seek anxiously for a settled home, is not by painting the deformity of others, but by representing her as she really is; and as the multitudes will ever be drawn, not so much by that which is abstract or speculative, as by the representation of outer things, they cannot fail to be interested when her religious teaching is developed, and her fair System is illustrated, through the glowing incidents of a tale. It is not Fiction—it is truth, like the parables of old, under such a guise.

Art. VI.—THE EPISCOPAL RECORDER AND THE APOSTOLIC SUCCESSION.

This religious Newspaper, whose bitter assault upon character and memory of Bishop Seabury was replied to in last Number, has been obliged to abandon every one of its s cific points of attack, though it has not changed its tem *Naturam expellas furca, tamen usque recurret.* Like the c tle-fish, it seeks to cover its retreat, and vanishes under a cl of wide-sweeping vague generalities.

The *Recorder* has recently published a series of elabora written Articles, eleven in number, on the Christian Minis which fully explain the real cause of its persistent cha against Bishop Seabury. Had these Articles appeared in early period of our Church's history, they would have been garded as an entire abandonment of every distinctive princi of the Church. Now, they look like an attempt to break d the partition wall between the Church and the numerous S around her. Indeed, if the views of the Recorder are corr on the ground of Unity and Charity, these separating tests all wrong, and the sooner they are abolished, and we th wide open our Chancels and our Pulpits, the better. It sho be observed, that these Articles are published under the n observation of two of the Bishops of the Church, as far as know without rebuke ;. they are published in the only Chu Newspaper in the Diocese, and at a time when special eff are made to establish and endow a Theological Seminary that City. We ask, distinctly and emphatically, are these views of which that Seminary is to be the organ ?

As to these Articles, their show of learning, and their d matic tone, will undoubtedly give them great influence o the readers of that paper. The two following sentences sh the sort of teaching, which the *Recorder*, week after week, l been bringing before its readers, and as we have said, so far we know, without a note of remonstrance from any quarter.

The Recorder says:—"Is it not evident that the Reformers, if they believed in any doctrine of ministerial succession, regarded it as belonging to the order of Presbyters by divine appointment?"

"What ground, then, is there in the ordinal, for this boasted personal, tactual, apostolic, Episcopal succession, which has led to sacramental error, defection to Popery, spread discord in our communion, repelled our fellow Christians, and prevented a union of Protestant Christendom?"—*Recorder, March* 21, 1863.

It is not surprising that the Presbyterian Newspapers allude to these Articles in a tone of exultation.

We cannot follow the writer through his long list of "Authorities." To do this effectually, as in the case of Bishop Seabury, would require a volume, and a pretty large one. But we say, deliberately, that in all our reading, we have never seen such gross, barefaced misrepresentations, as we here find, of the opinions of the men whom the *Recorder* has pressed into its service. One or two examples must suffice.

EPISCOPAL RECORDER.

"In the latter half of the seventeenth century, we have Stillingfleet thus arguing in his Irenianæ, "a book," as our Bishop White remarks, "managed with so much learning and skill, that none of either side ever undertook to answer it:" "come we, therefore to Rome: and here the succession is as muddy as the title itself, and if the line fails us here, we have little cause to pin our faith upon it, as to the certainty of any particular form of Church government, which can be drawn from the help of the records of the Primitive Church. The succession so much pleaded by the writer of the primitive Church, was not a succession of persons in apostolical power, but a succession in apostolical doctrine."

STILLINGFLEET.

In his Preface to the "Unreasonableness of Separation," he says:—"Will you not allow one single person, who happened to write about these matters when he was very young, *in twenty years time of the most busy and thoughtful part of his life, to see reason to alter his judgment?*" And, at an Ordination Sermon at St. Paul's in 1684, *twenty-five* years after the "Irenicum," he says, "I cannot find any argument of force in the New Testament to prove that *ever* the Christian Churches were under the sole government of Presbyters."—"There is as great reason to believe the Apostolic Succession to be of divine institution as the Canon of Scripture, or the observation of the Lord's day." "This Succession was

It is said, however, that Stillingfleet subseqently changed his views—not certainly with respect to the evidence for succession.

not in mere presidency of order, but the *Bishops* succeeded the *Apostles* in the government over those Churches." And again, he says, in his "Charge on the duties and rights of the Clergy," "they who go about to *unbishop* Timothy and Titus, may as well *unscripture* the Epistles that were written to them." "We have no greater assurance that these Epistles were written by St. Paul, *than that there were Bishops to succeed the Apostles in the care and government of the Churches.*"

This long series of, in every way, most remarkable Articles, remarkable both in tone and statement, closes with the following paragraph :—

"We have confident hope, that the moderate and judicious views of White and Griswold—the true successors of Cranmer, Ridley and Jewel—will exercise their rightful influence throughout our whole Communion, and commend us to the respect and confidence of intelligent Christians "in their respective Churches."

What the opinions of Bishops White and Griswold were on the Apostolic Succession, is doubtless known to all our readers. Bishop White says, speaking of the Ministry :—

"First, it is of divine institution. Secondly, in every local Church, it is, of right, independent on all foreign authority or jurisdiction. And thirdly, as instituted by Jesus Christ and His Apostles, it includes the Three Orders of Bishops, Priests and Deacons."—Lectures, p. 158.

Again. "We affirm the necessity of Succession from the Apostles."—Lectures, p. 138.

Again. "It has pleased the great Head of the Church, to commit the preaching of the Word, and the administration of the Sacraments, to an authorized Ministry. Accordingly, all violation of this Order may be considered as figured by "the wood, the hay and the stubble."—Ord. Sermon, 1825, p. 12.

Again. "To justify the Candidate in believing that he is

lled *according to the will of Christ*, he should be convinced, ter due enquiry, that the Church to which he looks for ordi- ation is a true Apostolic Church, deriving its authority from at founded by the Apostles. For, since they did confessedly and a Communion, and since it did confessedly transmit its linisters, there seems no possible right to the name of a hristian Church at present, but in succession from the origi- ally established body."—Comment. p. 19.

The opinions of Bishop Griswold, on the Apostolic Succes- on, are clearly stated in his Sermon on the Apostolic Office, hich has been republished in this Review.* Speaking of the postolic Office, he says :—

"Christ did not promise that the working of miracles should ntinue to the end of the world, *but that He would always be ith the Office ; that while the world endured there should be ntinued an uninterrupted Succession of such Officers in His hurch, endued with these Ecclesiastical powers*, and *commis- oned to transact with mankind the momentous concerns of eir eternal salvation.* The name of Apostle was not long ntinued. Besides the first twelve, we read only of Matthias, arnabas, Paul, Epaphroditus and a few others, who, in the ew Testament, are called Apostles. After their death, their ccessors in Office, in honor of the first Apostles, modestly, y general consent, assumed the name of Bishops."

Again. "We are sure, from all ancient history, that *Episco- acy was general from a very early period down to the Reform- tion.* During the first fifteen centuries, it is not easy to name ny one part of Christianity, in which *all* Christians were more enerally united than in what we now call Episcopacy. Here- cs even—they who were separated from the Orthodox Christ- ns—still retained the three Orders of the Ministry. All ose sects of anti-Trinitarians, of various Creeds and denomi- ations, who are now included under the general name of Uni- rians, then had their Bishops. No others pretended to or- ain. And down to this present time, no ancient Church has een found, or can be named, that is or has been without the piscopal government."

Again. "*If God has set three Orders in the Church, I now not who is authorized to reduce them to one.*" And again e says: "*If differing denominations of Christians are ever rought to strive together for the Faith of the Gospel, it will be y their first uniting in the Government, (whatever they may ecide it to be) which God has set in His Church.*"

* Am. Quar. Ch. Rev., Vol. XIII, pp. 64—79.

To show that this extreme radicalism of the *Recorder* is not sustained by any authority in our branch of the Church, of the slightest claims to respectability, we give an extract from the Right Reverend Bishop McIlvaine's Sermon, at the Consecration of Bishop Polk. The whole Sermon is a masterly statement of an argument, which never has been and never will be answered.

He says :—"The conclusion, then, with regard to the characteristic nature of the Apostolic office, is, that it was one of a *general supervision, or episcopate*, and embraced essentially the authority to preach and propagate the Gospel; to administer the sacraments of the Church; to preside over its government, and as a chief part of government, to ordain helpers and successors in the ministry. All these powers the Apostles held, *not as a collective body, or college;* but *severally* and *individually* Hitherto we have been, so far as I know, upon undisputed ground. Let us proceed.

This Apostolic office was intended by the Saviour to be continued; in other words, *the first Apostles were intended to have successors, to the end of the world.*

This is undeniably manifest from the promise of the Saviour, annexed to their commission: "*Lo, I am with you always, even unto the end of the world.*" Now, if neither the *persons* of the Apostles were intended to remain to the end of the world; nor *their miraculous endowments;* nor *their distinguishing office;* if all have passed away, we are quite unable to comprehend how that promise is fulfilled, or what it could have meant. But *the persons* of the first Apostles do not remain. Their *miraculous gifts* have not been continued in the Church. It follows then that their *distinguishing office* must remain; that it was to this office, and to those who should hold it in succession, that the Saviour promised his presence "to the end of the world." No other sense can possibly be put on His words. If then the office of the Apostles, as learned from their commission, and interpreted by all the acts of their Ministry, was an Episcopate—an office of supervision, and that of a general kind—and if *each* Apostle did embrace in his *individual* office the right to preach, administer the sacraments, exercise supreme jurisdiction in the Church, and, under the head of jurisdiction, *to ordain and rule ministers of the Gospel;* it follows that an office of precisely that description was intended to continue; has continued from that time to this; and will be continued in the Church, by the will of its divine Head, to the end of the world."

In a Note, Bishop McIlvaine says, "In some respects, every Presbyter is a successor of the Apostles, inasmuch as he has authority to preach, to administer the sacraments and to feed or rule, as a pastor, the particular flock over which he is placed. In some respects, neither Bishops, nor Presbyters, are or can be successors of the Apostles, since these "were sent as *chosen eye-witnesses* of Jesus Christ, *from Whom immediately* they received their whole embassage and their commission to be *the principal first founders of a House of God*, consisting as well of Gentiles as Jews. In this, there are not after them any other like unto them; and yet the Apostles have now their successors upon earth, their true successors; if not in the largeness, surely in the kind of that Episcopal function, whereby they had power to sit as spiritual ordinary Judges, both over Laity and over Clergy, where Christian Churches were established."—*Hooker's Eccl. Pol.* viii, § 4.

The peculiarity of the Apostolic office, to which Presbyters cannot be considered as having succeeded, and to which in the text we have special reference, is that kind of Episcopal function (as Hooker says) "whereby they had power to sit *as spiritual, ordinary Judges" over our Clergy* as well as Laity; in other words, to preside, not only over many flocks, but *over the Pastors of those flocks*, and *to ordain those Pastors.* This was the office of the Apostles, not collectively, but *individually*, and this the Saviour promised to be with "to the end of the world."

Again, Bishop McIlvaine says: "We shall conclude our remarks on the question whether an office such as that of the Apostles has been in the Church since the Apostles' times, with but one more aspect of the matter. It is notorious, that at this present day, about eleven-twelfths of those called Christians in the world, are under the spiritual jurisdiction of an order of ministers, called Bishops, whose individual office embraces the essential particulars of that of the Apostles, and whose succession they regard as derived, by an unbroken chain, from Apostolic times. It is quite notorious that, from the sixteenth Century, up to within one hundred and fifty years of the last of the Apostles, the whole Church, in all lands, was under such jurisdiction. We go higher, and say, that the most eminent non-Episcopal writers acknowledge, that within sixty years of the death of St. John, such was the government of the Church. And, within this short period, we have shown you the testimony of writers who then lived, asserting that Bishops were then exercising the jurisdiction of the Churches, and were considered, without the moving of a question, as hav-

ing succeeded to the office of the Apostles. Now suppose this were a mere mistake. Then the mistake must have arisen *within the lifetime of men who had conversed with the contemporaries of the Apostles;* for after their death it was in full operation; and this, a mistake, not concerning a trivial circumstance of the Church, but a main and fundamental feature in its constitution, government and discipline; and this immensely important mistake must have spread *so rapidly and powerfully*, as to have revolutionized the government of the Church of all lands, in the course of some sixty years after the death of St. John—and *so silently*, that history has preserved not the slightest trace of its beginning and progress—and *so perfectly and universally*, that though the Scriptures were daily read in the Churches, and Presbyters and Laity were made of the same materials as they now are, none perceived the usurpation; but all took it for granted, without a question, that such had been the government of the Church from the beginning, and was to be to the end of the world; and this mistake, *so permanent*, that, without a dream of its being else than the most unquestionable truth, it continued till the sixteenth century entirely unsuspected. Now, if we can believe this, what vital mistakes may we not suppose to have been made, just as easily, and just as silently, in other great interests of Christianity?" * * * * * "We know it has not, by the testimony, unbroken, of the Church, from century to century. But why is not that testimony as valid in one case as the other? Why not believe it, as well when it proves the unbroken descent of the Apostolic Office, as when it witnesses to the Canonical Books of Holy Scripture? How can we suspect the Fathers of the Church, when they testify of the former, without rendering their testimony suspicious, when they speak of the latter; yea, without casting entire doubtfulness into the whole region of historic testimony?"

We have said enough to show the kind of teaching which one of our oldest, and we suppose, most widely circulated Newspapers, is disseminating. And we have, we trust, made sufficiently apparent the amount of influence to which that teaching is fairly entitled. Of its mischievous tendency, in these days of error and ungodliness, when hands and hearts should all be united, we say nothing. We have written with sadness and regret. God help the Church, if such teachings are to obtain within her fold, or to pass unexposed.

Art. VII.—ON MAN'S ZOOLOGICAL POSITION.

idence as to Man's Place in Nature. By Thomas H. Huxley, F. R. S. 1 vol. 12mo. New York: D. Appleton & Co. 1863.

Man, zoologically considered, is closely related to the other ammals or quadrupeds. There is almost a complete identy with the monkey, cat, or dog, in the number and arrangeent of the bones and muscles, the main difference being in eir form; and to the highest of the Quadrumana or monkey ibe, the resemblance is striking even in form,—the fore-limbs rminating in hands, as in man—the mother taking its young terally to its breasts—the skull approximating to the human ape, etc. And, as to the observable characteristics of the rain, man differs from the highest Quadrumana less than the ighest Quadrumana differ from the lowest. Although the aly species gifted with speech, there is but little in the structre of the throat indicative of this characteristic; and if his ind-limbs are furnished with feet, and not, like those of the onkey, with hands, yet the two kinds of organs are very imilar, the main difference being, that the inner finger is pposable to the others in the hand, and not in the foot. The esemblances to the Quadrumana are so strongly marked, that ome of the most eminent zoologists of America, Britain and Europe—underrating certain zoological distinctions, and overooking others—place man in the same group with these species, dopting for the group the name of *Primates*.

Regarded from a higher point of view, the distinction beween man and other animals is immeasurably great. There s *something* in man which impels to indefinite progress; and ith increasing energy, after adult size is reached—the period hen all other species cease progress. There is *something*, hich renders him capable of contemplating the phenomena f nature, and of looking through facts to principles; *something*, which can find joy in truth and goodness; *something*,

by means of which moral distinctions are perceived, and m obligations felt; *something*, whence come thoughts of a after death, and longings for happiness which earth ca supply. This element, wholly distinct from any thing reg ed as of a psychical or intellectual nature in the mere ani is a spiritual one—that, through which, man bears God's im It is the *spirit* in man which suggests a sense of depend on a Power above; which makes man a moral being, renders the Infinite Spirit a possible source to him of m strength and development; and which prompts him to appr the Spirit on high with words and rites of devotion. For spirit can commune with spirit, or comprehend the revela of a spiritual being. Only a nature partaking thus of th finite can have thoughts or desires that reach into the inf or indefinite future. These high characteristics of man p a long interval between him and the brute.

But the zoologist still claims, that in zoological classifica structure should be regarded; and if pointed to man's hi nature as the true basis in the case of this highest of the cies, he only turns away from the scientific ignorance (or v he thinks such) that makes the suggestion, resting him upon the undoubted fact, that man belongs to the An kingdom; and among animals is a Vertebrate; and an Vertebrates, is a species of the class of Mammals.* He will yet further, that if there is no important zoological char separating him from the Quadrumana, he is of that group, so, by the act of the Creator; and if he admits, as he may fact of a spiritual element in man, he will assert that united to a structure that is quadrumanous in type or kin

The thought of such a relation is repugnant to man. belief in it tends in some to bear down the mind tow materialism. It fosters "development theories," making transition from ancient monkeys to man, through nat

* *Vertebrates* are those animal species that have an internal jointed skelet *fishes, reptiles, birds, and mammals.* The vertebral column or back-bone is th damental part of the skeleton; the joints of it are called vertebræ. *Mamma* those Vertebrates which suckle their young; that is, all ordinary quadrupe well as man.

changes or developments in the course of past time, seem easy. Or, falling short of these results, it may lead, by a seemingly natural inference, to the conclusion, that with oneness of structural type there is also oneness of intellectual and moral qualities, and that the difference is one only of degree. Whatever the tendencies of such a belief, the relation, if a true one, must be admitted; but they may well urge us to consider long and carefully whether the relation be true, or whether there be not structural characteristics that leave no question of man's independent position in the class of Mammals. There is no degradation implied in a relation to this class, whose grand characteristic (see the preceding note) has in man both an educational and a moral purpose; but there is one, of a most repulsive character, in the alleged affinity to the Quadrumana.

It is not sufficient, in order to establish this separation on zoological grounds from the Quadrumana, that distinctions be pointed out. It is essential that the distinctions should be based on principles that are elsewhere a guide in defining zoological groups; and the more fundamental these principles, the more authoritative the criterion; if also marking grade or rank, they are still more satisfactory.

We here present one such authoritative criterion, proving man's title to an independent position. It is based on the principle that, in animals of higher and higher rank, there is a more and more extended subordination of the structure of the body and of its members to *cephalic* purposes, that is, *to the uses of the head*,—a principle expressed by the term *cephalization;* (from the Greek word for *head;*) and further, on the fact, that this cephalic subordination of the structure reaches its extreme limit in Man, and that, in consequence of it, there is an almost as abrupt a transition from the condition of the brute to that of Man in his *physical*, as there is in his *spiritual* nature. This abrupt transition is seen in the following, besides other characters. In the brute, the *fore-limbs* are part of the locomotive organs; the horse, cat, monkey and all allied animals use these limbs for locomotion, for they are literally *quadrupeds*. But in man, the *fore-limbs* (or arms) take no part in locomotion; they are out of the locomotive series, and

belong to that of the head ; for although serving the s their chief purpose is to serve the intellect and soul. hence, as Aristotle observes, a *Dipod* (or two-footed and not four-footed. Here is abruptness of transiti boldest kind, putting a vast zoological interval betw and the highest of the brute races.

But in order to make our argument on the impo this scientific criterion fully intelligible, it is necessar face it with some explanations.

The importance of the head to an animal all un It makes the great difference between an animal and The former may be correctly described as a *fore* structure ; the latter, as an *up-and-down* structure. mer has more or less of will emanating from its head ity, producing voluntary action ; and an animal is t typically, a *forward-moving*, or a "go ahead" being a plant simply stands and grows.* An animal is cogi existences about him, and, however minute or simple, enough to steer clear of obstacles, in its head-forward or to attempt it at least ; but a plant is, utterly, a nor ient, unknowing thing.

The head of an animal is the seat of power. It not merely the principal nervous mass, (the brain, in t er tribes, and a ganglion or mass corresponding to a the lower,) but also the various organs of the sens sight, hearing, smell, taste, and also the mouth with i or appliances.

The *anterior portion* of the structure properly incl of the body that is devoted to the special service of tl In a Crab, it comprises not only the organs of the sens pair of jaws, but also, following these, *five* pairs of joi gans called *maxillæ* and *maxilla-feet*, (a little like sh in structure), that cover the mouth and serve to put in

* Some kinds of animals, as *Polyps*, are fixed like plants. But the true representations of the animal idea or type. They are animals each a mouth and a stomach, muscles and sensation; but they are giv vegetative style of growth. Animal life exists in these species under th the vegetable type, and not that of the animal.

food; and in an Insect, it comprises *two* pairs of such *maxillæ*, besides the pair of jaws.

The *posterior portion* of the body stands in direct opposition to the anterior. The kind of opposition may be partly understood from the structure of a plant, in which there is an analogous oppositeness in its extremities—the root end tending downward, whatever obstacles it may encounter, the leaf-end as strongly in the opposite direction; it being remembered that in an animal the opposite extremities are those of a *fore-and-aft* structure.

The functions of the *posterior* portion are, first, *digestion*, which is performed by the various viscera contained within this part of the structure, and is the means of supplying the material for flesh and bone, and involves arrangements for the removal of the refuse material of the food, etc.; and secondly, *locomotion*, the function of the legs in most animals, of legs and wings in birds and insects, of fins in fishes.

Thus the *anterior* and *posterior* portions of the system have their diverse duties. It is obvious, that any animal, as an oyster, for example, whose body is almost wholly a visceral or gastric mass, and which, therefore, has its *posterior portion very large*, and its anterior very small, must be of *very* low grade. This much of the principle of cephalization requires no depth of philosophy to comprehend or apply.

An important part of this *posterior* extremity, in many animals, is the *tail*, which, in Vertebrate species, is not merely a posterior elongation of the body, but also of the bony structure of the body; for the tail, however flexible, has a series of bones running the greater part of its length, and this series of bones is a direct continuation of that which makes up the backbone of the animal. It may be only a switch for switching off insects. But in whales and fishes, this part of the body has great magnitude, and takes the principal part (a few fishes excluded) in the duty of locomotion.

As the head is the seat of power in an animal, the part that gives honor to the whole, it is natural, that among species rank should be marked by means of variations in the structure of the head; and not only by variations in the structure, but also

in the extent to which the rest of the body directly contributes, by its members, to the uses or purposes of the head. *Cephalization* is, then, simply the degree of head-domination in the structure. The following are some of the ways or methods in which it is manifested.*

(1.) With *superior* cephalization, that is, as species rise in grade or rank, more and more of the anterior part of the body, or of its members, renders service to the head; with *inferior*, less and less.

(2.) With *superior* cephalization, the structure of the head, or of the anterior portion of the body, becomes more and more compacted, perfected and condensed or abbreviated; with *inferior*, the same portion becomes more and more lax in its parts or loosely put together, and imperfect in the parts or members themselves, and, at the same time, the whole is more and more elongated and spaced out or enlarged.

(3.) With *superior* cephalization, the posterior portion of the body becomes more and more compacted, or firmly put together and abreviated; that is, as concentration goes on *anteriorly*, there is abbreviation *posteriorly*. Even the tail shows grade; for great length, or size, or functional importance is actually a mark of inferior grade, other things being equal, however ridiculous it may seem.

(4.) With *superior* cephalization, there is an upward rise in the head-extremity of the nervous system; and this reaches its limit in Man, in which it becomes *erect* and points heavenward. With *inferior*, there is the reverse condition, and the limit is seen in the *horizontal* fish.

(5.) With *inferior* cephalization, there is not only a less and less concentrated or compacted and perfected state of the whole structure, before and behind, but, in its lower stages, the degradation of the structure extends to an absence of essential parts,

* Any of our readers, who may be interested in a fuller illustration of this subject, we would direct to the writings of Prof. James D. Dana, (who first brought forward the principle here alluded to,) as follows;—Report, by J. D. Dana, on Crustacea, (being one of the Reports of the Exploring Expedition under Captain Wilkes), 1853, p. 1395.—American Journal of Science, 2nd series, Vol. xxii. p. 14, 1856; Vol. xxv, p. 213, 1858; Vol. xxxv, p. 65, Jan. 1863; Vol. xxxvi, p. 1, July, 1863.

eth, members, senses; and often, also, to a gross enlarge-
nt of the body beyond the size which the system of life within
properly wield, and in this case the body is stupid and
gish. And do we not sometimes find an example under
principle in the human species?

ome of the *methods* of cephalization (or decephalization, as
reverse is properly termed) having been stated, we may
refer to a few examples.

ake the grand division of brute Mammals (or Quadrupeds)
ch contains the large species. Its subdivisions are *four.*

irst, the *Quadrumanes* or *monkeys.*

econd, the *Carnivores,* or *flesh-eaters,* including the *lion,*
dog, bear, and the like.

hird, the *Herbivores,* or *plant-eaters,* including the *ele-*
nt, rhinoceros, horse, hog, ox, deer, etc.

ourth, the *Mutilates,* including the *whales, dolphins,* etc.,
hich the limbs are degraded to the structure and uses of
, and part are wanting, and therefore the species are, in a
e, *mutilated,* whence the term *Mutilates.* Such forms are
ropriately styled *degradational* forms, since they correspond
degradation of the Mammalian structure or type.

hese several subdivisions have their distinctions, and also
r naturalness, strongly exhibited in characters based on this
ciple of cephalization. Our illustrations of this fact may
rawn first from the *fore-limbs.*

n the *Quadrumanes* or *monkeys,* the fore-limbs are so con-
cted and arranged, that they serve (1) for carrying their
ng, (2) for supplying the mouth with food, (3) for taking
r prey, and (4) for locomotion; in the *Carnivores,* they
e (1) for taking their prey, and (2) for locomotion; in the
rbivores, only for locomotion—for cattle use their fore-legs
their simple legitimate object of walking, nothing higher,
hing lower; in the *Mutilates,* or whales, (*degradational*
cies, as before styled), they are fit only for *something lower,*
they are merely fins, like those of fishes.

assing, now, from the highest of these four subdivisions—
t of the monkeys—up to *Man,* there is a sudden elevation
structure, corresponding well with the spiritual elevation.

The fore-limbs, as has been stated, are taken out of the foot-series, and thus rescued from the inferior service of locomotion. As in some brutes, these members serve to carry the young, and to collect food and convey it to the mouth. But, along with such uses, there are others, more exalted, demanded by the spirit within. Moreover, far the larger part of the body is thus made to belong to the *anterior portion*, and this anterior portion is, consequently, much increased, while the *posterior* stands on its narrow base of two feet, and is reduced to a minimum.

Let us now look at the above four subdivisions of Mammals, with reference to *other* methods of cephalization, and see how they exhibit, in accordance with this principle, their differences of grade.

The *Quadrumanes*, or *monkeys*—the highest of the brute species—have the body most raised from the horizontal; the head shortest and most compacted; the mouth perfect in its furniture of teeth; and the superior species among them—the Man-apes, as the *Gorilla* and *Orang*—have no tail, so that this kind of *posterior abbreviation* is at its extreme limit.

The *Carnivores*, as the *cat*, *lion*, etc., also have a short, well-compacted head, but one more projecting than that of the ordinary monkey; there is a full set of teeth; the hind-feet, as well as fore-feet, are provided with claws to aid in climbing; and the mouth is prostituted from the proper or normal use of the organ to that of carrying its young or its prey.

The *Herbivores*, as the *ox*, *horse*, etc., have the head very much elongated, (a strong mark of decephalization,) and, in some, appropriated to the inferior use of self-defense; part of the teeth usually wanting; and the feet fit only for locomotion, or part of them (the hinder) in some species, for kicking.

The *Mutilates*, or *the whales*, have a head sometimes many yards in length made of bones imperfectly united; the teeth often entirely wanting and sometimes excessively numerous—the latter a mark of feeble concentration in the life-system, in consequence of which the parts grow or multiply to excess (something as a tree grows in size because given up to the uncontrolled power of growth;) and not only the fore-legs re-

ced to fins, and feeble in locomotion, but the hind-limbs *ating;* the body behind enormously enlarged and prolong-; and the prolonged tail, thus made, serving as the main gan of locomotion—a low, fish-like condition of the structure. The four grand divisions of Mammals are thus strikingly arked off by characters based on this principle of cephaliza-on.

Turn now to Man at the head of the system of life. He is stly above even the Man-apes in the form of the head, as ell as in its perfection of make, for the jaws project but ightly, when at all, beyond the forehead, and his back only a ttle behind the posterior side of the brain. Here is abbrevia-on of body before and behind carried to the last extreme. lis nervous system stands vertical, with the brain at the sum-it; and, in average specimens of the race, the brain is nearly reble the size of the brain of a gorilla. His teeth are simply r cutting soft food and for chewing, not for tearing flesh or ranches of trees, or for carrying his young. His fore-limbs ake no part in locomotion. The posterior portion of the body not only directly beneath the head, but is so small that it ccupies but little more breadth than it. His feet may be hought to be inferior to a monkey's, since they cannot clasp stick or branch, like a hand. But this quality makes a good limber, and serves well a being with the monkey's propensities nd necessities, but is not befitting Man's erect body and high-r purposes, which are best served by feet that give a firm pport.

The same kind of evidence of the connection of grade, and so of classification, with cephalization, might be pointed out nong the subdivisions of the *Carnivores* themselves, and of ch of the other grand divisions of Mammals. But to give ll illustrations of the subject, in these and other departments zoology, would require a mention of details that would here out of place. Sufficient have been brought forward to ex-ain the principle of cephalization, and give some idea of its portance in zoological classification.

It remains to illustrate further the importance of the special ark of cephalization by which Man is separated from other

Mammals in a system of zoological classification. This special case is the fact, already mentioned, that *the fore-limbs in Man are transferred from the locomotive to the cephalic series.* Man's separate place being denied him by some who claim to understand zoological principles, it is of great interest to find an unequivocal criterion by which to meet such writers. And the question with us is, whether the criterion just mentioned has that kind of authority which will place it beyond all dispute, even among zoologists themselves.

We propose to give, in a brief and simple manner, a general view of the facts in zoology bearing on this point, in order that its true scientific value may not fail to be appreciated.

In the Animal kingdom there are four grand types or plans of structure—the ordainings of the Infinite Creator; ideas which were first expressed on our earth in material forms when the earliest species under these types were made. These *sub-kingdoms* are, beginning with the highest, as follows:

1. *Vertebrates.* Having internally a jointed, bony skeleton. The back-bone in the skeleton is called the *vertebral* column, and its separate pieces *vertebræ*, (from the Latin;) and hence the name *Vertebrates.* The *four* classes in this sub-kingdom are, as already mentioned, (1) Mammals; (2) Birds; (3) Reptiles; (4) Fishes.

2. *Articulates.* Having the body and members jointed, (or articulated,) but with no internal skeleton, the articulations being made in the hardened skin. In some, the skin remains soft, as in *Worms.* Include the three classes, (1) *Insecteans*, (comprising, 1, Insects, 2, Spiders, 3, Myriapods or Centipedes;) (2) *Crustaceans*, (1, Decapods, or crabs, lobsters, shrimps, etc., 2, Tetradecapods, or sow-bugs, etc., 3, Entomostracans;) (3) *Worms.*

3. *Mollusks.* Having the body, and the members when any exist, soft and fleshy, without articulations. Include the *cuttle-fish, snail, crab, oyster*, etc.

4. *Radiates.* Having, as truly as plants, a radiate arrangement of the parts of the structure, both the internal and external, although *animals* in every respect. Include the *Poly-*

oral animals, which look like flowers, the *Medusæ* or jelly-
es, etc.

n order that there may be a transfer of members from the
motive to the cephalic series, or the reverse, (the first of
methods of cephalization mentioned,) the animal must, of
se, have members in these series. The requisite structure
ts only in the two higher sub-kingdoms, the *Vertebrate*
Articulate ; and, hence, in these alone can we look for
mples of this method of cephalization.

. SUB-KINGDOM OF VERTEBRATES. 1. *Class of Mammals.*
n Mammals, (the class which includes Man and all Quad-
eds, and also the whales,) there are but two pairs of limbs.
n Man, the fore-limbs take no part in locomotion, and are
perly *cephalic* instead of locomotive organs.

'assing from Man to other Mammals, we descend, from a
g characterized by this extreme of cephalization, to the
e Quadruped, or *four-footed* beast. The four limbs are de-
ded to the locomotive series. This is the only case of such
sfer that is possible in Mammals, because the head is a
d structure, having no parts that can be transferred back-
d, and, also, because the number of pairs of locomotive
ns is limited to *two.*

. *Other Classes of Vertebrates.*—In the other classes of
rtebrates, for the reason just mentioned, there can be no
r case of transfer : the head does not admit of it, the ver-
rate type being very limited in its range of variations.

This restriction of the examples in this sub-kingdom to one,
es the higher eminence to the distinction between Man and
er Mammals.

I. SUB-KINGDOM OF ARTICULATES. The first two classes
Articulates have the necessary members and structure for
mplifying this first method of cephalization ; but not the
, or that of *Worms.*

. *Class of Insecteans.*—The three orders, or grand divis-
s of Insecteans, are, 1, *Insects ;* 2, *Spiders ;* 3, *Myriapods*
Centipedes.

Insects, the highest, have *three* pairs of feet and *three* pairs

of mouth-organs. *Spiders* have *four* pairs of feet and *two* of mouth-organs. There is here a transfer of *one* pair from the mouth-series to the foot-series, or from the *cephalic* to the *locomotive*. Insects and Spiders are, as is obvious, very distinct types of structure. There are two different plans for expressing the idea of the Articulate. The higher is based on superior cephalization; for, in Insects, a larger part of the structure is embraced in the cephalic or anterior portion than in Spiders.

Both Insects and Spiders are structures with *fixed* or *closed* limits; for the number of pairs of feet is limited, and the segments of which the body is made admit of no increase beyond the normal or regular number.

Myriapods are not limited in the number of segments of the body, or in that of the pairs of feet; on the contrary, they allow of any number of feet, and of indefinite lengthening behind. Being thus, as it were, *open* behind, instead of *closed*, there is no regular transfer of mouth-organs to the locomotive series in passing to them from the higher orders. This order is distinguished by the *degradational* character just mentioned.

2. *Class of Crustaceans.*—The orders of Crustaceans are three: 1, *Decapods*, or the ten-footed; 2, *Tetradecapods*, or the fourteen-footed; 3, *Entomostracans*, or species with defective feet.

In the highest order, that of *Decapods*, there are *five* pairs of feet and *six* pairs of mouth-organs. In the next order, that of *Tetradecapods*, there are *seven* pairs of feet and *four* pairs of mouth-organs. In the latter, then, the feet have gained *two* pairs, the mouth has lost *two*; or, in other words, two pairs have passed from the cephalic to the locomotive series. The types of structure in the Decapods and Tetradecapods are as diverse as those of Insects and Spiders. Like the latter, also, the feet are perfect and *fixed* or *limited* in number, the regular or normal number never being exceeded. They are therefore, regular or normal types.

In descending to the third order, or the *Entomostracans* from the Tetradecapods, the mouth loses other pairs of organs by this method of transfer—in some *one* pair, in others *two*

in others *three*, in others *four* (or all.) The Entomostracans are defective in both their feet and segments, and are *degradational* forms; and, hence, these several grades of transfer have not separately the importance which belongs to them in the regular or normal types. Thus the Myriapods and Entomostracans are alike in failing to exemplify the regular system, because of their degradational character.

In this review of the Animal kingdom, we have found one case of regular transfer of members from the cephalic to the locomotive series in each of the classes, Mammals, Insecteans and Crustaceans,—and these are, in fact, *all* the classes that have the structure requisite for exhibiting it. The number of pairs of feet in the groups considered, beginning with the highest, is as follows:

I. VERTEBRATES—Class of *Mammals:* In Man, 1 pair; in other Mammals, (and in all other Vertebrates, except those in which part or all of the limbs are wanting, as in the degradational types of Whales, Snakes, etc.,) 2.

II. ARTICULATES—(1) Class of *Insecteans:* In Insects, 3; in Spiders, 4.

(2) Class of *Crustaceans:* in Decapods, 5; in Tetradecapods, 7.

The numbers of pairs of feet in the regular types are, then,

1, 2, 3, 4, 5, 7.

These results most obviously demonstrate, that the higher orders or grand subdivisions, under the classes in the Animal kingdom, wherever the structure allows of it, are distinguished from one another by the particular method of cephalization referred to,—that is, by a transfer of members from the cephalic series to the locomotive, or the reverse. The word *order* implies rank; and, by this special means, the difference of rank between two successive orders of a class is exhibited.

They demonstrate, also, that the orders, thus distinguished, are the *two highest* orders of the classes. This is the fact in the two cases under the Articulates. Insects, or the *first*, being thus separated from Spiders, the *second;* and Decapods, the *first*, from Tetradecapods, the *second.* And under the Vertebrates, since Man is separated by the same character from

the species below, Man must, in like manner, constitute an independent order,—the highest in the class of Mammals.

Thus the conclusion, which we have had in view in this scientific discussion, is zoologically established.

It will be observed that the evidence does not remove Man out of the class of Mammals. Classes (as, for example, those of the sub-kingdom of Vertebrates, namely, *Mammals*, *Birds*, *Reptiles* and *Fishes*) are distinguished by characters of another kind, and only the *orders*, under a class, by the transfer of members explained.

Neither, as we have elsewhere said, are there any ground for resisting the association of Man with the Mammals in classification. The distinguishing feature of this class is, as the name implies, the suckling of the young by the mother. And when the first of Mammals were created, this characteristic, while somewhat educational even in brutes, had special prospective reference to the species, then in the distant future that should take in, through this very means, moral good, and learn from the family relation, thus rooted and strengthened, of a higher relation to an Infinite Parent. The work of the sixth day of creation, as stated in the opening page of the Bible, was that of the creation of Mammals; first, the brute Mammals, then Man; and thus the two are associated in the record of divine origin.

The zoological demonstration of the proposition that Man does not share his *order* either with monkeys, or brutes of any kind, appears, therefore, to be complete. In addition, it has been shown, that the principle of cephalization, on which the conclusion is based, lies at the very foundation of the Animal kingdom, and penetrates its whole superstructure. Man therefore, stands alone, as by acclamation from universal life. His structure, so eminently cephalized, is in accord with his greatness of intellect and soul.

The superiority of Man to other animals has long been recognized in the structure of his *hand*, which is so wonderfully fashioned for the service of his exalted nature; in his *erectness of form*, which seems like a promise of a world above, denied the animal which goes bowed toward the earth; in his *face*

is made, not only to exhibit the inferior emotion of
e through the smile or laugh, but—when not debased
—to move in quick response to all higher emotions and
ents and calls for sympathy, as though it were the outer
the soul itself; in his *speech*, which is the soul in fuller
wielding its powers in force on other souls. We now
e that these characteristics are outer manifestations of
cture whose elevation is pronounced throughout the
ı and depth of living nature.
vithstanding these various distinguishing qualities, some
sts, after a study of Man's bones, muscles and brain,
t seeing the deeper principle beneath, assign him a
as before observed, in the same tribe with the apes or
rs, on a seat a grade higher than that occupied by the
; yet not so high but that the Gorilla, Orang or Chim-
may be in the line of Man's ancestry. We have found
ı genealogical ideas in our studies of the Animal king-

e is three-fold testimony to Man's right to the throne,
ınd over all that lives:—Nature's profoundest utter-
Man's fitness for the position; and God's command,
when Man took possession, "SUBDUE AND HAVE DO-
."

NOTICES OF BOOKS.

LECTURES ON THE HISTORY OF THE JEWISH CHURCH. By A. P. STANLEY, D. D. Part I. Abraham to Samuel. New York: Charles Scribner. 1863.

This work can hardly fail to have many readers, and to give pleasure to many. The author has a style that makes a little thought and learning go a great way. Whatever comes from his pen is sure to be easy reading. We cannot but regret, however, that a man in his eminent position should write things so shallow, and so pernicious, as he sees fit to put forth. His coolness and hardihood of assertion is one of the most remarkable of his traits as a writer. With what easy *nonchalance*, for example, he disposes of the common belief of Jews and Christians in all ages. "It has been *at various times supposed* that the Books of Moses, Joshua, and Samuel, were all written in their present form by those whose names they bear. This notion, however, has been in former ages disputed both by Jewish and Christian theologians, *and is now rejected by almost all scholars.*" But Professor Stanley is the most liberal, courteous, gentlemanly, and charitable of skeptics. He never betrays his Master without first kissing Him. He stabs no one under the fifth rib, without a courteous salutation. To such men as Pusey and Keble he is particularly condescending. Whenever he is about to say anything peculiarly atrocious, he is almost sure to introduce it by a compliment to them. And his kindness to St. Athanasius is really quite touching. The way he pats him on the head, evidently considering him a right good fellow, though wofully in the dark and rather illiberal, is enough to make one wish the Saint were alive, to see how far he would reciprocate. Our impression is, that some "fine birds" in the world would soon find themselves *minus* a few of their "fine feathers." But he does not confine his condescension to the old Catholic Saints. Even Moses is treated with a certain distinguished consideration and respect. And as to Abraham, *he* was a venerable Arabian Sheikh, and Professor Stanley has been in Arabia, and knows all about *them*. One would think, from his way of dealing with the Patriarch, that he had met with him in his travels, and had had a good time with him. Melchizedec, also, comes in for a kind word from the Professor. His interview with Abraham was really a very striking and significant scene. It was in fact quite interesting. Even a modern philosopher might look upon it with a benignant and indulgent smile. It was Revealed Religion doing homage to Natural Religion! It was Natural Religion receiving tithes from Revealed Religion! How significant! How profound! How pretty!

With all due respect for Stanley's brilliant gifts, and with all sympathy for a certain goodness of heart which we give him credit for, we cannot but regard these Lectures as about the most pernicious sample of philosophic twaddle, that we happen to have met with. His book, such as it is, is handsomely republished, "*by arrangement with the author*," by Charles Scribner, 124 Grand Street, N. Y.—which is a handsome thing, by the way, on Mr. Scribner's part, and an example that ought to be followed by publishers generally.

ST. PAUL'S EPISTLE TO THE ROMANS: Newly Translated, and Explained from a Missionary point of view. By the Rt. Rev. J. W. COLENSO, D. D., Bishop of Natal. New York: D. Appleton & Co. 1863. 12mo. pp. 261.

Had we seen this present work of Bishop Colenso before examining his book on "The Pentateuch and the Book of Joshua," the latter production would have occasioned less surprise. Indeed, we do not hesitate to say, that the former work is the key to the latter. A man with such a *minimum* of learning, and such a *maximum* of perverted self-conceited assurance, and such a method of reasoning, can make any thing of the Greek of the Epistle to the Romans, or of the Hebrew of

he Old Testament. For example, let any one of our readers, with the Greek be-
re him, take this Bishop's translation of Rom. ix. 5, "Whose are the Fathers,
nd from whom is Christ, according to the flesh. God, who is over all, is blessed
rever! Amen." He will not hesitate to say, that the Bishop either does not
nderstand the analogy of the language, and the construction of so simple a sen-
nce, or else, that he has knowingly perverted its meaning. Whichever horn of
he dilemma the friends of the Bishop may choose to place him on, on one or the
ther he hangs, beyond a peradventure.

We are not writing a review of this Translation and Explanation, prepared, too,
he Bishop says, "from a Missionary point of view!" There is no "Missionary
oint of view" to it, or about it. The Gospel of Christ, as believed and as held by
he Church which sent the Bishop out as a Missionary to convert the Zulus, the
Bishop himself has, in this volume, attempted to subvert. It is a weak, and in point
f sound learning, a contemptible effort; still it is openly made and without disguise.

On the doctrine of the Trinity, the above translation of Rom. ix. 5 is an exam-
le of his teaching.

On the doctrine of the Atonement, he says, "It is very unfortunat ethat the true
eaning of the word Atonement, which occurs in this passage in the English Ver-
ion, namely, at-one-ment, or reconciliation, should be so commonly lost sight of;
nd the notion introduced of something paid down to atone, (as it is said,) or com-
ensate, to God, or, at least, *to reconcile God to us*, for our sins," &c., &c., &c. p.
06. The *expiatory* nature of the Atonement is thus distinctly denied.

On the doctrine of Inspiration, in commenting on St. Paul's statement, that
eath is the wages, or fruit, or consequence of sin, the Bishop says, "It is possible
hat St. Paul entertained this notion himself, namely, of *all* death having come into
he world by sin." He says the Bible is "not a mere historical narrative, or a
able of genealogies, or a statement of scientific facts, cosmological, geological, as-
ronomical, *or any other*," &c., &c. p. 110.

On the doctrine of Eternal Punishment he says, "I now declare, that I can now
o longer maintain, or give utterance to, the doctrine of the endlessness of future
unishments." He advocates at great length "a *remedial purifying* process in
nother world." pp. 165–185.

Of the Holy Sacraments he says, "It is the result of man's theorizing, and not
erived from God's Revelation, to attempt to make a distinction, *in kind*, between
our Lord's Presence in the Holy Eucharist, and that which he vouchsafes to us,
when we kneel in our own retirement, or meet in our ordinary assemblies for the
Common Worship of Prayer and Praise." p. 253.

His notions of the Church, its Order and Ministry, are equally loose and radical.
See pp. 27 and 224.

On the whole, we should judge, simply from this volume, did we know nothing
of his previous history, that the Bishop's early education had been greatly de-
fective in those branches of learning which would qualify him to cope with the In-
fidelity of the age and times; that he had received, without examination, that
metaphysical system of Theology which, fifty years ago, characterized so exten-
sively the English Church; that, with the teachers of that System, he has all the
while ignored the nature, mission and office of the Church; and that, of later
years, his habits of thinking and moral conceptions have been shaped by that Ger-
man Rationalism to which his reading has evidently been mainly directed. We
know not how else to account for that strange mixture of the language of frigid,
heartless skepticism which now seems natural to him, and the constant, unbidden
presence of words and phrases, which still cling to him, but which belong to alto-
gether another system.

There is another point worth noticing. This question of the *order in time*, in
which Bishop Colenso has written his late works, is an important one. The views,
which he has presented in this Exposition of the Epistle to the Romans, are his
mature opinions; he says they are "the results of seven years of Missionary ex-
perience, as well as of many years of previous close study of this Epistle." His
work on the Pentateuch, in which he denies the Historical Books of the Old Tes-
tament, is a new and novel thing even to himself. He says, "*In January*, 1861, *I
had not even begun to enter on these enquiries*, * * * *and I had not the most distant*

idea of the results to which I have now arrived." We do not hesitate to say, that, holding the views which he has advanced in this work on the Romans, he was bound, of necessity, by logical sequence, in some way to get rid, not only of the Book of Genesis, but of the whole Economy of Redemption. He cannot,—it is morally impossible for him,—hold the Miracles of the Old Testament or the New, from his point of observation. There was no difficulty in his denying them. Man, every man, believes what he chooses to believe, and disbelieves what he chooses to disbelieve. Belief of Moral Truth is voluntary, not compulsory. And hence, there is not the slightest use in reasoning with or answering these men, so far as they themselves are concerned. For the sake of others, they are to be met boldly, and in the spirit of men who are not only loyal to the Faith, but who are not ashamed of their loyalty; and who cannot be silenced or brow-beaten by the clap-trap charges, of bigotry, and narrow-mindedness, and being behind the age, &c., &c.

To us, as American Churchmen, this sad history of Bishop Colenso is full of meaning; and if we are wise we shall give heed to it. "The Gospel" which these men teach is "another Gospel." It is pushing its way in our own country with all its characteristic arrogance and impudence.

MANUAL OF GEOLOGY: treating of the principles of the Science with special reference to American Geological History, for the use of Colleges, Academies and Schools of Science. By JAMES D. DANA, M. A., LL. D., Silliman Professor of Geology and Natural History in Yale College, &c, &c. Illustrated by a chart of the world and over one thousand figures, mostly from American sources. Philadelphia: published by Theodore Bliss & Co. London: Trübner & Co. 1863. Small 8vo. pp. 812.

Given a knowledge of the subject, and there are several things requisite to write a good book on any branch of Natural Science, and especially, and above all others, on Geology. Among these requisites, are, first, power of analysis, of disintegrating, of resolving into original elements, and of clear perception of those elements. Next, there is the power of synthesis, of combination according to natural affinities and relations. And next, there must be that still more commanding faculty, the power of generalization, of grouping, arranging and classifying, according to well recognized principles. And, last of all, there must be the power of induction, of deducing the Laws of Nature from the facts thus substantiated. All this requires judgment, good sense, candor, freedom from prejudice, honesty and moral courage. Professor Dana's work on Geology has all these characteristics. It is minute in details; clear in arrangement; natural and exhaustive in its classifications. He has had rare opportunities for perfecting himself in Scientific knowledge. From early life an enthusiastic and close student of Nature, his connection with the Exploring Expedition gave him opportunity of extensive observation; and his appointment, while yet a young man, as President of the "American Association for the Advancement of Science," was a deserved tribute to his attainments, by the most eminent American Naturalists. Nor ought we to omit saying, that Professor Dana is one of the few American Scholars, devoted to Physical Science, who is not perpetually trying to bend a bow with which to cast an arrow at Revelation, and especially at the first chapters of Genesis. A true disciple of the Inductive Method, with no *a priori* theories to broach and defend, he does not find the Book of Nature in conflict with the Book of Revelation. Indeed, if we were to write a Commentary on the two first Chapters of Genesis, we would trace the developments of Geology as disclosed in the volume before us. And yet, he has not written the book with any such intention. He has simply followed in the footsteps of Science just as far as it has opened the way, and no farther. On this point, we hope to take up the volume at an early day; and to expose the groundless assumptions of some of our modern noisy skeptics.

We can hardly describe this Manual within our limited space. After a well written Introduction on the Relations of the Science of Geology, and its Subdivisions, his grand Divisions of the subject are, I. Physiographic Geology. II. Lithological Geology. III. Historical Geology. IV. Dynamical Geology. The Third Part, Historical Geology, is of course most important, as bearing upon the Geologic controversy of the present day. The early designations, Primary, Secondary

d Tertiary Formations, referring strictly to time, are discarded by Prof. Dana, they are by Lyell and other modern Geologists; and the more strictly scientific ms are substituted, Palæozoic, Mesozoic and Cenozoic; though the term Tertiary still retained by him for the sake of convenience. Last of all comes in the "Era Mind, the Age of Man," the animal element being "no longer dominant, but nd in the possession of a being at the head of the kingdoms of life." The dis-ery of the remains of Man and of his Art, as flint implements, &c., with the ns of extinct Post-tertiary animals, he regards as proof of the contemporaneity Man with those animals; but this, he concludes, does not so much carry back date of Man, as bring forward the date of the modern Mammals; so that, "in final fitting up of the Earth with life, there was still a reference to him." Still re than this, he says, "It is in accordance with all past analogies that Man uld have originated on some part of the great Orient; and no spot would seem have been better fitted for Man's self-distribution and self-development than uth-western Asia."

The work is well arranged, both for the less and the more advanced student, details of the Science being printed in fine type; and a Synopsis is given in Appendix for a short course of instruction in Schools, not strictly scientific. e Illustrations in the book are numerous and well executed; and include figures fossils, diagrams of sections and district geological maps; all of which will be eful to the student. The work has also a full Index which adds greatly to its lue.

E GEOLOGICAL EVIDENCES OF THE ANTIQUITY OF MAN. With Remarks on Theories of the Origin of Species by Variation. By Sir CHARLES LYELL, F. R. S., Author of Principles of Geology, &c. Illustrated by Wood Cuts. Second Amer-ican from the latest London edition. Philadelphia: George W. Childs. 1863. 8vo. pp. 526.

E-ADAMITE MAN. The Story of the Human Race. From 35,000 to 100,000 years ago! By GRIFFIN LEE, of Texas. New York: Sinclair Tousey. 1863. 12mo. pp. 408.

E RACES OF THE OLD WORLD: A Manual of Ethnology. By CHARLES L. BRACE, Author of "Hungary in '51," &c. New York: Charles Scribner. 8vo. pp. 540.

E THE ORIGIN OF SPECIES: Or the Causes of the Phenomena of Organic Nature. A Course of Six Lectures to Working Men. By THOMAS H. HUXLEY, F. R. S., Professor of Natural History in the Jermyn Street School of Mines. New York: D. Appleton & Co. 1863. 12mo. pp. 150.

We have classed all these works together, and had intended to give a paper in is Number of the Review on the Antiquity of Man, on the Origin of Species, and the Doctrine of Development. But the Article in our preceding pages on Man's Zoölogical Position," presenting one phase of the argument, leaves us no om to pursue the subject at present. We commend the Article to the attention our readers. It is from the pen of one of European celebrity, and who, in our dgment, has, in this country, no peer, certainly no superior in the field of Natural cience; and, what certainly cannot be said of all our Scientific Savans, his pre-nsions are far less than his attainments. He has the child-like humility of a true holar. His unsuspecting nature leads him, we think, sometimes to overlook the tterness of hatred against Revelation with which the Infidels of the day are as-iling the facts therein recorded. To be sure it does no good to call these men rd names. No body is convinced by it. And this method of attack usually be-ays the weakness of the assailant. But it is always right, and sometimes a duty, rebuke impudence and superciliousness; to expose and hold up to view, clearly d unmistakably, the weakness of Error, especially when that Error concerns the eatest of all subjects, Man and his relations toward God. Every thing that is portant and dear to him, present and future, within and around him, is involved it. Every thing that can centre in and vitalize that word *loyalty*, depends upon it.

Of the books above-named, Mr. Lyell's is the only one that really deserves close consideration. The others are mostly mere compends, or are made up of sweeping generalities, based upon false principles rather than teaching clearly the principles themselves. Especially is this true of Griffin Lee's book on the "Pre-Adamite Man," who leaps off at the outset in his book like a bold cavalier, "Adam was not the first Man!" exclamation point and all.

As to Mr. Lyell, he seems disposed to give the "transmutation" and "progression" and "development" theory of Darwin and Huxley the most favorable consideration, although he confesses that the theory is not sustained by any valid evidence. The connecting links are still wanting, and possibly always will be.

The funniest and richest thing about Mr. Lyell's work is the solemn attention which he devotes to the late wonderful discoveries of M. Boucher de Perthes, a famous French Naturalist, by which, not only he but a considerable number of learned men in Europe have been thoroughly duped. Nor only this, but their sage and not very unimportant conclusions were flaunted in the face of us poor, well-meaning, but simple-minded believers in Revelation, as completely upsetting not only the Chronology of the Old Testament, but the facts which are therein contained; and especially those concerning the Origin of Man, which for some reason seem to be exceedingly distasteful. These wise men had found, not only great quantities of flints and flint hatchets fashioned by human skill, deposited in the drift at Abbeville, but at last they discovered among them human bones. And M. Boucher de Perthes had proved, that the superincumbent peat in that valley had required "tens of thousands of years for its formation." The affair created a sensation. A case, it was claimed, had been made out. Learned papers were read, going into the most minute particulars, before Scientific Societies. At last, some incredulous gentlemen, as Falconer and Evans and Prestwich, took the matter in hand, and these Pre-Adamite flints and bones were subjected to close scrutiny; and it is now shown, that these antique flints had been artificially stained, and that the bones were of recent origin, the section cut being white, glistening, full of gelatine, and fresh looking; and in formation, in no respect different from bones found now in any Church-yard. It seems that the cunning workmen of these gravel pits, stimulated by a reward for such relics, had done their work of imposition so cleverly, as completely to blind these very learned men. And so the case now stands.

The real truth is, *nemo sapit omnibus horis*, and nobody is wise in every thing. We remember that the famous "Moon-story" hoax, a few years ago, completely deceived a Professor in a distinguished New England College; and a clever historian announced very positively, not long since, before a Literary Society in this city, that the North American Indians had roamed millions of years over this continent; yet probably two-thirds of his audience had paid as much attention to this particular branch of Science as the learned historian, and yet did not believe any such thing.

As yet, Natural Science has presented no well authenticated facts in conflict with the commonly received Chronology concerning the Creation of Man: on the contrary, there is an amount of evidence in harmony with that Chronology, which is overwhelming and unanswerable. As to the transmutation and development theory of Darwin and others, it not only is not sustained by facts, but is certainly contradicted by them. Man, as he came from the hand of his Creator, was neither a savage nor a mollusk. There is but one theory which reconciles all the facts of history and Science. There are abundant Geological phenomena indicating great changes in the surface of the Earth since its creation; many of these are mysterious and inexplicable; neither the believer nor the disbeliever in Revelation can account for them; but there has been no scientific theory concerning them which can shake our faith in them "who spake as they were moved by the Holy Ghost."

THE LIFE OF OUR LORD UPON THE EARTH. Considered in its Historical, Chronological and Geographical Relations. By the Rev. S. J. ANDREWS. 1 vol. Post 8vo. 650 pages. New York: C. Scribner. 1863.

We have a carefully prepared examination of this excellent book, which, for the sake of author and publishers, we regret comes too late for our present Number. Mr. Scribner is issuing all his books in the very best style of the art. We shall return to this volume hereafter.

THE RIGHT AND COLENSO WRONG: Being Popular Lectures on the Pentateuch. By the Rev. JOHN CUMMING, D. D., of London. New York: John Bradburn. 1863.

This is a series of popular Lectures by Dr. Cumming, and has all the ease of style and recklessness of statement that mark the productions of this well-known writer. The Lectures are reprinted in handsome style.

THE PENTATEUCH VINDICATED. By WILLIAM HENRY GREEN. New York: John Wiley, 56 Walker Street. 1863.

We have here a close, pains-taking, scholarly Reply to the same Colenso. It takes up the Colensic fallacies, one by one, and demolishes each in turn with a thoroughness that leaves nothing to be regretted, except that such heavy artillery should be used against such small game.

LECTURES ON THE SYMBOLIC CHARACTER OF THE SACRED SCRIPTURES. By Rev. ISRAEL SILVER, Minister of the New Jerusalem Church in New York. D. Appleton & Co.

Mr. Silver has put forth a series of Lectures, "not written with a view to their being printed," on the very interesting subject of the *Symbolic Character of the Sacred Scriptures*. He brings out, with some ingenuity, the "doctrine of correspondences," or types, showing that Nature is a great parable, and that the Bible in analogy with Nature. The thing is not very profound. Perhaps it was not intended so to be. It is hardly more than a dilution of that style of spiritualizing which had so many attractions for the early Christian Fathers. Still, there are many good things in the Lectures, and if there are also some bad things, they are not of a character to do much harm.

THE LAST TIMES AND THE GREAT CONSUMMATION. An Earnest discussion of momentous themes. By JOSEPH A. SEISS, D. D., Author of "The Gospel in Leviticus," &c., &c. Revised and enlarged edition. Philadelphia: Smith, English & Co. 1863. 12mo. pp. 438.

Amid a deal of verbiage, and tumid rhetoric, and pretentious sincerity, and self-ionated dogmatism, and of that spirit of denunciation which these self-constituted reformers and censors are so famous for, the real points which the author holds and teaches are in the main these: that, at the end of six thousand years from the creation of Adam, Christ is to come into the world in person; that the Millennium is then to begin, the good are then to rise from the dead, and that they are to reign with Christ on the Earth one thousand years; that up to that time, unbelief and wickedness will almost universally prevail; that then, Christ is to break down all existing Systems of Government in Church and State, make great physical demonstrations of power and wrath, restore the Jews to Palestine, make Mount Zion the visible seat of universal Empire of this Christocracy for a thousand years, that Satan is to be bound, &c., &c.; that at the end of the thousand years, Satan, Death, Hades, and all antagonisms to good, are to be destroyed; that *all the inhabitants of the world* are to be restored to God's favor; and that this thousand years is the only Day of Judgment, &c., &c., &c., &c. This, in general, is a statement of the teaching of these Second Adventists; and yet there are no two of them who exactly agree in opinion. The Author quotes in favor of his theory largely from some of the Christian Fathers, and so on down to the present day, to Irving and Cheever.

On this whole subject, we have, in way of comment, a few things to say. (1.) The *opinions* of the Fathers, on any subject, is one thing; their testimony as witnesses of facts is quite another thing. (2.) It is a gross perversion of facts to hold them as a body, and multitudes of others in more modern times, whom the author appeals to, responsible for all the visionary theories which he has here broached or reëchoed. (3.) Second Adventism is no new thing; it is periodical though irregular in its appearance; and has always been advocated by men of a certain type of character. (4.) These men teach positively respecting the coming of Christ what the Scriptures expressly inform us is not known, and is not permitted to be

known. (5.) The practical effect of these notions is to weaken faith in Christ's appointed instrumentalities for the conversion of men. (6.) His theory of Annihilation, and his denial of the Judgment Day and of Endless Punishment, are additional proofs that his theory is not a harmless one. (7.) Some of the author's speculations, we can show, both from Scripture and Human Reason, to be more than improbable. (8.) Finally, we observe that the belief of the Church is undoubtedly settling down into a more literal interpretation of the Prophecies concerning the Kingdom and coming of Christ than has hitherto prevailed; and hence there is the greater danger lest, in the reaction from an extreme figurativism, earnest and devout but ardent men should rush into just such wild visionary theories as we find in the book before us.

SERMONS UPON THE MINISTRY, WORSHIP AND DOCTRINES OF THE PROTESTANT EPISCOPAL CHURCH. By G. T. CHAPMAN, D. D. Sixth Edition. New York: H. B. Durand. 1863. 12mo. pp. 312.

There is that in these Sermons of Dr. Chapman which gives them a steady hold upon the confidence of Churchmen. It is, in some respects, the best book that we know of to put into the hands of an enquirer. It presents the positive Institutions of the Gospel boldly yet kindly, and it defends them with an array of argument which has never been fairly met; and, at the same time, it exhibits the Faith of Christ as a living power, thoroughly guarded against sectarian misrepresentations, and clearly distinguished from Antinomian speculations. Its main deficiency is, that having been written more than thirty years ago, it takes no note of the later Infidel developments of our own times.

TRIUMPHS OF THE BIBLE: With the Testimony of Science to its Truth. By HENRY TULLIDGE, A. M. New York: Charles Scribner. 1863. 12mo. pp. 439.

Mr. Tullidge's book deserves more than a passing notice. It is a collection of Evidences, illustrating and proving the truthfulness of the Bible; mirrors, reflecting back the events recorded on the sacred page, gathered from a great variety of sources, from Astronomy, Geology, Chronology, Historic Traditions, Ancient History, Geography and Archæological Discoveries. The work is not, and was not meant to be, a thorough analysis and refutation of any one phase of Unbelief, as touching Inspiration, or Miracles, or the Mosaic account of the Creation; but it is an invaluable grouping of testimony touching almost every one of the forms and attitudes in which Infidelity is presenting itself in these our own times. Hence, while the work has not enough of elaborate detail to silence the avowed skeptic in what he may regard as his own specialty, it yet presents an array of facts which he cannot deny, and cannot explain away; and, taken as a whole, it offers an argument for the credibility of the Old and New Testaments which is clearly and strongly stated, and which is unanswerable. Had we room to quote, we would cite from the Chapter on the Unity of the Race; or from the collection of Primitive Historical Traditions illustrating the historical statements of the First and Second Books of Moses. As a work to guard the young against the assaults of Modern Infidelity, it is the best we have seen; and, as such, it deserves a place in every Village, Parochial and Sunday School Library. The Preface is very well written, and shows that the writer had a clear conception of the work before him; and the opening portion of the volume, Part I, on the "Triumphs of the Bible," in elevating, civilizing and ennobling our Race, is exceedingly well done. We congratulate Mr. Tullidge in having treated a great subject, one requiring a great amount of reading, with such unquestionable success. It is a good and timely work.

THE NEW AMERICAN CYCLOPEDIA. A Popular Dictionary of General Knowledge. Edited by GEORGE RIPLEY and CHARLES A. DANA. Volume XVI. With a Supplement. New York: D. Appleton & Co.; London, 16 Little Britain. 1863. 8vo. pp. 850.

With this sixteenth volume this Cyclopedia is concluded. The work has been nearly six years in course of publication; and besides the two Editors, Messrs.

ley and Dana, it has employed a corps of twenty-five writers, who have been tantly employed. The whole number of subjects treated is about twenty-n thousand. The Articles in great part have been prepared by gentlemen of petent ability, and who, in all matters of Modern Science, have availed them-es of the latest and best sources of information. There are in the course of the k many papers elaborately written, and possessing decided merit, and which worthy of a place in what ought to be a standard authority. As we have e, however, all along, so now we except, in our general and even warm appro-on, a class of papers bearing on Moral, Social and Political Science. With an sional Article on these subjects which is very good, there are others which no k, conducted on a principle of high-toned virtue and morality, should ever have itted. The Cyclopedia is an honor to American Literature, and reflects great it on the enterprise, perseverance and ability of its worthy publishers.

PE CULTURE, WINES AND WINE-MAKING. With Notes upon Agriculture and orticulture. By A. HARASZTHY, Commissioner to report on the improvement d culture of the Vine in California. With numerous Illustrations. New ork: Harper & Brothers. 1862. 8vo. pp. 420.

n this subject, no work has appeared in our country so valuable. The author, ungarian by birth, himself a vine-grower on a large scale, was appointed by the islature of California as Commissioner to visit Europe to investigate the ways means best adapted to promote the improvement and culture of the grape-vine alifornia. On arriving in France, he opened a correspondence with the differ-Imperial and Horticultural Societies, and received from them every facility in therance of his object. He visited the best vine-growing districts in France, rmany, Spain and Italy, and purchased about 1,400 different varieties of vines. has come to the conclusion, that California is superior, in all the conditions of l, climate and other natural advantages, to the most favored wine-producing tricts of Europe; and that all that is necessary now, is the proper varieties of pes, and the necessary care and science in the manufacture of wine. The work ull of carefully recorded facts, tables, statistics, details and illustrations, and ndantly attests the rare zeal, fidelity and intelligence, with which the author formed the duties of his commission.

RICAN HUNTING FROM NATAL TO THE ZAMBESI, including Lake Ngami, the Ka-lahari Desert, &c., from 1852 to 1860. By WILLIAM CHARLES BALDWIN, Esq., F. R. G. S. With Map, fifty Illustrations by Wolf and Zwecker, and a Portrait of the Great Sportsman. New York: Harper & Brothers. 1863. 12mo. pp. 397.

We never take up a book like this, and especially after looking at the pictures, ithout being conscious of a spirit of incredulity, and of possessing, *a la Colenso*, a termination to believe no more than we choose to; and when Mr. Baldwin tells how he hunted antelopes, armadilloes, buffaloes, camel-leopards, elands, ele-ants, giraffes, harte-beestes, hippopotamuses, inyalas, jackals, kocdoos, lions, yxes, panthers, rhinoceroses, springboks, tigers and wolves; and how, in one pedition, and the last, in 1860, that to Zambesi, there were killed sixty-one ele-ants, twenty-three rhinoceroses, eleven giraffes, twenty-one elands, thirty buffa-es, eighteen inyalas, twenty-eight springboks, seventy-one quaggas, ten stien-ks, and enough lesser animals to make in all 369 different specimens of African me, we are altogether disposed to turn him over to the mathematical Bishop of atal, in whose region he pretends to have accomplished such marvellous triumphs the line of "the mighty hunter" Nimrod. May we suggest to the Bishop of atal whether the telling such almost incredible stories does not tend to throw scredit upon the art of hunting in general, and even to raise a question whether imrod himself be not a myth? At any rate, it is a strange, a very strange book. r. Baldwin says he landed at Natal in 1851, and remained in the country until 60, getting up a hunting expedition every year, and roving over the south-stern corner of that continent, stretching from Natal to the River Zambesi, say om the fifteenth to thirtieth degree of latitude.

HARPERS' PICTORIAL HISTORY OF THE GREAT REBELLION. 1863. Nos. I, II, III, IV, Folio. 24 pp. each.

Amid the momentous scenes, through which this whole country and people are now passing, it is of the greatest importance to seize and preserve, not only the prominent facts in this great convulsion, but, as far as may be, to watch and trace the under-current of intentions and motives, which are disclosed. Nothing should be left to uncertainty. The future historian may comprehend, at a glance, what, amid the confusions of the hour, we see but dimly; but the scenes themselves, the acts, and the avowed purposes of the actors, these it is ours *to record*.

This "Pictorial History," by the Messrs. Harper, differs somewhat from any of its rivals before the public. They commenced with recording everything; but the progress and duration of the War are already rendering their publications, though invaluable to the historian, yet too cumbersome for the general reader. The work before us has been in course of preparation for many months. Grouping its facts in a consecutive, sustained narrative, preserving the chronological order of events, and presenting a clear and comprehensive view of the progress of the struggle, it yet preserves the most important of the documentary evidence on both sides, given in full in the foot-notes, comprising the acts and doings of public bodies, official Proclamations, important letters, speeches, &c. Among these documents before us, are the Farewell Speech of Jeff. Davis in the Senate, and his Inaugural Address as President of the "Confederacy;" Buchanan's correspondence with the South Carolina Commissioners; Alexander H. Stephen's celebrated speech in Congress, and Mr. Lincoln's Inaugural Address. The clean white paper in which this work appears, its large type, its profuse and well-executed illustrations, give to it superior typographical attractions. The work will be completed in twenty-four parts, which are sold at twenty-five cents each.

LETTERS ON THE MINISTRY OF THE GOSPEL. By FRANCIS WAYLAND. Boston: Gould & Lincoln. 1863. 18mo. pp. 210.

President Wayland's "Letters on the Ministry," treat of the Past and the Present Ministry, especially in his own (the Baptist) denomination; upon a Call to the Ministry; upon the Ministry not a Profession; upon Preaching the Gospel, for the Conversion of Sinners, and the Edification of Believers; upon the Manner of Preaching; upon Pastoral Visitations, and other Pastoral duties; and upon Ministerial Example. There is a great deal of good sense and practical wisdom in this little volume, and we propose to return to it hereafter. Meanwhile, our Clergy and Candidates for Orders, will find in it many thoughts and suggestions of great value.

CHAPLAIN FULLER: being a Life Sketch of a New England Clergyman and Army Chaplain. By RICHARD F. FULLER. Boston: Walker, Wise & Co. 1863. 12mo. pp. 342.

This very minute, almost too minute, account of the life of a Unitarian Clergyman of ordinary ability, but a man of much seriousness and excellency of character, and devotion to his profession, affords little occasion for comment. Although Chaplain to the 16th Regiment of the Massachusetts Volunteers, he was killed with a musket in his hands at the Battle of Fredericksburg, Va., Dec. 11th, 1862. His education by his sister, Margaret Fuller, his labor as her biographer, and as editor of her writings, and his recorded observations, and Letters concerning the War, are the most noteworthy points of the volume. As a biography, it is, we judge, the work of an unpractised pen; the sentences are involved, and the style artificial and stiff.

DRAPER'S INTELLECTUAL DEVELOPMENT OF EUROPE. A History of the Intellectual Development of Europe. By JOHN WILLIAM DRAPER, M. D., LL. D., Professor of Chemistry and Physiology in the University of New York; Author of a "Treatise on Human Physiology," &c., &c. 8vo., cloth. New York: Harper & Brothers. 1863.

This is an honest, carefully written book, and deserves a more ample notice than we can give to it at present. All we can say of it now is, that the reader who

nts something to help him to think, will find a great deal of what he wants in ofessor Draper's work: he will also find many things worth thinking about. ginning with the intellectual history of Greece, the author goes on to treat of the nology of Europe, its primitive modes of thought, and their progressive varia-ns, with a digression on Hindoo Theology and Egyptian Civilization, the five aracteristic ages of the intellectual history of Greece, the European age of faith, d that of reason, &c.

BLE ILLUSTRATIONS. Being a Storehouse of Similes, Allegories and Anecdotes, selected from Spencer's "Things New and Old," and other sources. With an Introduction, by Rev. RICHARD NEWTON, D. D., and a copious Index. Philadelphia: Smith, English & Co. 1863. 12mo. pp. 360.

The title of this volume sufficiently indicates its character. The anecdotes, &c., wever, illustrate the duties taught in the Bible, and the dangers against which e Bible warns; and, in this sense, are Bible Illustrations. They are collected for e use of preachers and teachers. The habits of preachers differ, greatly, as to the e of such anecdotes. The present collection was first made in 1658, by Thomas ncer, and was drawn from a great variety of sources. It is, evidently, a good ok of its kind.

NOPIA LATINA, PART I. A First Latin Course, comprehending Grammar, Delectus and Exercise Book, with Vocabularies. By WILLIAM SMITH, LL. D., Author of the "History of Greece," and Editor of a "Classical Dictionary," and the "Dictionary of Greek and Roman Antiquities." Carefully Revised and Improved by Professor HENRY DRISLER, of Columbia College, New York. New York: Harper & Brothers. 1863. 12mo. pp. 187.

The Author sets forth the object of this work in the following language. 'The lume is the result of many years' practical teaching, and seeks to combine the ivantages of the older and more practical methods of instruction.

The main object of the work is to enable a beginner to fix the Declensions and njugations thoroughly in his memory, to learn their usage by constructing simple ntences as soon as he commences the study of the language, and to accumulate, adually, a stock of useful words.

The work contains Grammar, Delectus and Exercise-Book, with Vocabularies, nd consequently presents, in one book, all that the pupil will require for some me in his study of the language. It is confidently believed, that a boy who has ne carefully through the work, will have acquired a sound knowledge of the hief grammatical forms, and of the most important syntactical rules.

The American editor has introduced the simpler and more comprehensive rules of rosody. He has added also paradigms of the more frequently-recurring Greek ouns, of the First, Second, and Third declensions, and a few pages of continuous arrative, taken from Woodford's Epitome of Cæsar, in the exact words of the au-hor, but with the complex sentences broken up, and the difficult parenthetic lauses omitted.'

LE KINGS AND NAVAL HEROES. A Book for Boys. By JOHN G. EDGAR, Author of "History for Boys," "Boyhood of Great Men," "Footprints of Famous Men," "Wars of the Roses," &c., &c. Illustrated by C. KEENE and E. K. JOHNSON. New York: Harper & Brothers. 1863. 16mo. pp. 421.

This is a re-print of a book which must prove attractive, especially at the present me. The author gives biographical sketches of the principal personages, twenty-ne in number, who, from the time of Rollo and Hastings, to that of Nelson and ollingwood, have figured conspicuously as English maritime warriors. Its ten-ency must be, to inspire the young with an ambition to emulate the heroic valor f these daring and brave men.

HE FAIRY BOOK. The best popular Fairy Stories, selected and rendered new. By the Author of "John Halifax, Gentleman," &c., &c. New York: Harper & Brothers. 1863. 12mo. pp. 479.

We are not about to write a Homily on Fairy tales. We remember, and so does the reader, to have heard bright-eyed little boys and girls, when they thought they were alone, amusing themselves with these airy creations of dream-land; and we have an indistinct recollection of a boyish instinct for fancies of this sort; but all that was before the tread-mill of daily plodding had made a Gadgrind of us. Miss Mulock, who could write Fairy tales herself, if she chose, has gathered, in one neat little volume, the sweetest and rarest of these flowers, native and exotic, with which children, and grown up children too, have always loved to amuse themselves, and has trimmed them and rid them of everything hurtful. "Puss in Boots," "Jack the Giant Killer," "Tom Thumb," "Cinderella," and many more, are all here.

ESSAYS ON THE GREEK CHRISTIAN POETS, AND THE ENGLISH POETS. By ELIZABETH BARRETT BROWNING. New York: James Miller. 1863. 18mo. pp. 233.

This beautiful little volume of Prose completes the publication of Mrs. Browning's works, making five volumes in all. This one contains two Articles, first printed in 1842, in the [London] *Athenæum*. The latter Article is, in part, a review of "The Book of the Poets," a collection of extracts, from the time of Chaucer, to Beattie; a work which the writer handles with severity. It also reviews the Poems of Wordsworth—that noble but unfortunate founder of a new School of Poetry; that is, if the dreamy, sapless doggerel in imitation of him, deserves to be called Poetry. This, however, is our own reflection, not Mrs. Browning's. These two Articles will be read with pleasure. They are full of life and vigor; cutting right and left, with masculine boldness; they show culture, and taste, and acumen; and where the reader differs, either in æsthetics or in ethics, or other exercise of the critical faculty, as he will continually, he will not feel it in his heart to speak unkindly of one who handles a rapier so cleverly.

THE LIFE OF AUGUSTINE: or the Efficacy of a Mother's Prayers. Illustrated in the Conversion and labors of the Bishop of Hippo. By the Rev. SAMUEL SEABURY, D. D. New York: Church Book Society. 1863. 18mo. pp. 115.

Originally delivered as an Address before the Flushing Institute in 1833, and published as a Tract, this little work is now republished by the above Society. The Life of such a man as the Bishop of Hippo, sketched by the keen, clear eye and bold hand of Professor Seabury, we need not say, is a good thing; indeed, it is one of the very best publications issued by the Church Book Society. The nature and means of Augustine's conversion, the persevering prayers, and steadfast faith of his mother, and his valuable labors for Christ and the Church, are well described.

MAN'S CRY AND GOD'S GRACIOUS ANSWER: A Contribution toward the defense of the Faith. By the Rev. B. FRANKLIN. New York: D. Appleton & Co. 1863. 12mo. pp. 94.

This little book is full of the "seeds of things." It presents a brief, concentrated argument, showing that man's necessities of soul demand just such a Religion as Christianity. Without naming existing or past controversies, it sets forth certain fundamental principles, which render every assault against the Gospel nugatory. It shows that "the Faith once delivered to the Saints," and that only, satisfies the longings, and answers the earnest cries of every true man's consciousness. Honest and sincere seekers of truth, who recognize the real nobleness of humanity, are led, by consecutive links, on from the first perception of existence and of self, up to what the Gospel alone proffers, viz: freedom, even in God's presence, and joint-heirship with CHRIST. The brevity of the work, and the terseness of language, will require reflective reading, and close attention to the various links of argument, at their points of junction; the style, however, is simple; and the appeal is made, throughout, to that common consciousness which the simplest possess, and the wisest never ignore. He who has mastered this little book, has come in possession of a great truth, and one which, at the present day, is vastly important.

CONFIRMATION: The Three-fold Evidence of its Necessity, where it may be had. A Sermon, in Huron, Canada West, January, 1862. By Rev. A. TOWNLEY. D. D.

Our brethren in Canada evidently have the same difficulties to contend with, rising from the unscriptural teachings of Dissent, and the human inventions of the sects, that meet us, as Churchmen, in the States. Dr. Townley's able Sermon on Confirmation is so plain, earnest and faithful, that it would make a useful Tract for general distribution.

PLAIN EXPLANATIONS. No. I. The Anglican Church not Romanizing. By Rev. A. TOWNLEY, D. D. Toronto: Rowsell & Ellis. 12mo. pp. 8.

Dr. Townley understands precisely, and states distinctly, the ground on which the Reformed Church of England stands; and he does not hesitate to attribute to the right cause the bitter opposition, now made against her, by those among whom the Reformation of the Sixteenth Century has, confessedly, proved an utter, melancholy, awful failure.

A MANUAL OF DEVOTIONS for Confirmation and First Communion. By the Author of "Steps to the Altar." First American edition. Revised by a Presbyter of the Church. New York: H. B. Durand. 1863. 18mo. pp. 103.

The first American edition of this little work appeared in 1848. The Offices of Devotion contained in it, and taken mostly from the writings of Bishop Wilson, are excellent, and worthy of all commendation. In the opening Address, however, filling the first thirty pages, and written, we presume, by one of the School of men, who used to make the *Union* Newspaper their organ, we find statements of the effects of Baptism, which are not only untrue, but are most dangerous. They place the Christian Life on a false basis; and they lead the Candidate for Confirmation to a wrong estimate, both of himself and of God's merciful provisions for him. The American editor cited the Homilies, Barrow and Hooker, as sustaining the author. This is unfortunate. They certainly teach very differently. By no one has this important point been more clearly stated and thoroughly guarded, than by the present Bishop of Oxford. While contending for the efficacy of Sacraments, let us not ascribe to them effects which do not belong to them. The mischief which has accrued to the Church by such perversions is incalculable.

CONFIRMATION EXPLAINED AND DEFENDED; With an Office of Devotion for the Guidance of Candidates. By the Rev. JAMES A. BOLLES, D. D., Rector of the Church of the Advent, Boston. Boston: E. P. Dutton & Co. 1863. 18mo. pp. 36.

This is one of those excellent treatises on Confirmation, such as a faithful Pastor, intent on his work, and knowing the objections, excuses, difficulties, in the minds of his flock, alone can write. The nature, reasonableness, authority, and blessings of Confirmation, are plainly and affectionately stated.

THE SPONSOR'S GIFT; Or the Candidate for Confirmation Instructed as to its Authority and Nature, and the Qualifications for its due Reception. With suitable Devotions and Practical Directions. By N. S. RICHARDSON, D. D., Author, &c. New York: W. H. Kelley & Bro., 627 Broadway. 1863. 18mo. pp. 60.

This is the original work, which was afterwards enlarged and issued under the name of the "PASTOR'S APPEAL." Having been frequently called for, as more brief and compact than the latter work, (and we do not believe the subject can be fairly presented in a smaller compass,) it is now issued by the Messrs. Kelley in a variety of styles, from paper cover to the neatest silk and gilt binding.

THE NEW TESTAMENT; With brief Explanatory Notes or Scholia. By HOWARD CROSBY, D. D., Professor of the Greek Language and Literature in Rutgers College, N. Y. New York: Charles Scribner. 1863. 12mo. pp. 543.

Professor Crosby's object in these Notes is simply, as he says, to "remove the surface difficulties of the text," whether archæological, or arising from the peculiarities of the language, Greek or English; such as obsolete English expressions, misconceptions of the Greek by the English translators, inconsistencies of the translations, and the obscurity of connections. The work scarcely fulfills the promise of the Introduction. It exhibits better knowledge of Classical than of Hellenistic Greek; and the writer too frequently gives us his own unaided conjecture, instead of the results of patient and thorough reading of the age and times when the New Testament was written. Illustrations of this meet us continually in the book. The writer, however, exhibits a spirit of reverence for the sacred Volume; and often his explanations, as of archaisms, and obsolete words, are very valuable.

SCIENCE FOR THE SCHOOL AND FAMILY. Part I. Natural Philosophy. By WORTHINGTON HOOKER, M. D., Professor of the Theory and Practice of Medicine in Yale College. Illustrated by nearly 300 Engravings. New York: Harper & Brothers. 1863. 12mo. pp. 346.

Dr. Hooker's Series of School books on the Natural Sciences, of which this on Natural Philosophy is designed for Grammar Schools, is prepared on the principle of gradation. He adopts the style of Lectures, and deals with *phenomena*, more than abstract statements. In an Appendix are Questions for the use of Teachers, and an Index.

THE ELEMENTS OF ARITHMETIC, Designed for Children. By ELIAS LOOMIS, LL. D., Professor of Natural Philosophy and Astronomy, in Yale College. New York: Harper & Brothers. 1863. 12mo. pp. 166.

The success of Professor Loomis' series of text-books in Mathematics is well deserved. There is no sham in him or in them.

WILLSON'S PRIMARY SPELLER. A simple and progressive course of Lessons in Spelling, with Reading and Dictation Exercises, and the Elements of Oral and Written Compositions. By MARCIUS WILLSON. New York: Harper & Brothers. 1863. 12mo. pp. 80.

REPORT OF THE SECOND TRIENNIAL MEETING of the Society for the Increase of the Ministry, in the Church of the Holy Trinity, Brooklyn, Oct. 5, 1862.

We give the following Summary from the Report of this important and promising Society.

The Society adopted its first beneficiaries in September, 1859, and from that time to March 12th, 1863, rendered aid to one hundred and six young men, in sums ranging from $25 to $200 per annum, as follows:

At Preparatory Schools, or with Clergymen,	24
At the Divinity School of Philadelphia,	1
At Kenyon College, Gambier, Ohio,	2
At Racine College, Racine, Wis.,	2
At Hobart College, Geneva, N. Y.,	3
At Griswold College, Davenport, Iowa,	3
At Bishop Seabury School, Faribault, Minn.,	4
At Jubilee College, Robin's Nest, Ill.,	5
At the Virginia Seminary, Alexandria, Va.,	6
At Nashotah House, Delafield, Wis.,	7
At the Berkeley Divinity School, Middletown, Conn.,	15
At the General Theological Seminary, New York,	17
At Trinity College, Hartford, Conn.,	29
Total,	118
Deduct for those aided at two or more of the above institutions in their course,	12
Total number as above,	106

m twenty-one have been ordained, and probably others in the South, with we have no communication at present. Some of the beneficiaries are sup- by funds contributed for their special benefit; others by funds given to aid ts at certain institutions only. Contributions not restricted as to place or are applied to the aid of such students, and at such schools as the Execu- mmittee may select; but regard is had, as far as practicable, to the wishes of ndidates, and the supposed preferences of the donors. As a general rule, but ing many exceptions, undesignated funds will be applied to aid students com- m the dioceses which contribute most liberally, and to those who wish to the full course of study, in preference to those taking only a partial course. tal receipts in behalf of the Society are about $28,000.

following publications have been received:

T OF HONOR. A Novel. By the Author of "The Morals of May Fair." r York: Harper & Brothers. 1863. 8vo. pp. 120.

K NIGHT'S WORK. A Novel. By Mrs. GASKELL, Author of "Sylvia's Lovers," New York: Harper & Brothers. 1863. 8vo. pp. 90.

AVE'S. A Novel. New York: Harper & Brothers. 1863. 8vo. pp. 162.

IRMAMENT in the midst of the Waters. An Exposition of Gen. i. 6, 7, 8. Rev. JOSIAH SWETT, Rector of Christ Church, Bethel, Vt. Claremont N. H: . 8vo. pp. 32.

l written, ingenious, and plausible.

W. C. DOANE'S National Sermon for this Lent; in St. Mary's Church, Bur- ton, N. J. Philadelphia: 1863. 8vo. pp. 14.

I. GIBBLOW'S Introductory Discourse, in St. Mark's Church, Augusta, Maine, il, 1863. 12mo. pp. 12.

DR. A. D. TRAVERS' Address, at the Burial of Adj't George Sibbald Wilson, h Reg't N. Y. S. V., in St. Paul's Church, Poughkeepsie, N. Y. 1863. 8vo. 8.

W. G. FARRINGTON'S Lecture on "The Historical Church," in St. Paul's Chap- New York: 1863. 12mo. pp. 30.

ell arranged, compact collection of important historical testimony.

W of Bishop Colenso on the Pentateuch ANONYMOUS. 8vo. pp. 16.

BISHOP USHER'S SERMON on the Incarnation. Reprinted from the edition of 9. London: J. Nisbet & Co. 1863. 8vo. pp. 38.

H STATISTICS AND TENTH ANNUAL ADDRESS of the Rector of Christ Church, abeth, N. J. 1863. 8vo. pp. 32.

RAL LETTER AND SECOND ANNUAL ADDRESS, by the Rector of St. John's rch, Johnstown, N. Y. 8vo. pp. 16.

TER of St. Mary's Hall, Burlington, N. J. Twenty-sixth year. 1863. 12mo. 33.

DAR of St. Stephen's College, Annandale, N. Y. 1862–3. 8vo. pp. 14.

D ANNUAL REPORT, &c., of the Church Reading Room, Boston 1863. 8vo. 24.

T of the Young Men's Christian Association of the City of New York: 2–3. pp. 26.

TUTION, &c., of the Library Association of Cincinnati, May, 1863. 8vo. pp. 20.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Allen, Henry F.	Eastburn,	May 20, 1863,	Trinity, Boston, Mass.
Atkins, Thomas,	Burgess,	June 3, "	St. John's, Bangor, Main
Baldwin, Leonidas B.	Williams,	May 27, "	Holy Trinity, Middletown
Corbett, Sidney,	Kemper,	May 31, "	Chapel, Delafield, Wis.
Duffield, S. Brainerd,	Williams,	May 27, "	Holy Trinity, Middletown
Goddard, Edward N.	Chase,	May 3, "	Union, Claremont, N. H.
Hilliard, S. H	Potter, H.	Mar. 25, "	St. Luke's, New York Cit
James, Geo. Norman,	Kemper,	May 31, "	Chapel, Delafie!d, Wis.
Ledenham, John W.	Kemper,	May 31, "	Chapel, Delafield, Wis.
MacWhorter, Alex.	Potter, H.	May 31, "	Epiphany, New York Cit
Maury, Mytton.	Potter, H.	Apr. 29, "	Ascension, New York Cit
Randall, Edward H.	Hopkins,	June 3, "	St. Paul's, Burlington, Vt
Royce, Fayette,	DeLancey,	May 3, "	St. Peter's Ch'l, Geneva, N
Webb, Benjamin,	Williams,	May 27, "	Holy Trinity. Middletown
Weil, Elias,	Kemper,	May 31, "	Chapel, Delafield, Wis.
Whitcomb, Ephraim L.	Chase,	May 27, "	Trinity, Sanbornton Bridge

PRIESTS.

Name.	*Bishop.*	*Date.*	*Place.*
Rev. Benjamin, W. H.	Williams,	Mar. 28, 1863.	Trinity, Westport, Conn.
" Blow, Robert,	Kemper,	Mar. 1, "	Chapel, Nashotah, Wisco
" Brooks, ———	Odenheimer,	May 31, "	Trinity, Jersey City, N. J
" Dobyns, Robert,	DeLancey,	May 6, "	St. Michael's, Geneseo, W.
" Chapman, Ed. T.	Potter, H.	Mar. 11, "	St. Paul's, Troy, N. Y.
" Goodwin, Daniel,	Burgess,	June 3, "	St John's, Bangor, Maine
" Hinman, S. Dalton,	Whipple,	Mar. 8, "	Good Shepherd, Faribault,
" Jackson, Aug.	Williams,	Apr. 29, "	Christ, Westport, Conn.
" Jaggar, Thos. A.	Potter, H.	June 3, "	St. George's, Flushing, N.
" Jones, Henry L.	Potter, H.	May 31, "	Epiphany, New York City
" Rice, Charles H.	Kemper,	May 31, "	Chapel, Delafield, Wis.
" Robertson, Chs. F.	Potter, H.	Oct. 23, 1862,	St. Mark's, Malone, N. Y.
" Sabine, Wm. T.	Potter, H.	Apr. 29, 1863.	Ascension, New York City
" Smith, Cornelius B.	Potter, H.	Apr. 29, "	Ascension, New York City
" Smith, James T.	Potter, H.	May 26, "	Transfiguration, N. York C
" Smith, John Eaton,	Williams,	Apr. 15, "	St. John's, Waterbury, Co
" Spear, Samuel S.	Eastburn,	Apr. 22, "	Grace, Boston, Mass.
" Steele, A. Floridus,	Stevens,	Apr. 17, "	St. James', Philadelphia, P
" Wall, Robert C.	DeLancey,	May 6, "	St. Michael's, Geneseo, W.
" Ward, Julius H.	Williams,	May 5, "	Trinity. Norwich, Conn.
" Weeks, Robert,	Eastburn,	Apr. 22, "	Grace, Boston, Mass.
" Winkley, John F.	Hopkins,	Mar. 5, "	Trinity, Rutland, Vt.
" Wood, Joseph,	Kemper,	May 31, "	Chapel, Delafield, Wis.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
hrist,	McCoskry.	April 9, 1863,	Detroit, Mich.
t. George's,	Lee, H. W.	May 15, "	Worthington, Iowa.
t. John's,	Potter, A.	April 11, "	Philadelphia, Penn.
t. Luke's,	Williams,	Mar. 27, "	Darien, Conn.
t. Mark's,	Kemper.	Mar. 10, "	Waupaca, Wisconsin.
t. Mark's,	Potter, H.	May 5, "	Hoosick Falls, N. Y.
rinity,	Payne,	Feb. 22, "	Monrovia, Africa.
rinity,	Williams,	May 2, "	Bristol, Conn.
ion,	DeLancey,	May 29, "	Windsor, W. N. Y.

OBITUARIES.

The Rt. Rev. JAMES HENRY OTEY, D. D., Bishop of the Diocese of Tennessee, ied at Memphis, April 23, 1863, aged 63 years. He was born in Bedford County, Virginia, Jan. 27th, 1800; graduated at the University of North Carolina, in which University he afterwards held the position of Tutor. He was admitted to Deacon's Orders in St. John's Church, Williamsboro, N. C., by Bishop Ravenscroft, October 6th, 1825, and to Priest's Orders, by the same Bishop, at St. Matthew's Church, Hillsboro, N. C., June 17th, 1827. He afterwards became actively engaged in the ministry in Tennessee, and while Rector of St. Paul's Church, at Franklin, was elected Bishop of the Diocese. The Consecration took place on the 14th of January, 1834, in Christ Church, Philadelphia. The Consecrators were the Rt. Rev. Wm. White, Bishop of Pennsylvania: the Rt. Rev. H. U. Onderdonk, Assistant Bishop of Pennsylvania; the Rt. Rev. B. T. Onderdonk, Bishop of New York, and the Rt. Rev. G. W. Doane, Bishop of New Jersey.

While multitudes, throughout the North as well as the South, will mourn the death of Bishop Otey, as of a dear personal friend, yet his removal, at the present time of chastisement and of gloom, is an event which causes universal sadness. As early as possible we shall give a full sketch of the life and character of this most noble man and Bishop, whose loss to the Church Militant is so deeply and universally lamented.

The Rev. SAMUEL CRAWFORD BRINKLE, Rector of Christ Parish, Christiana Hundred, Delaware, died near Wilmington, Delaware, March 12th, 1863, aged 67 years. He was born at Dover, Del., Jan. 26. 1796; graduated at Princeton College, N. J., in 1815; was then baptized, studied for the Ministry, and was ordained Deacon by Bishop White, in St James' Church Philadelphia, May 6th, 1818; and Priest, by the same Bishop, in St. Peter's Church, Philadelphia, June 28th, 1820. He officiated in St. David's Parish, Radnor, Penn., fourteen years; in Grace Parish, Philadelphia, two years; as Assistant Minister to the United Swedish Churches, fourteen years, and succeeded in bringing the Parish of St. James, at Kingsessing, into union with the Church. In May, 1848, he took charge of Christ Church, Christiana Hundred, Del.; where he remained until his death. He was a delegate from Delaware to the General Convention of 1862.

The Rev. MORTIMER R. TALBOT, died at the Naval Asylum, Philadelphia, April 21, 1863. He was ordained by Bishop Stone, in Maryland, in 1835; became Rector of Somerset and Coventry Parishes; in 1838 removed to Philadelphia, and became Chaplain in the United States Navy, which post he occupied at the time of his death.

The Rev. JOSEPH W. PIERSON, Rector of St. Peter's Church, Auburn, W. N. Y., died in that place, May 14th, 1863, aged 38 years.

CONVERSIONS TO THE CHURCH.

Mr. LEWIS L. ROGERS, lately a Methodist Minister, has been recommended a candidate for Holy Orders in Western New York.

Mr. HENRY LOSCH, M. D., lately a Presbyterian minister, has applied to become Candidate for Orders in Pennsylvania.

The Rev. ANGEL HERREROS DE MORA, formerly Roman Catholic Priest, has conformed to the branch of the Catholic Church in the United States, in the Diocese of New York.

Mr. EDWARD N. GODDARD, lately ordained Deacon in New Hampshire, was formerly a Congregational preacher.

ORGANIZATION OF THE CHURCH IN LIBERIA, AFRICA.

The subjoined official document, we give for the sake of preserving it upon our pages. This movement forms an epoch in the history of the Church Catholic. The Church is God's way to regenerate, civilize and save men everywhere; but experience and observation, even in our own country, show that the Church is wonderfully adapted to the characteristics of the African race; and that it trains and educates them as no other System can.

DIOCESE OF CONNECTICUT, April 25, 1863.

Having received the following document from Liberia, with the request that I will bring the same to the notice of the Bishops of the Protestant Episcopal Church in the United States, I have caused it to be printed in the *Calendar*, a copy of which will be forwarded to every Bishop with whom it is in my power to communicate at this time.

T. C. BROWNELL.
Bishop of Connecticut, and Presiding Bishop.

MONROVIA, Liberia, W. A., March 6, 1863.

To the Rt. Rev. Father in God, T. C. Brownell, D. D., LL. D., Bishop of the Diocese of Connecticut, and Presiding Bishop of the Protestant Episcopal Church in the United States of America:—

RT. REV. SIR,—We beg to inform you that, under Divine permission, the clergy and laity from the different towns of Liberia met in Trinity Church, in the city of Monrovia, on Ash-Wednesday, Feb. 18; and in solemn Council proceeded to organize as a distinct and independent body, the "Protestant Episcopal Church in Liberia."

During the sessions of this Council, a Constitution and Canons for the government of our Church, were presented and unanimously adopted.

The Rt. Rev. J. Payne, D. D., Missionary Bishop of the American Church "at Cape Palmas, and parts adjacent," being present, was invited to a seat as a corresponding member, and requested to aid us with his advice and counsel.

The proceedings of this Council, with the Constitution and Canons, will most likely be published in the course of a few months; and the whole of our acts, thus printed, will be immediately transmitted to your Reverence.

The undersigned, however, were appointed a Committee to communicate the above facts to your Reverence, as well from profound personal respect, as also from your being the Presiding Bishop of the Church from which we spring; whence all our clergy have derived their Orders; to which we are "indebted for long continuance of nursing care and protection;" and which, through much suffering and self-sacrifice, has brought us to our present state and condition.

Doubtless your Reverence will be somewhat interested in a brief statement of the acts of this Council of our Church, with reference to worship, the ministry, doctrine, holy ordinances and special offices.

With reference to these points, we are authorized to assure your Reverence that, to use language familiar to our American Fathers, "this Church is far from intending to depart from the" Protestant Episcopal Church in the United States of America, "in any essential point of doctrine, discipline, or worship, or further than local circumstances require."

A committee on the "Prayer Book and its Use" was appointed on the first day of the session, and presented the following report:—

"The Committee appointed upon the 'Prayer Book and its Use' in Liberia, beg to suggest:—

ıe Prayer Book in use in the Protestant Episcopal Church in the Uni-
America, be continued in use in this Church without any alterations,
's, until this Church takes some future order upon the same.
ıe Council authorizes the clergy of this Church to make the following
he use of the Prayer Book of the Protestant Episcopal Church of the
of America, until otherwise ordered, viz:—
the Morning Service, when the Litany is read, the Prayer for the
he country be omitted, and that instead thereof the following altera-
in the fifteenth petition of the Litany, namely:—"That it may please
and preserve all Christian rulers and Magistrates, especially the Chief
this country, giving," &c.
all other occasions, the prayer for the President of the United States
ıo as to read "the President of Liberia."
e "Prayer for Congress" be entitled "Prayer for the National Legis-
ıat in that prayer, the following alterations be made: 1. Instead of
ɜs in general," the words "Liberia in general" be substituted. 2. In-
rords "in Congress assembled," the words "now in session," be sub-

lso to propose the following resolutions:—
, That a committee of five be appointed to draft a Book of Common
her rites and ceremonies for the Protestant Episcopal Church of Libe-
til the next session of this Council in December, 1863, and to report
il; and that they shall have power to correspond concerning the same.
, That this committee shall have no power to make any alterations in
Holy Communion; the Baptismal Offices; the Church Catechism; the
Articles; the Ordination and Consecration Offices; as in use in the
ɔiscopal Church in the United States of America.
, That this Church, now in Council assembled, do adopt the above
s as in use in the Protestant Episcopal Church in the United States of
use and authority in this Church forever, namely:—The Office for
nion; the Baptismal Offices; the Church Catechism; the Thirty-nine
Ordination and Consecration Offices.
:h is respectfully submitted.

E. W. STOKES,
ALEX. CRUMMELL,
G. W. GIBSON.

add here that the entire report of this Committee was received and
resolution No. 3, relating to doctrine and holy Offices, was solemnly
l ratified by a unanimous vote.
ence to the *Ministry*, the following action was taken by the Council:—
first day of the session a committee was appointed on "Episcopal ser-
eported, among others, the following resolution:—
That this Council respectfully request of the Rt. Rev. John Payne,
pervision of this Church, and request of him the continuance of his
s and offices in the future; and that he still act in unison with this
tending the kingdom of Christ throughout the darkened regions of this

nons adopted at this Council are, in substance, those of the American
ɔd in a few cases to suit our humble circumstances: and many, unsuited
State, omitted; but Canon I, Title 1, "Digest of American Canons,"
thout alteration, and is a fundamental element in the Constitution of
namely: "In this Church there shall always be three Orders in the
: Bishops, Priests, and Deacons."
hus briefly laid before your Reverence the most important acts of this
r Church; and we shall be most happy if your Reverence will advise
e Episcopal College in the United States of America, of the first steps
nic existence of this, our infant, feeble branch of Christ's Holy Catholic
ıy manner that may be convenient and agreeable to your Reverence.
on, we beg your Reverence's prayers and supplications at the Throne
this tender vine, planted by God's grace by the American Church on

these heathen shores of Africa; that this Church may be enabled, by Divine assistance, to go in and subdue the heathen: and that she "may have power and strength to have victory and to triumph against the devil" on this continent, his last great empire and stronghold; through Jesus Christ our Lord.

We are your Reverence's humble, obedient servants,

E. W. STOKES, *Chairman.*
ALEX. CRUMMELL,
GARRETSON W. GIBSON,
ALFRED F. RUSSELL,
EDWARD J. ROYE,
F. P. DAVID.

PENNSYLVANIA: DIVISION OF THE DIOCESE.

At the Annual Convention of this Diocese, which commenced its Sessions May 27th, the Committee on the Division of the Diocese, appointed at the previous Convention, made an elaborate Report, which occupied much attention and excited deep interest. In the Western half of the Diocese, the Committee say there are *thirty* resident Clergymen, and *forty-two* organized Parishes. After thoroughly canvassing this section, the Committee say, that, dividing the Clergy and Laity into two great classes, it was seen that there were in favor of the division twenty-six Clergymen, twenty parishes, and one thousand three hundred and eighty-three communicants. Opposed, five Clergymen, eight parishes, and four hundred and thirteen communicants. The Rev. Mr. Swope, Chairman of the Committee, offered the following Resolutions:

1st, *Resolved*, That in the opinion of this Convention, the interests of the Church demand that a new Diocese should be erected for the Western portion of the State.

2d. *Resolved*, That the line of division should be such that the counties of Fulton, Huntington, Centre, Clinton and Potter will form the Eastern tier of counties of the Western Division.

After much debate, Mr. William Welsh offered the following as a substitute:

Whereas, There may be more than one portion of Pennsylvania, which may be canonically prepared, and may wish to be organized as separate Dioceses; and

Whereas, It is desirable that the future relation of such new Dioceses to the parent Diocese, to each other, and to the Church at large, should be matured, considered and well settled; therefore

Resolved, That a Committee of seven, selected from various parts of the Diocese, be appointed to investigate the facts and principles involved; that to them be referred the paper now laid before the Convention, and any others connected with the subject; and that they be required to report at the next Convention, and that this Convention is prepared to recognize the desirableness of an early division of the Diocese.

Rev. Dr. Ducachet moved to *strike out the last clause of the Resolution.* This was a *test question*, but the motion was lost by the strong vote of 48 yeas to 76 nays. Mr. Welsh's preamble and Resolutions were then carried.

The Committee of seven, on the Division of the Diocese and the Provincial System, has been appointed by the Bishop of Pennsylvania, as follows:

The Rev. Dr. Dorr, of Christ Church, Philadelphia; the Rev. Dr. Howe, of St. Luke's Church, Philadelphia; the Rev. Mr. Marple, of Scranton; the Rev. Mr. Spaulding, of Erie; Mr. Thomas M. Howe, of Trinity Church, Pittsburgh; Mr. James McIlvaine, of Washington, and Mr. Horace Binney, Jr., of St. Peter's, Philadelphia.

RUSSO-GREEK.—The Joint Committee appointed by the General Convention on the subject of the Russo-Greek Church, met in New York, April 16, Bishop De Lancey presiding, and the Rev. Mr. Young being appointed Secretary. The Resolution under which they act is as follows:

Resolved, The House of Bishops concurring, that a Joint Committee be appointed to consider the expediency of communication with the Russo-Greek Church, to collect authentic information bearing on the subject, and to report to the next General Convention.

After some consultation, the Committee resolved to enter at once upon the important subject thus confided to them, and appointed two sub-Committees, one on the Theological, Ecclesiastical and Historical points involved, consisting of Bishop Williams, Drs. Mahan and Thrall, and the Rev. Mr. Young; and the other on the secular Relations of the Russo-Greek Church and the Church of America, consisting of the Hon. Mr. Ruggles and President Eliot.

A resolution was also adopted, expressing gratification at the action in the Convocation of Canterbury on the subject, and the Secretary was directed to convey the expression of that gratification to the Rev. George Williams, of King's College, Cambridge, to be laid by him, at his discretion, before the Convocation at its next meeting. The Meeting was adjourned until June 23, 1863.

THE BRADFORD CELEBRATION.—The NEW YORK HISTORICAL SOCIETY commemorated the Two Hundredth Anniversary of the birth day of WILLIAM BRADFORD, on the 20th of May. Mr. Bradford first introduced the art of printing into the Middle Colonies, and in 1682 issued his Prospectus for printing the first American Bible and Book of Common Prayer. The Society invited Mr. John William Wallace, of Philadelphia, to deliver a commemorative address at Cooper Institute, and Mr. Gulian C. Verplanck and Mr. Bancroft also delivered appropriate addresses. On the afternoon of the 20th, Bradford's birth-day, a special service took place at Trinity Church, of which he was Vestryman from 1703 to 1710, the Corporation having made arrangements for the restoration of the tomb-stone erected to his memory in 1853.

The New York Historical Society has now become one of the most efficient organizations for the promotion of art, literature and patriotic sentiment in our country—benign and useful in its influence in the midst of our feverish metropolitan life, and most important in its conservative agency at the present crisis. The Jarves Collection of the Old Masters are among its treasures; on its walls there is also a Murillo and a Guido. The Abbott Collection of Egyptian Antiquities is also deposited there.

POLITICAL PREACHING AMONG THE CONGREGATIONALISTS.—Several Congregational Societies have passed Resolutions in their Parish Meetings, requesting their preachers to avoid political subjects and to preach the Gospel. Having set the country ablaze by their intermeddling, these Parishes are now falling to pieces by internal feuds and intense bitterness of personal feeling. Yet there is a difficulty here. One of these preachers asked, not long since, "If we don't preach politics, what can we preach about?" Exactly. Having given up their old Creeds and Confessions, agitation, of some sort, is their "stock in trade."

SMALL DIOCESES.—The propriety of establishing a Roman Catholic Bishopric in Central New York, is urged by citizens of Syracuse and vicinity. Each of the Dioceses of Albany and Buffalo, out of which it is proposed to form a new Diocese, contains a far greater number of Churches than any other in the Province of New York. It will be called the Diocese of Syracuse. The Romanists in this country are in this matter following after the Primitive model. Our own Episcopate can never be felt in the power and efficiency which belong to it, until it is brought back to its Primitive position; nor have we a right to look for Apostolic success, and the blessing promised to Apostolic work, until we return to the Apostolic pattern.

NEW YORK SOCIETY FOR THE RELIEF OF THE RUPTURED AND CRIPPLED.—Incorporated 1863. Among the many noble Charitable Institutions of New York, (and the wealth of the city is poured out like water in their support,) we now mention the one with the above title. In the cities of New York and Brooklyn alone, it is estimated there are 60,000 ruptured persons, a large proportion of whom are mechanics and laborers with families dependent on them for support. So, also, the crippled and deformed, among adults and children, and those made so by the casualities of war, form a very large class. Modern Surgical Science offers a cure to great numbers of such cases, and relief to all; and it is the object of this Society to minister to such; gratuitously, where it is necessary, and at moderate expense to

those who are able to pay. We notice on the list of Officers many of our most liberal Churchmen, such as Robert B. Minturn, John David Wolfe and Stewart Brown, while such names as Drs. Valentine Mott, W. H. Van Beuren, Willard Parker, John M. Carnochan and James Knight, are of no less weight among the Medical Profession. Dr. KNIGHT, 97 Second Avenue, is Resident Physician, and ROBERT M. HARTLEY, M. D., 39 Bible House, is Corresponding Secretary; to either of whom application may be made. That this Institution is needed in New York, and is no experiment, is seen in the fact, that London alone has six of a similar character; in one of which, 5,252 cases were treated in a single year.

SINGULAR UNION DEVELOPMENT.

One of the most noticeable and significant signs of the times is the tendency towards Union, now manifested throughout almost all nominal Christendom. The Old and New School Presbyterians, which split in 1837 on points of Doctrine, and this alone, and which have since divided again and again, until there are now amongst them about a dozen distinct organizations, are now mooting the question of Union, though the old Doctrinal Errors, still existing and rampant, are ignored. The Scotch Free Presbyterians are agitating the question; and confessedly on the ground that the Church of England bids fair to carry every thing before her. In the British Provinces, Canada, New Brunswick and Nova Scotia, the Presbyterians are merging into one Presbyterian body.

In another direction, we see the American and British Churches already discussing seriously the question of Union with the Russo-Greek Church; and, as a necessary consequence, with the Oriental Churches. All this is promising. Whatever the motive that prompts to some of these efforts, the essential Unity of the One Body of Christ is a great truth, which cannot but be considered; as also the true nature of that Unity, and the Sin and Evils of Schism.

IMPORTANT MOVEMENT AMONG THE METHODISTS.

A Convention of Methodist laymen from all parts of the free and border slave States met in New York, May 13th, to deliberate on the best means to obtain the object they seek, an equal representation of laymen with preachers in the General Conference of the Church, which is held once in four years.

The last General Conference, which met at Buffalo in 1860, formally offered to admit lay representation at the next meeting of that body, if a majority of the laymen should express a desire for it. A vote was taken within the last twelve months, which resulted in an adverse decision: thirty thousand votes were cast for lay representation, and fifty thousand votes against it. East of the Alleghanies there was, however, a majority of one thousand in favor of lay representation. At this Convention nearly two hundred persons were present, and resolutions were passed, asking for equal representation in the General Conference for laymen and preachers. Nearly ten thousand dollars were subscribed, to be used in printing and circulating documents among the laity, in favor of the measure.

Such a measure as this is inevitable; but it will result in a radical change in the whole Methodist system. Its Library is rich in works illustrating American History.

SUMMARY OF FOREIGN INTELLIGENCE.

CONSECRATIONS OF BISHOPS OF GLOUCESTER AND GOULBURN.

The Rev. CHARLES JOHN ELLICOTT, D. D., Bishop elect of Gloucester, and the Rev. MESAC THOMAS, D. D., appointed first Bishop of the New Australian Diocese of Goulburn, were consecrated, in Canterbury Cathedral, March 25, 1863, by the Archbishop of Canterbury, the Bishops of Worcester, Sydney and Melbourne

The Very Rev. Henry Alford, D. D., the Dean of Canterbury, preached the Sermon from St. John, x, 2.

The Rt. Rev. Dr. Ellicott is the thirty-first Bishop of Gloucester. He has Episcopal jurisdiction over Gloucestershire, parts of Somersetshire and Wiltshire. The Diocese has a population of 568,574; 1,000,503 acres; 13 deaneries; 443 benefices; 89 Curates; and 197,568 Church sittings.

The Diocese of Goulburn lies between Sydney and Melbourne. The new Diocese will embrace an extensive though thinly inhabited region, which however, like other parts of Australia, is rapidly increasing in population and wealth.

CONVOCATION: PROVINCE OF CANTERBURY.

This body met on Tuesday, May 19th, and continued in session until the 22d. The most important business before it was the Report of the Committee, appointed in February, of the Lower House, on Bishop Colenso's work. That Report on being submitted to the Upper House, the following, on motion of the Bishop of Winchester and seconded by the Bishop of Oxford, were adopted. *The Bishop of London was absent.*

We, the Archbishop and Bishops of the Province of Canterbury, in Convocation assembled, having considered the Report of the Committee of the Lower House, appointed on the address of the Lower House to examine a book entitled "*The Pentateuch and Book of Joshua critically examined*, by the Right Rev. John William Colenso, D. D., Bishop of Natal, Parts I. and II.," and now transmitted to this House by the Lower House, resolve—

1. That the said book does, in our judgment, involve errors of the gravest and most dangerous character, subversive of faith in the Bible as the Word of God.

2. That this House, having reason to believe that the book in question will shortly be submitted to the judgment of an Ecclesiastical Court, decline to take further action in the matter; but that we affectionately warn those, who may not be able to read the published and convincing answers to the work which have already appeared, of its dangerous character; and

3. That these resolutions be communicated to the Lower House.

A petition was laid before the Upper House, from the County of Cornwall, for the erection of that County into a separate Diocese. After debate, the following was adopted:

Resolved, That this House has received with great interest an Address from the Clergy of the Archdeaconry of Cornwall, praying it to address her Majesty, with a view to obtaining the erection of a Bishopric for the County of Cornwall; that this House is anxious to promote the object of the petitioners, but considers that it would address her Majesty with greater effect if it knew that the wishes of the laity of the County coincided with those of the petitioners.

A petition was presented by fifty past and present Church-Wardens in London, asking for some mode by which the Clergy and Laity may coöperate more effectually in behalf of the Church and Religion throughout the country. After discussion, the subject was dropped. A "Church Institution," composed of the wealthy "Middle Class," has already been formed. To us American Churchman, it is evident enough, that that Convocation which shall represent all the Church, "The Apostles and Elders and Brethren," (Acts xv, 23,) is the only body competent to be the exponent of the Church of England as a living working Church. She is now seeking that end by abnormal methods; while Parliament, the recognized power, is gradually becoming the last body in the world to be trusted with such high and holy functions.

The other subjects of debate, of most importance, were Foreign Chaplaincies and Clerical Training Schools. The great Universities are becoming less and less what they were originally designed to be. The debates on this subject in the Lower House were very earnest and able.

PARLIAMENTARY INTELLIGENCE.

Sir Peto's Burial Bill, authorizing Dissenters to bury their dead in Church-yards with their own ceremonies, by their own ministers, was thrown out in the Lower House, on its second reading, by a vote of 221 to 96.

A bill, authorizing Roman Catholic Clergymen to minister to Roman Catholics in prisons and gaols, passed the second reading by a vote of 152 to 122.

Lord Ebury's "Acts of Uniformity Amendment Bill," the object of which was to repeal the clause imposing on the Clergy of the Church of England the necessity of subscribing their assent to the Articles and everything that was in the Prayer-book, was thrown out, in the Upper House, on its second reading, by a vote of 90 to 50. Among those who voted *against* it, were the *Bishops* of Bath and Wells, Cashel, Chichester, Durham, Hereford, Lincoln, Oxford, Salisbury, St. Asaph, Winchester and Worcester. The Bishops voting *for* it, were the *Bishops* of Derry and Raphoe, Llandaff, London and St. David's. The Bishop of London made a very strange speech in favor of the Bill, reëchoing the sentiments of Canon Stanley's late unfortunate pamphlet. The Bishop of Oxford (long life to him) said, with his usual good sense and practical wisdom, "No member of their Lordships' House believed more firmly than himself that the strength of the Church of England was in her great liberality; that she had nothing to dread from educating to the highest point the intellect of her children, and that her faith would only stand the firmer by being interrogated most minutely and having to answer for itself; yet he should, on the other hand, deprecate a change which seemed to imply that the Church would be contented with an external conformity that was mocked by an inward unbelief." Dr. Stanley's letter to the Bishop of London, in which he proposes to do entirely away with the subscription to the Thirty-nine Articles, has greatly increased the suspicion that the learned Church historian substantially agrees with the Essayists and Dr. Colenso.

We cannot but think, that the recent prompt measures to rid the Church of such men as Rowland Williams, and Wilson, and Jowett, have a good deal more to do with this attempt to abolish doctrinal tests, than any sudden qualms of conscience. The tone and temper of these men, both in England and the United States, (and we have the genuine article here,) do not indicate any very peculiar sensitiveness in that direction. The most anomalous and mortifying thing about this whole matter in England is, that such a measure should be brought before a body composed of such elements as the British Parliament now is. In the United States, the thing will be met in another way; and the "thoughts of many hearts will be revealed."

SCOTLAND. MOVEMENT TOWARD THE CHURCH.

An effort is now making for a union of the Free Church of Scotland and the United Presbyterian Church of Great Britain. The Free Church Presbytery of Dalkeith has unanimously adopted resolutions to that effect. It is expected that the movement will gradually embrace all the non-Established Presbyterian Churches of Great Britain. Dr. McFarlane, at the meeting of the Presbytery of Dalkeith, offered a resolution, which he accompanied with a speech, closing with these words: "It is an acknowledged fact, that the aristocracy and landed proprietors of the country are fast going over to Episcopacy. The Established Church is veering in the same direction; and therefore it becomes the more necessary, that the middle and industrial classes, who form the strength of the country and the Church, should be welded and kept together by one great central Ecclesiastical power, the pulsation of which might be equally felt over the whole." The resolution was unanimously adopted, and is as follows:

"*Whereas*, The unity of the visible Church is enjoined by the highest authority, is conducive to its welfare and efficacy, and to the honor of its living Head; and *whereas*, it is the duty of every section in the Church to promote that unity upon a solid and Scriptural basis—it is humbly overtured to the ensuing General Assembly of the Free Church of Scotland, by the Free Presbytery of Dalkeith, that they take such steps as to their wisdom may seem fit, for bringing about a union into one Ecclesiastical organization of the non-Established Presbyterian Churches of this land. And the Presbytery rather hope for a favorable acceptance of this overture, because they believe that no insuperable obstacle exists to such a union being formed upon the basis of the Westminster standards; that the way has been in a good measure prepared for it by the progress of opinion and events; and that the aspects of the times render it peculiarly incumbent on the friends of Presbyterianism to form themselves into one great and united body."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The annual meeting of this Society was held at St. James' Hall, the Archbishop of Canterbury in the chair.

The Secretary read the Report of the Society, which showed that the voluntary income for the year was £93,326. The total number of missionaries connected with the Society was 488, being an increase of 36 during the last six months. A large number of these missionaries received their training at St. Augustine College, and all underwent a careful examination from the Bishop connected with the Society. The Society has now been engaged for 162 years, in endeavoring to plant the Church of Christ among our countrymen abroad, and among the heathen. From North America (1701), its operations have gradually been extended to the West Indies (1701), Australia (1795), India (1818), South Africa (1820), New-Zealand (1839), Ceylon (1840), Borneo (1849), British Columbia (1858), and Honolulu (1862). When the Society was first founded, there were probably not 20 clergymen of the Church of England in these lands. There are now congregations under the pastoral care of upwards of 3000 clergymen. The British possessions abroad extend over a surface of 9,000,000 square miles, and are the seat of 42 Bishoprics. In 1862 the Society's income was £93,325 (general fund £77,023; appropriated, £9725; special, £6577). The Society desires to provide this year, from its general fund, for the maintenance in whole or in part, of 488 missionaries and a large number of catechists and schoolmasters, now laboring in Australia, Bengal, Bombay, Borneo, British Columbia, Canada, Cape of Good Hope, Ceylon, Constantinople, Guiana, Labrador, Madras, Mauritius, Natal, New Brunswick, New-Zealand, New Foundland, Nova Scotia, Rupert's Land, St. Helena, Tasmania, and the West Indies; and the demands on its resources increase every year.

Many facts were stated at the Meeting, showing the great, even wonderful success of the Church under the influence of the Society. The Archbishop of Canterbury said, that 160 years since, when the Society was first instituted, there were in the territories, which then formed the colonial dependencies of this empire and America, but four ordained clergymen throughout the whole of that vast area, and that now we may reckon more than sixty bishops, and under them 3000 clergymen, with congregations reckoned by the million.

The Bishop of Sydney said of New South Wales, that during the time that he had been in the colony, he had opened eighty-six places of worship, some of which were of an expensive character. The number of clergymen had increased from forty-eight to ninety-six; the annual subscriptions of members of the Church, 130,000 in number, amounted to £10,000; a residence had been provided for the Bishop; a school had been opened for the daughters of the clergy; and a training college, which had already been productive of considerable good.

The Bishop of Montreal, speaking of the Church in Canada, said there were persons now living who could remember the time when there were but five clergymen in the whole of a country seven times larger than the area of England and Wales, whereas now there were five dioceses in the colony, with which 400 clergymen were connected.

The Bishop of Melbourne entered at some length into a description of the diocese, with which he was more immediately connected, and which was co-extensive with the whole of the colony of Victoria. The members of the Church of England in the Colony numbered 205,000 out of a population of about 540,000. There are now in the diocese sixty-one churches, the cost of which had been not less than £180,000. There had also been built forty-two parsonage-houses, the cost of which was £40,000. Of these sums, about £140,000 had been obtained from private sources.

GROWTH OF THE CHURCH IN THE COLONIES.

MELBOURNE.—The Bishop of Melbourne is now on a visit home. Before his departure from his diocese, valedictory addresses were presented to him from the clergy and laity. We subjoin the following extracts,—

"On landing, at the commencement of the year 1848, your Lordship found in this Colony only three clergymen and three churches, one of which was finished. There are now upwards of eighty parishes or ecclesiastical districts, and ninety clergymen,

besides many lay-assistants—at the present time seventy-seven churches, forty-seven parsonages, and 196 parochial schools, are either complete or in process of erection. Four Archdeaconries have been created by your Lordship, embracing all the most thickly-populated districts, the organization of which tends to improve order as well as increase vigour. Especially would we congratulate your Lordship on the success which has attended your efforts, not only in preparing the framework of our Church Assembly, but in procuring the Royal assent to the Act from which its powers are derived, and by which the clergy and laity of the diocese are enabled to co-operate effectively in regulating the affairs of the Church."

TINNEVELLY.—On the Fourth Sunday in Advent, an ordination was held in the Mission-Church of Palamcotta, Tinnevelly, by the Lord Bishop of Madras, then on his first visitation to the Tinnevelly Missions. Seventeen candidates, all engaged in missionary work, were admitted priests and deacons. Of these, eleven were natives. The Europeans ordained were: deacon—J. Stovenson, St. Augustine's College, Canterbury: priests—Revs. J. Macdonald, Cambridge; N. Howiss, J. Simmons, and W. P. Shaffter, Church Missionary Institution, Islington; J. M. Strachan, St. Augustine's College, Canterbury. The Rev. Dr. Caldwell, of the Edeyengoody Mission of the S. P. G., "delivered an address, full of wise counsels, gathered from the practical experience of five-and-twenty years' mission-work in India. The ordination sermon was preached by the Rev. E. Sargent, of the *Church Missionary Society*, and was an exposition of the duties and blessedness of a Missionary's work. Several of the natives ordained have no acquaintance with English, and the congregation was mainly composed of Tamil Christians; hence the service was partly in Tamil, and, indeed, throughout, was strikingly missionary in character. There was a great gathering of Tinnevelly Missionaries on the occasion; an occasion which those who were present will not soon forget a welcome testimony to all interested in the cause of God, of the progressive life and vitality of the Church of England Missions in South India."

The state of the Missionary work in Tinnevelly, the most Southern Province in India, is well set forth in a Statement, signed by 13 English and 13 native Missionaries of the *Church Missionary Society* and the *Society for the Propagation of the Gospel*—lately presented to his Excellency, Sir W. Denison, Governor of Madras, when on a visit to Palamcotta. We can only give an extract from that interesting document:—

"At the end of the past year, the number of souls under our pastoral care in connection with the various congregations in this Province, was 50,358, of whom 31,977 had been baptized, and 6514 were communicants.—The number of children in our schools, and pupils in our educational institutions, was 12,888, of whom 4096 were girls. The proportion of children of Christian parents in the schools to the entire Christian population, was over 16 per cent. The number of children and young people receiving the benefit of a superior education, and of Christian training in boarding schools, both for boys and girls, established in each district, and in the Training Institutions at Palamcotta and Sawyerpurum, was 994, of whom 467 were boys and young men, and 527 girls. Twenty-one Anglo-vernacular day schools, affording a superior education to the higher classes of the native community, have been established in various towns in the Province, the most important of which is the Anglo-vernacular school in Palamcotta, with its 183 pupils.

"The Province of Tinnevelly has been divided, for ecclesiastical purposes, into seventeen districts, in which eighteen European clergymen are at present laboring assisted by eighteen native ordained ministers, and a body of upwards of 800 catechists, readers, school-masters and school-mistresses. "One of the most pleasing and hopeful assurances we have that Christianity has really taken root in this province, consists in the liberality of the native Christians, who, though belonging in general to the poorer classes, contributed last year to the various religious and charitable associations established amongst them the sum of 16,641 rupees."

NEW AUSTRALIAN BISHOPRIC.—At a recent meeting, the Bishop of Sydney, the Metropolitan of Australia, stated that proposals have been made to the Duke of Newcastle for the formation of another Bishopric in New-South Wales. Mr. Clark Irvine

a wealthy colonist, has given £2000 towards the endowment of the new see, which is to be cut off from the northern part of the Diocese of Newcastle. Mr. Irving's original intention was to form a diocese out of the coast district, but at the request of the Bishop of Newcastle, who has undertaken to raise £2000 or £3000 towards the endowment, he has allowed his gift to have a larger object, so that the new see will include the upper districts and be called Grafton and Armedale. With the consent of the Duke of Newcastle, the Secretary of State for the Colonies, the selection of the new bishop will be left with the Archbishop of Canterbury.

THE ANGLICAN CHAPEL SYSTEM.

It is well known to travelled Americans, that there are in almost every considerable city or place of English resort, upon the European Continent, certain English chaplaincies and the privileges of English worship. Those who have lately been abroad, have found also the ministrations and services of our own Church in Paris, in Rome and (during the winter of 1860-1) in Florence. There are over 140 of the former, of which 110 are nominally subject to the Bishop of London; the rest, principally in Spain, Italy and the Mediterranean Islands, to the Bishop of Gibraltar: while the appointment to such charge is derived in some cases from the Foreign Office,—in some, from the Colonial Church and School Society,—in some, from the congregations themselves or from their Committees. The American Chapels are canonically under the jurisdiction of the Presiding Bishop. Many efforts have heretofore been made from such points of observation as these chaplaincies afforded, to awaken, in either branch of the Church, some appreciation of their value, not only to the English and Americans in Europe, but also, where religious freedom exists, as bases of a truly Catholic influence upon the communities in which they are established; though hitherto with but little apparent result.

Now, however, the vacancy of the Bishopric of Gibraltar and the religious prospects in Italy have brought this and other closely allied considerations to the attention of the English Church: and we may begin to hope that the long neglected, yet precious opportunities in the hands of the Church, and others which might have been but for that neglect, will be recognized—not in England alone—in their true relation to the faithful work and witness of the Church.

Last February, in the Lower House of the Convocation of Canterbury, the Rev. H. Mackenzie submitted the following resolution,—which, having been warmly supported by Canon Wordsworth, the Dean of Canterbury, the Rev. Chancellor Massingberd and others, these named at least thoroughly appreciating the vast and solemn interests involved, was unanimously agreed to:—

"That a respectful representation be made to his Grace the President, asking him to appoint a Committee to consider and report in what way the Church of England may establish and retain systematic superintendence over the congregations of her members residing in those foreign parts of Christendom, with which she herself is not in communion; and, further, to inquire and report, in what way her services may be made more available than at present for the devotions of foreigners in their own language when sojourning in this country."

We await with deep interest the result, at the adjourned session of the Convocation in May.

THE BISHOP OF OXFORD AND BISHOP COLENSO.

That noble man and Bishop, the Bishop of Oxford, has addressed the following pastoral letter to his Clergy, prohibiting the Bishop of Natal from officiating in his diocese:—

Cuddesdon Palace, March 27.—Reverend and dear Brethren—You have doubtless read the letter addressed to the Bishop of Natal by nearly all the Bishops of our Church who were in reach of England. His reply announces, as you will have seen, that he is resolved to persevere in the course on which he has entered. You will not, I feel sure, think it possible for us to leave the matter here. As our expostulation has failed to lead the Bishop either to reconsider his views or to resign, as we think him bound in honesty to do, the office which was committed to him on his profession of that belief in the Holy Scriptures which he now declares himself to

have abandoned, it seems to me, and to the great majority of my brethren, to be ou plain duty to guard our own dioceses from the ministry of one who is, in our judg ment, disqualified from the exercise of any spiritual function in the Church of Eng land. I therefore forbid his being suffered to minister in the Word and Sacrament within my diocese. This prohibition seems to me the more necessary, because i is his office only which gives any importance to speculations so rash and so fee ble in themselves as are those of the Bishop of Natal. In all essential points the are but the repetition of old and often-answered cavils against the Word of God It is a matter of deep thankfulness to me to believe, that there is no leaven of thi unbelief to be found among us. But, my beloved brethren, let us not rest contente with this mere immunity from error. Rather let the sight of a brother so misle humble and warn us. Let us all learn to esteem more highly God's blessed Word to guide our lives more closely by its teaching, to receive more reverently its truths and to build our hopes more entirely on its promises. So shall this, as so many former assaults of the enemy upon the Faith have done, lead, through the abound ing mercy of our God, to the exaltation of His truth, and the advancement of His glory.—I remain, your faithful friend and brother,—S. OXON.

Bishop Colenso seems to have lost all the respect which once appertained t himself or his office. His shallow learning, his silly criticisms, his petty self-con ceit, plunge him deeper and deeper into the mire, every step he goes. Thus, th Bishop of Manchester having used, or been reported to have used pretty strong lan guage on verbal inspiration, Bishop Colenso publicly attacks him, and says; th Bible cannot be the Word of God; because the Bible says, Lev. xi. 6, the "hare cheweth the cud;" whereas, Bishop Colenso says, the hare does not chew the cud therefore, &c., Q. E. D. On this point, a writer, in one of the papers, takes up thi petty, nibbling criticism of Bishop C., and shows, clearly enough, that there ar two subjects which the Bishop would do well to study; one is, Hebrew; the othe Natural Science.

At a late meeting of the St. George's branch of the English Church Union, conversation arose as to the expediency of moving the Central Board to take actio in the matter of the Rev. J. B. McCaul's suggestion, that the second part of Bisho Colenso's attack on the Pentateuch, *was not really written by the Bishop himself* It was observed, that while the first part of the work betrayed, on almost ever page the Bishop's ignorance of Hebrew, the second rested almost exclusively o his claim to an intimate and scholarly acquaintance with that language. It wa suggested, that this assertion of the double authorship having been publicly made and not as yet contradicted, it would come fairly within the province of the Englis Church Union, to formally request of Dr. Colenso, either a denial or an admissio of its truth, and that the Society would thus be doing good service. After som question as to the power of the Society to take such a course, the subject droppe for the present.

CONTINENTAL INTELLIGENCE.

The principal items of religious or ecclesiastical interest in this field are, of las comprised under the closely allied heads of FRENCH GALLICANISM, ITALIAN RE FORM, and the ANGLICAN CHAPEL SYSTEM.

FRENCH GALLICANISM.

Of the *Union Chrétienne*, which is, virtually the organ of the arising Gallica element in the French Church, mention has been made in a preceding article. Th following passages, taken from the issue of April 12th, and which close an artic upon the present tendency of the Anglican, towards re-communion with the Russ Greek Church, will give our readers the Abbé Guettée's testimony to the fai which animates this Journal, to which we hope hereafter to be more largely i debted.

"The *Guardian* is right in saying, that Gallicanism is not dead in France. T Ultramontane party has seized, it is true, upon official positions; it makes a gre deal of noise, to give itself importance in the eyes of those who judge things s perficially; but an attentive examination, below the surface, brings the convictio

excesses of Romanism have formed, in the bosom of the Church of France,
ul party, which is no longer contented with the degenerate Gallicanism of
f Louis XIV; which mounts higher; which fears not to go to the source,
go beyond whatever ages, to find, once more, their true Fathers in the
At an opportunity given, a strong, an irresistible movement towards reform
ite the Church of France; which will then furnish numerous elements of
atholic, not Roman Church."
er phase which the *Union Chrétienne* would have for us, at this time, is
ken of by a correspondent of our own Ministry: "Any one who desires
a of the Russo-Greek Church must consult the pages of this work. It is
indeed, which should encourage all Christians, when two priests, one Latin
ther Greek, unite to uphold Nicene Christianity, and to invite all Christ-
nite on that basis."
pirit with which the labors of this Journal are received at the East has
strated by a remarkable document, addressed to its Editors by the "Synod
ecumenical throne," at Constantinople, which deserves record in this con-

him, by the grace of God Archbishop of Constantinople, New Rome, and
ical Patriarch:
everend Arch-Priest Joseph Wassilieff, most pious and honourable Abbé
whose learning is so widely useful, and who represent the editors' staff of
Chrétienne, our well-beloved and valued sons in the Lord:
ace, the peace, and the mercy of our Lord Jesus Christ be with you.
s not ignorant, well-beloved sons, of the courageous and useful works of
rs of *L'Union*, for the integrity of the faith of Christ: on the contrary, we
g praised it, and bestowed our blessing upon it, when we received with
elightful letter of your piety, together with the precious collection of your
Thus, having more perfectly conceived your aim, we rendered thanks to
Who willeth that all should be in union, and giveth mighty words to them
ach it." We regard, indeed, as the work of God, not only a salutary
which has inspired a labour so useful to the body of the Church, but also
ct concord which exists between you, and which enables you to labour as
in Jesus Christ. The meritorious end which you pursue with sincerity,
imate means which you employ, the sure guides which you follow, the
es on which you lean, the marvellous sweetness of your words, which en-
ears not as the clap of thunder, but as the light breeze which gently pen-
ouls. It is thus that your words are worthy of the God, Whose cause they
nd Whose service finds its perfection, not by vehement speech, but by sweet-
ou will receive, without doubt, well-beloved sons, the recompense from
he pious works which you have undertaken for so holy a cause.
our Orthodox Church of the East, she has always grieved for the aliena-
er Western sisters, once so venerable; and more especially ancient Rome.
onsoles herself by consciousness of her innocence, for she did not pro-
irst, any more than since she has perpetuated or strengthened, the divis-
y she has never ceased to offer with tears, fervent prayers to her God and
who maketh of two one, breaking down the middle wall of separation
them, that He may bring all Churches into one unity, giving them same-
'aith and the communion of the Holy Ghost. And that she may cause
ear her, she shows Him the marks of her martyrdom, and the wounds
e has, through so many ages, received, on account of her Catholic Ortho-
m those who envy her, who trouble her tranquillity and her peaceful life
Christ.
ese causes: Our Humility and the Holy Synod of Most Holy Metropoli-
brothers and co-adjutors in the Holy Ghost, having been informed, espe-
your letter, of the divine zeal which inflames you for the desired union of
hes, are filled with spiritual joy; we crown your holy work with the most
es, we pour forth for you the most ardent prayers, and we bestow on you
whole heart, on you and on your fellow-labourers, our fullest benediction,
al and Synodal. And as we have seen with joy, in the letter of Your
e Western and one Eastern priest united in the same love for the truth,
heir names as brethren, so may we, one day, by the grace of that God,

Whose judgment and mercies are infinite, behold the sister Churches of East West embracing each other with sincerity and truth, in the unity of the Spir the bond of peace, to the end that we may be one body, and only one, in J Christ, to the glory of the Father, the Son, and the Holy Ghost, the most Holy undivided Trinity.

His grace and benediction be with you.

Indictum the 5th, August 23rd, 1862

The Archbishop of Constantinople, who blesseth you in Jesus Christ; Pai Metropolitan of Cesarea, who blesseth you in Jesus Christ; Paisius of Ephe Methodius, Vicar-General of Carpathos; Stephen, Metropolitan of Laresa; phronines of Arta; Chrysanthus of Smyrna; Meleteus of Mitylene; Dorothe Demetrias; Dionysius of Melenia; Melesius of Rhascoprescene; Anthemu Belgrade; Agapeus of Grebenna, who, &c."

ITALIAN REFORM.

To this subject an Article having been specially devoted in this Number, t is the less left to be said in this place. The Programme of a new Journal, s to be published at Naples, should however here be cited at large, not only on acc of its own interest and importance, but because it so clearly sums up the re of the past, and sets forth the precise attitude in which the Primitive Reform p may be regarded as now standing.

LA CHIESA E L'ITALIA—THE CHURCH AND ITALY.

The question of the temporal dominion of the Popes already draws toward termination—since the public conscience now holds, that in right, if not in Rome is the capitol of Italy.

But, on reaching the capitol, shall we be certain that the Papacy will reco itself with Italy? Here is the problem that is pre-occupying the minds of poli and religious thinkers.

During the last three years, the conduct of the Church of Rome in regar this question has deeply wounded the conscience of the Italians: it has prod an indifference in the matter of religion that is but little removed from Infidelit When the Pope declared the temporal sovereignty necessary to the liberty of Church, the Italians protested against the fatal *non possumus*, by proclaiming t national unity.

This protest was, in fact, a solemn declaration of their not believing in him w they have judged fallible in his pretensions.

This state of things is the more dangerous for a nation that wishes to co tute itself on the basis of liberal institutions; for there is no liberty wit conscientious observance of the Laws, and there is no conscientious observan the Laws, without faith in revealed dogmas—both doctrinal and practical—as true basis of all civilization.

It is important then to revive faith in the heart of the Italians, who find th selves at variance with the head of their Church. But the initiative is not t hoped for from the Papacy itself, which would thus find itself in contradi with what it has hitherto affirmed.

On the other hand, we ought not to delude ourselves with respect to our s tion. In a Free State, as it were by free trade, are introduced religious teach from beyond sea and across the Alps—without fear of the Index or of the Inq tion—and these teachings, ever more and more weakening the Papal authority contributing to render many Italians directly adverse to the Church of R whilst very many remain in religious indifference.

One great means for reviving faith is the *free examination* and *free discussi* the religious questions that, for four centuries, have torn in pieces the Chur Jesus Christ. Thus, we may hope, will be created a desire to know on which stands the right or the wrong, whilst in the conflict of opinions will be experie the need of approaching each other for mutual understanding—and of substitu positive faith for negation—vitality for indifference.

"La Chiesa e l'Italia," opens in its columns this free discussion, with the of thus helping to recall to "one fold under one Shepherd," half Christendom

vided for four ages, and of rendering sincerely Christian a vast number of Catholics, who do not practically believe the faith they affirm with their lips. We shall fairly set forth opinions, from whatever quarter they may reach us, and frankly pronounce our opinion, without respect of persons.

The *Observateur Catholique* (of which, by the way, the Abbé Guettée is also the chief editor) furnishes these interesting paragraphs:

"We have received a brochure written in Italian and published in Turin, 'Sulle piccole usurpazoni della Corte di Roma e loro consequenze.' It discusses the right of each Church to choose and to establish its own liturgy, a right which we have defended, and which we shall always defend," etc. * * * * *

"There are, at this moment, more than forty Sees vacant in the Kingdom of Italy; of this number are those of Milan and Turin. The blind obstinacy of the Court of Rome, in refusing to name the successors to those Sees, and the numerous inconveniences which result from this state of things pre-occupy, the intelligent men of Italy; and several projects have been proposed to remedy them. One of these is set forth at length in a brochure, which is about to appear; in which the king is counselled to make an ecclesiastical *coup d'etat*, like that of Henry VIII. of England. But every friend of religious liberty deprecates political interference, above all things. A remarkable religious movement is now taking place; it is important only, that it be not embarrassed."

The Passagliani seem about to become more organic. Passaglia himself, who now represents, in the Italian Parliament, "the little borough of Montecchio, in the Province of Reggio," in Modena—has lately instituted a General Ecclesiastical Society, which he proposes shall embrace all former local and other efforts, in the cause of the liberal priests and of Italy, as against the Papal temporal power, and which shall act through petitions and through public opinion, influenced and enlightened by agitation, newspapers, pamphlets, &c. But, since no doctrinal divergence from the tenets of Rome are to be permitted, it is impossible that these advocates of what is called a "*Neo-Catholic Italian Church*," should include among their number the Primitive reformers.

There is a little farce of reform in the Government going on at Rome; the penal code being "under consideration with a view to its improvement,"—the postal system being "under consideration with a view to reform!"

Gavazzi has established a paper, to rival alike the *Mediatore* and *La Buona Novella*; and to be *his* organ. It was to be called *La Speranza d 'Italia*. In very natural connection with this fact, it is stated that "a combination has been formed at Florence to oust the Evangelicals of every name from their locales next May, (i. e. May 1863,) and to prevent their obtaining any halls in which to worship."

TEMPORAL POWER OF THE POPE IN DANGER IN ITALY. FATHER PASSAGLIA.

Events are showing that even in Rome itself, that monstrous evil of the Papacy, its doctrine of "the Two Swords," is about to be lost, notwithstanding all the "infallible Decrees of Councils and "Allocutions" of Popes. "Father" Passaglia, a few years ago, was regarded, together with Perrone, as the most talented member of the Order of the Jesuits, and the most eminent Theologian of Italy. His works were circulated and admired throughout the Roman Catholic Church. He was specially chosen by the Pope, some years ago, to vindicate scientifically the newly defined dogma of the Immaculate Conception, and it is admitted by Protestant critics, that the author has shown eminent skill in adducing all the arguments in favor of his case, and in presenting them in the best possible light. He published, besides, an extensive work on the doctrine of "The Christian Church," a new edition of the celebrated work of Petavius on the History of Doctrines, and several smaller works. It created, therefore, no little surprise, when it was ascertained, that even this staunch defender of the Church could not resist the conviction which is now spreading rapidly in Italy, that the Roman Church needs a thorough reformation. Some time ago, he found that his views had become so different from those prevailing among the Jesuits, that his connection with the Order was broken off. But he retained his place as Professor in the Roman University. In a late

pamphlet he says: "If time was, when the condition of society required the adjunction of Temporal and Civil to the Spiritual Power of the Sovereign Pontiff, now and henceforth the conditions of public and private affairs are so changed that the Sovereign Pontiff should desire to see the sceptre of the keys and the tiara of the Priesthood separated from the diadem of Royalty." This pamphlet, '*Pro Causa Italica*,' has been condemned, and the author has thought it necessary to leave Rome.

The figment of the Spiritual Supremacy will be sure to follow, and the untenable claim to being the successors of Peter, on the part of the Romish Bishops, will also be given up. With these and other accretions of Romanism thrown off, a return to Primitive purity may be anticipated, and the vast power for good, still possessed by the Roman Church, may be turned to good account.

In connection with the above it ought to be added, that the two ablest Philosophers of Modern Italy, Gioberti and Rosmini, have advocated such political and social changes as would destroy the Temporal Power of the Pope. Both are Romish writers, yet the works of both have been placed in the *Index Expurgatorius*. Brownson's favorable review of Gioberti's *Philosophy of Religion*, in his late Quarterly, is especially distasteful to the Romanists in this country.

As an offset to all this, however, the activity of the Ultramontane party was never greater. The expulsion of the Archbishop from Naples, the banishment of the Jesuits, the confiscation of Convents and Monasteries, &c., have driven into and all over Middle and Southern Europe these emissaries of the Pope, who are filled with rage, and are seeking continually opportunities to retrieve their fortunes. It is remarkable, that in Perugia, memorable for the Romish slaughter with which the name of the Nuncio Bedini is associated, eighteen convents of Dominicans, Augustinians, Cistercians and other orders, have been suppressed.

There is another fact worth noting. The well-known pervert, Dr. Manning, has lately been delivering a course of Lectures; in which he examined the present position of the Romish See. He admitted that Rome is in danger of relapsing into Paganism, and showed that this had been predicted by Romish writers. He quotes the Jesuit Erbermann, who says, "we all confess with Bellarmine, that the Roman people, a little before the end of the world, will return to Paganism and drive out the Roman Pontiff."

Look at this startling confession of the Romanists; look at the waning condition of Papacy in Central and South America; and then look at the rapid strides and glorious prospects of the Reformed Church of England all over the world.

SOURCE OF THE NILE.

Sir ROBERT I. MURCHISON publishes a letter in the London *Times*, from Capt. Speke, in which it appears that the true source of the Nile is at last discovered. Messrs. Grant and Speke started from Zanzibar, Sept. 25th, 1860, for the interior, with seventy men, nearly all Africans, who have been reduced, by sickness, &c., to seventeen. They have ascertained that the source of the Nile is a Lake, which they have named Lake Victoria Nyanza, and which they profess to have circumnavigated and found quite extensive, being about 150 miles long and of equal width at the Southern end. The southernmost limit of the Lake is said to be 4° South of the equator, and its outlet nearly under that line. This centre of Africa is mountainous, one mountain attaining the height of 10,000 feet, abounding in Lakes, which are the sources of the great Rivers, the Nile, the Niger and the Shire, which flow in different directions, to the South-East, the West and the North. At Khartum, 15° 37′ North latitude, the two main branches of the Nile, the Bahr-el-Abiad, (White River,) and the Bahr-el-Azrek, (the Blue River,) meet and form the Nile; which flows 1,500 miles, without a tributary, into the Mediterranean. The sources of the Blue Nile have previously been ascertained to be in ten degrees North Latitude: but, until now, the sources of the main branch of the Nile have been lost in obscurity. Sir Robert Murchison says of the discovery, that "it is the most remarkable geographical feat of our age, and is indeed an achievement of which all our countrymen may well be proud."

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ART. I.—STANLEY'S LECTURES AND THE ORIENTAL CHURCHES.

Lectures on the History of the Eastern Church, with an Introduction on the Study of Ecclesiastical History. By ARTHUR PENRHYN STANLEY, D. D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. From the Second London Edition, revised. New York: Charles Scribner. 1862.

THE "Characteristics" of the Eastern Church are presented, by Professor Stanley, in a way which must bring them most forcibly and vividly to the mind of the English or American reader; namely, by contrast with the peculiar features of the Western Church. He conceives, and rightly, that the differences between these two great parts of the One Body are radical and aboriginal. No one can study the East with patient attention; no Western man can reside there, and enter familiarly into its social and domestic life; penetrate into the genius of its institutions; become conversant with its ideas in morals and in civil polity; survey the structure of its society, and analyze the philosophy of its manners; without seeing, that its

practical developments, in every department of life, are, and must be, diverse from, in many respects contrary to, the manifestations of the Western mind. No greater evil has been done, in our interpretation of the Oriental Churches, than by applying our Western ideas, indiscriminately and blindly, to their doctrinal position and their ecclesiastical usages. Thus we have heard a Protestant missionary speak of them, as quite wanting in any just appreciation of the doctrine of Justification by Faith. In some sense, to a certain degree, the accusation is true. And yet, any one who had carefully studied the spirit of Oriental Theology, as determined by the character of the Oriental mind, or had traced the history of Oriental Christianity, would find little reason, in the fact, for branding those ancient Communions with the opprobrious epithet, "Non-evangelical;"—an epithet, by the way, to their sense of justice shocking and outrageous. "You call yourselves *Evangelical*," said to us the Greek Patriarch of Constantinople, one day; "and some of you Americans affirm, that *we* are not Evangelical. But, I would like to know, which is the closest follower of the Gospel, he who, in the exact words of the Saviour, says of the Holy Spirit, He "proceedeth from the Father," (St. John, xv. 26,) or he who dares to add to the Sacred Word, and say, He "proceedeth from the Father *and the Son*." And yet this is the chief difference in *doctrine* between us."

We have, here, a clue to the distinctive characteristic of the Eastern Church, as pertains to its *Theology*. It is primitive instead of mediæval; while our own is mediæval, not primitive. We mean to say, that our *systematic* Divinity takes its shape from the age of the Reformation. The development of the doctrine of Justification by Faith, belongs to the 16th Century. It is not to be found, stated with the same precision of terms, in the writings of the ancient fathers. It is not there, erected into a system, dove-tailed with other doctrines such as original sin, the atonement, election, imputation, progressive sanctification, and final perseverance. Eastern Theology has no formal *System;* as the Primitive Theology has none. It expresses the *Facts* of the Gospel. It does not build upon them a superstructure of dogmas. It lives out the

Creed, by constant exhibition and representation of the history which it embodies. Far beyond our own idea, far beyond our own practice, the Oriental worship reproduces the events of the birth and infancy of Christianity; sets them forth in perpetual commemoration; repeats them, to the memory and the imagination. Hence, one is always struck with the familiarity that Eastern men, even those of the humblest classes, exhibit with the fundamental facts of Christianity; and how little versed even the most learned of them are, in the technical terms of Scholastic Divinity. They have never learned them; because they have never gone through the agony and the strife of our Western Reformation. They remind one, constantly, in the style of their Religion, of what a Christian of the Apostolic age must have been. But, if you speak to them after the manner of Protestant Theology, they are puzzled and confused. "Here," once said to us a very intelligent Oriental, "is a little book, which was written in America, and has been translated into our language. I do not understand it. It is on *Justification by Faith*. It says, that all a man has to do is to *believe*. And here is an illustration which it uses: 'A man is going up a river in a boat. The current is against him. He works hard at his oars; but he makes no progress. One throws him a rope from the shore; and offers to tow him through the rapids. What should he do? He should leave his oars, and lay hold of the rope. Now, the rope is *Faith*, and the oars are *Good-Works*.' I do not understand this doctrine. I am afraid it would be dangerous to preach it to my people. They would think themselves free to commit all wickedness, if they only *believed*. It seems to me, that the man should seize the rope, bind his boat to it, *and then ply his oars*."

We did not venture to disturb his Theology, for the sake of explaining to him Justification by Faith *only*. We should not have succeeded in making him a better Christian; or given him, on the whole, a more correct view of the truth.

The story shows the ground upon which we must approach the Oriental Churches. It is the ground of the Creed, not of the Articles; the ground of the Primitive Faith, not of the technical Divinity of the Reformation. We must be content

with meeting them upon the broad basis of our common Christianity. The *Creeds* must be the platform; particularly, the *Creed of Nice;* for, of the Apostles' Creed they know nothing. "So," said the Greek Patriarch, after examining our Prayer Book in the Modern Greek Translation, "you have an *Apostles'* Creed. Where did you get it? It is singular," he added, with a smile of good-humored irony, "that you should have something belonging to the Apostles, which the Eastern Orthodox Church has not." We must settle it, and lay it up in our minds, as the prime principle of ecclesiastical union, that the Creed of Nice is to be the bond of our unity. That alone is the Creed of the Universal Church. As Rome herself testifies, it is "the firm and only Foundation, against which the Gates of Hell shall never more prevail."* That alone has had the approbation and consent of General Councils. Says of it the First Council of Constantinople, (A.D. 381,) which completed and perfected the Creed of Nice, "The Holy Fathers assembled in Constantinople have decreed, not to set aside the Faith of the 318 Fathers assembled in Nice of Bithynia; but, that it remain firm."† The Third Œcumenical Synod carries its approbation a step farther. "The Holy Synod has decreed, that it shall not be lawful for any one to propose, or even to write, or compose, any other Creed than that ordained by the Holy Fathers assembled in the City of Nice, with the Holy Ghost. And, that those who dare, either to compose another Creed, or even to introduce it, or to offer it to persons willing to turn to the knowledge of the truth, from Heathenism, Judaism, or any heresy whatsoever, if they be Bishops or Clergymen, shall be deposed, Bishops from the Episcopate, Clergymen from the clerical office; or, if Laymen, shall be anathematized."‡ Finally, the General Council of Chalcedon, (A.D. 451,) in its 5th Action, after setting forth, in full terms, the

* Fundamentum firmum et unicum, contra quod Portæ Inferi nunquam prævalebunt." (Council of Trent, 3d Session, A.D., 1546. *Decretum de Symbolo Fidei.*)

† Canon I. We follow, here and elsewhere, the *Pedalion*, or Body of Canons as received by the Greek Church,—both as to the text and the collocation of the Canons.

‡ Council of Ephesus, A.D., 431. Canon VII.

Faith, as settled by the two Councils of Nice and Constantinople, repeated the Decree of Ephesus, in nearly the same words.

Professor Stanley would fain make an argument against the binding force of the Decree of Ephesus, as applied to our *present* form of the Nicene Creed, on the ground, that that Council had in view only the Creed set forth at *Nice*, without the additions made by the Council of *Constantinople*. (pp. 242–246.) We are at a loss to discover a reason for this pretension. The Council of Constantinople was recognized by that of Ephesus; and its acts acknowledged as of obligation. Whether the additions which it made to the Creed were, at the time, formally incorporated with it, may be doubtful; but, from that day, no Catholic Christian hesitated to acknowledge them as part and parcel of the Faith, in common with the Symbol of Nice. That they were designed to be embraced in that Symbol, is notorious; and, indeed, is manifest from their very form; beginning, as they do, with the words, "the Lord, and the Giver of Life," as an appendage to the last clause of the Creed of Nice, "And in the Holy Ghost." The Council of Ephesus, therefore, in decreeing the exclusive use and authority of the Creed set forth by "the Holy Fathers assembled in the City of Nice," intended no other than that Creed as it had been perfected by the Council of Constantinople. The case seems almost too clear for argument. No other understanding was ever had by the theologians of the Greek Church, from the time of the Ephesine Council down to the great rupture between the East and the West. Their leading reproach against Rome is, that, by adding the "*filioque*," (which falls among the additions made to the original Creed, by the Council of Constantinople,) she has violated the decree of Ephesus; and this was the express ground upon which Photius, the learned Patriarch of Constantinople, (A.D. 858,) excommunicated the Church of Rome.*

The object of Stanley, in invalidating the Decree of Ephesus, is to diminish the respect of Christians for Creeds and Councils. He would say, the Synod of Ephesus forbad any

* See his 2d Epistle, A.D. 867.

alteration of, or addition to, the Creed of Nice; meaning, thereby, the Symbol as it issued from the *First* General Council. But, the Council of *Chalcedon*, twenty years later, did add and alter, by setting forth the same Creed, in the form which it received from the Council of Constantinople. Hence, he would infer, that

"We might, if we chose, vex ourselves by the thought, that every time we recite the Creed in its present altered form, we have departed from the intention of the Fathers of Nicæa, and incurred deprivation and excommunication at the hands of the Fathers of Ephesus. We might insist on returning to the only Catholic form of the Creed, such as it was before it was corrupted at Constantinople, Chalcedon, &c. But," he adds, "there is a more religious, as well as a more rational, inference to be drawn from this long series of unauthorized innovations. Every time that the Creed is recited, with its additions and omissions, it conveys to us the wholesome warning, that our faith is not of necessity bound up with the literal text of Creeds, or with the formal decrees of Councils. * * * The fact, that the whole Christian world has altered the Creed of Nicæa, and broken the decree of Ephesus, without ceasing to be Catholic or Christian, is a decisive proof, that common sense, after all, is the supreme arbiter and corrective, even of Œcumenical Councils." (p. 245.)

This style of reasoning may satisfy a Broad Churchman, in his eagerness to break down the safeguards of the Faith which the Church has thrown around her great and essential doctrines, and to lay them open to the incertitudes and varieties of individual judgment. But, its shallowness is so transparent that it ought not, in spite of the prejudices of his school, to have escaped the notice of so intelligent an observer as the Regius Professor of Ecclesiastical History in the University of Oxford. This dangerous and, we are obliged to say, *infidel* teaching, (for, it is none other than a copy from Gibbon, *passim*, and must, if adopted, undermine the foundation of the Faith once delivered to the Saints,) might easily be corrected, (we trust, it was,) by the "common sense" of any one of the young men whose evil fortune compelled them to listen to it. Suppose his statement of *facts* to be true; suppose that Ephesus decreed the exclusive authority of the Creed of Nice, *as it came forth from the First Council.* Does he not know, that the prohibition to "propose, write, or compose any other Creed," was, necessarily, limited by the power of the Council? Does he not know, that the powers of Œcumenical Councils

ual? Can he avoid seeing, that the Council of Ephe-
tended only, that no Symbol of Faith other than that it
ved, should be put forth by private individuals, or Sy-
ower than Œcumenical? That it did not pretend to dic-
s it had no right to dictate, to any future *General* Coun-
And that, therefore, the action of Chalcedon, in estab-
, as the Universal Creed, that of Nice, as altered and
ted at Constantinople, was no violation of the Decree of
us? That it takes the place of that Decree? And
therefore, it is not "common sense" to talk of *us*, the
lics of the present day, as if we were still legally bound
t Decree, supposing it to have referred only to the *ori-*
Creed, as promulgated at Nice? Whatever Ephesus
ed, Chalcedon, a later as well as a much larger Council,
enical also, like that of Ephesus, did, as Stanley himself
s, set forth and enjoin the united Creed of Nice and Con-
nople, (the same which is now known as the "Nicene
,") to be and remain the Symbol of Faith to the whole
h of Christ. Is not this enough? It was the last pro-
ation of a Catholic Creed by a General Council? None
has since been declared, by equal authority. None other
an equal authority can add to, or alter, it. It stands, at
noment, the one sole Creed of the Church throughout all
world. Articles or Confessions, made by particular
ches, Anglican, Roman, or Lutheran, may bind their own
bers. But, they have no authority beyond. It is lawful
ose Churches to decree them, with that restriction. But,
h Articles or Confessions were ordained by any particular
ch, as substitutes for the Creed of Nice, or were contrary
in doctrine, the effect would be, not to abrogate that
l, but simply to cut off such particular Church from Com-
on with the Church Universal; to make it, that is, a
; as is the case with the various Protestant Bodies which
rejected the Creed of Nice; as would have been the case
our own Church, if the evil from which we so narrowly
ed, at the time of our separation from England, had been
mmated, as was "proposed," by the omission of the Ni-
Creed from the Prayer Book.

We have dwelt thus largely upon this point at the outset, because we wish, first of all, to draw attention to the fact, that, in any approaches to inter-communion with the Eastern Church, the *doctrinal* basis of union must be the Nicene Creed, and that alone. It was the basis of union at the time when union was interrupted. So far as any *doctrinal* point was involved in the rupture of union, it was one pertaining to an Article of this Creed; of which we shall have to speak by-and-by. The Greek theologians, generally, admitted, that that point presented the only serious obstacle to reconciliation, so far as concerned matters of *Faith.** In the Council of Florence, (A.D. 1439,) where the principal and last effort at reconciliation was made, the discussion turned, chiefly, upon the Procession of the Holy Ghost and the addition of the *Filioque* to the Creed. No other doctrinal point (excepting that of *Purgatory*) was mooted. The interruption of Communion between the *Anglican* and *Greek* Churches, happened by no action of either against the other. It was but the accidental consequence of the schism between the Patriarch and the Pope. The English Church was involved in it, only by her own unlawful subjection to Rome. It is worthy of note, as it affords high ground for encouragement, that the Church of England and the Orthodox Church of the East have never, by their independent acts as towards each other, discontinued the Communion of the ancient times. It has been interrupted, in practice, only by the action of the Latin Church; and, thus interrupted, it has, simply, not been resumed. Its restoration would imply, that we should go back to the old stand-point when we were at one; and meet again on the common ground on which we then stood. We are to start together, from the cross-roads where we parted. The Body of Faith which then united us, was the *Nicene Creed.* Both, happily, have retained it. We are to gather under the old roof-tree. We are to

* See, for example, the Letter of Peter, Patriarch of Antioch in the 11th Century, to Michael Cerularius, Patriarch of Constantinople. "The evil, the worst of evils," he says, "is this addition, [i. e. of the *filioque,*] to the Holy Symbol. * * If this were corrected, I would ask nothing more." (*Monumenta Eccl. Grac.* Ed. Coteler, ii. 145.)

et and embrace, on the green fields of our ancient inheritance. It is," once said to us the Greek Patriarch of Constantiple, speaking of the Nicene Creed, "It is our common patnony." In the broad and fertile pastures of that glorious ritage, we have fed together, under the guidance of the "one epherd." In this "end of the days," we are to "stand in r lot," content to feed in the same "green pastures" as of l, to be "led forth by the same waters of comfort," to be ain "one Fold under one Shepherd," as in the days when "lacked nothing."

But, while we retain the ancient Creed of Nice and Conntinople, we retain, with it, a doctrine which it did not bear, en it issued from those General Councils. We refer to the ctrine of the Procession of the Holy Ghost *from the Son*. he Greek Church does not hold this doctrine, at least in the se of the Roman theologians; and has never allowed it to er the Creed. This is an important, and perhaps vital, difrence. We can hardly express too strongly the importance hich the Greeks attach to it. There are some other minor fferences between their form of the Creed and ours. Thus, e have translated the Latin, *de Spiritu Sancto ex Maria Virne*, instead of the Greek, ἐκ πνεύματος Ἁγίου καὶ Μαρίας τῆς παρθένου, d *Dominum et vivificantem*, instead of τὸ κύριον, τὸ ζωοποιὸν. he latter error would be, in some measure, avoided by a coma after the words, "the Lord," or by a pause in reading em; whereas they are, almost always, read as if the Creed eant to affirm of the Holy Ghost, that He is the Lord of fe, as well as the Giver of life. The intention of the Fathers ho framed the Creed was, doubtless, to assert, first, His Peronality and Divinity, "the Lord," and, secondly, His office or peration, "the Giver [better, the *Creator*] of life;" thus meetng, exactly, the heresy of Macedonius. We have, also, omitd, undesignedly, we presume, the word, "Holy," from the tle of the Church. Both the Greek and Latin have it, "the ne, *Holy*, Catholic and Apostolic Church." We say, "undesignedly," because we have retained it in the Apostles' Creed. But, these variations are not of essential importance. They ve never given rise to hostile criticism. The other, the doc-

trine of the *Double Procession*, cannot be so easily overlooked. As Pearson and most of the Church Historians have said of it, it was "an occasion of the vast schism between the Eastern and Western Churches."* It was the *chief* occasion, so far as *theological* differences were concerned. We do not propose to go into the history of that great controversy. Our limits do not allow it; nor does the design which we have in hand, require it. It is, at the present day, as it has been for a thousand years, the most serious and the most embittered strife between the Latin and Greek Churches. It is much to be regretted, that the attention of the English Reformers was not drawn to it. We do not remember to have seen any evidence, that it was discussed by them, or even thought of. It lay beyond the boundaries of those corruptions against which the zeal of the Reformation was directed; although the insertion of the *Filioque* in the Creed was, no less than they, a Roman innovation. We do not doubt, that, if it had been noticed, it would have been corrected; as the grand principle of the English Reformation was, to restore all things to their *primitive* condition.

If any one will run over the controversy of more than five hundred years, which prevailed between the Greeks and Latins, on this important subject, he will find, that, in the main, the Greek writers insisted upon the integrity of the Creed, while the Latin writers, knowing that they could not meet their adversaries on that ground, were more disposed to argue the abstract truth of the doctrine. It was only when the former were enticed out of their stronghold on the historical question, (as they were at the Council of Florence,) that they lost their advantage, before their more learned and wily antagonists. Gibbon, who touches such a theme with a perfect gusto, paints the scene in colors not altogether inappropriate to the wordy strife.† The Concord of Florence was of short duration. The Greek Legates, whose poverty and whose fears had yielded the victory to their opponents, were disavowed on

* *Exposition of the Creed.* Am. Ed., p. 488.

† *The Decline and Fall.* Chap. lxvi.

ir return home; and, from that time to this, the contro-
sy has settled upon its ancient basis. The Greeks have
er denied the truth, in some sense, of the doctrine of the
cession from the Son. Pearson (Chap. viii) has well stated
sentiments of the ancient Greek writers on the subject;
ough he makes too broad an inference, when he attributes
heir words an agreement with the doctrine of the Latins.
e Greeks are, of all Christians, the most tenacious in their
erence to ancient authority. We do not believe that their
nions, at the present day, vary, at all, from those of Epi-
nius and Cyril; and, we are sure, that the expression,
ceiveth of the Son," (as common now as in the old Greek
ers,) is not understood, by the modern Greeks, as equiva-
t to Procession, *in the Latin sense of the term.* But, they
acknowledge a Procession of the Spirit from the Son, in
sense of Mission, though not of essence. They do not,
refore, commonly object to the doctrine in itself; as they
ieve it capable of a true explanation. But, they *do* object,
st strenuously, to its insertion in the Universal Creed, by
sole authority of the Western Church. And this is the
und on which we must meet them, if we would combat the
tter with them at all. Had Rome the right to interpolate
the Catholic Creed, the words, "*and the Son?*" If she had
that right, ought they to remain there? These are the
stions which we have to settle, before union with the Greek
urch can be restored. She has been treated with extreme
courtesy by the Latin writers. They do not scruple to
l her "heretical," because she lacks the doctrine of the
rofold Procession. Is she *heretical?* We must say, yes, or,
She has been too bitterly badgered by Rome, on this sub-
t, to allow it to be evaded. The deepest animosity has been
ited. An "Orthodox" Greek can bear anything more easily
n to be called a "heretic." It is his great pride, that he
ds by Scripture and the Fathers. The doctrine of Devel-
ment in Theology obtains far less favor with him than it
s with Protestants. He cannot endure it. Pearson has
tly said, that the schism between the Latin and the Greek
urch is "never to be ended until those words, καὶ ἐκ τοῦ Υἱοῦ,

or, *Filioque*, [or, *and the Son*,] are taken out of the Creed." The Greek Church will never listen to their admission, excepting by a General Council. She will never hold Communion with a Church which retains them in the Creed. We are not now speaking as justifying or condemning her course. We seek only, to impress upon our readers what that course will be. The controversy has been too long in duration, it has been too exasperated, it has been made too much the touch-stone of Orthodoxy, for any consistent Greek to recede, at this day, when it is prosecuted as vigorously as ever, from the position which his fathers have maintained for full a thousand years. It becomes us to know where the Greek Church stands; and there we must be prepared to meet her. She will never assent, (excepting by command of a General Council,) to the presence of the *filioque* in the Creed.

But, a General Council is not to be had, while Rome remains as she is. The question, then, arises, What is our present duty with regard to this interpolation in the Creed of Nice? We say, unhesitatingly,—Let the work of the Reformation be completed. Let the contested clause be stricken out. It has no right to be there, save the authority of the Church of Rome. The power by which it was introduced, was the very power against which we protested at the Reformation; the power, namely, of acting as Mistress and Head of the Catholic Church; nay, with the full sovereignty of that Church herself. The Greek view is the true historical view. It is claimed, by our Oriental Brethren, that the presence of these disputed words in the Catholic Creed, is an instance of the Papal usurpation; against which they are, to say the least, as vigorous, and, naturally, far more indignant, protesters than are we. This has added, greatly, to the acrimony of the debate. The Greek sees in it one item of the claim of Papal Supremacy. Rome would control the Creed of the Universal Church, because she pretends to be the Universal Church. Hence, another reason why, in the hands of the Greeks, the warfare has turned so much upon the question of the right of these words to a place in the Creed, irrespective of their own truth or error. It involves the whole question of the authority of Rome.

'e say, then, let us hold, concerning it, our true position as a anch of the Reformed Church. By an oversight, (as we be- ve,) these words were suffered to remain in the Creed, at the formation; though the original insertion of them was as ar an act of usurped power as any of those which drew the tention of the Reformers. They have become familiar to us long use. We have repeated them, age after age, and still peat them, without a thought of their origin; without any ling in our minds distinguishing them from other Articles the Creed; and yet, they have no Catholic authority what- er. It may be hard for those who have never regarded them th suspicion, or assigned to them, in their thoughts, an infe- r position, to cease to use them. They are as dear to them, rchance, as any other portion of the Symbol. To give them , they must unlearn the teachings of the nursery, and the rly lessons of the Church; and, if they cordially embrace e doctrine which they contain, the surrender is much more fficult.—Moreover, all those who, in their aspirations for a stored unity, would lessen, rather than increase, the distance tween ourselves and Rome, will certainly oppose the change. 'e are not blind to these practical obstacles. But, we argue view of negotiations towards an intercommunion between rselves and the Church of the East; and we say, that, in- rcommunion being impracticable, while this unauthorized ldition remains in the Creed, it is our duty to remove the npediment, because it is one which ought, in itself, to be re- oved. We do not, thereby, make a concession, otherwise ncalled for, for the sake of Communion. We simply right a rong; the negotiations furnishing the apt occasion for the ct.

In saying this, we do not propose that our Church should bandon the *doctrine* of the twofold Procession. We do not ropose, nor desire, that it be struck out of the Litany, the Ordinal, or the Articles. Nor have we the slightest idea, that t would be necessary to do so. We are not prepared to say that *that* should be done, even for the sake of restoring the blessed condition of unity and peace. We are not disputing the *truth* of the doctrine. We claim only, that it has no right

of expression in the Creed of the Catholic Church; because the Oriental Church has never placed it there. We will, by-and-by, cite the judgment of an eminent Oriental authority on the point; one in which we heartily concur. For the present we ask that our position may be clearly understood; that the obvious distinction may be made, between the question of the *validity* of the doctrine, and the wholly different question of the right of *position in the Creed.* It does not follow, that because it is true, therefore any particular Church may insert it in the Creed, for its own use; for, the Creed is not the property of any particular Church; nor can a particular Church alter or amend an act of the Church Universal. This is so plain a principle of law, that to state it is to establish it. The Roman writers love to argue that the doctrine is true. The right to place it in the Creed is assumed, as a necessary consequence of the Supremacy of Rome. We cannot allow this argument to them. We cannot claim the same privilege for ourselves. All that we can claim is, that, if the doctrine be true, we are at liberty to set it forth and declare it in our own private standards, as we have done. Our Litany, our Ordinal, our Articles, are Anglican, not Catholic. They bind ourselves; they bind no other member of the Church of Christ. We have, certainly, no right to place in our private standard a doctrine *contrary* to any article of the Creed. But, the dogma of the Procession of the Holy Ghost from the Son, as certainly, does not bear this character. It does not invalidate or impeach, the doctrine of the Procession from the Father. It is additional thereto; a complement of the Creed, if you please, but not a substitute for it. The Greek may pronounce it false; though, generally, he does not; but, its truth or error does not affect the truth to which it is added.

In our next Article, we may have somewhat to say of the limits within which one Church may demand of another, coincidence of opinion and belief, in order to inter-communion. It is a great subject, and includes the most important point in the questions before us. It is here that our prejudices and our narrowness of spirit will war, most bitterly, against the broad fraternal sympathies of a Catholic heart. It is by the issue of

this conflict, that is to be determined the vital question whether we are fit for any *Catholic* Communion at all. It is a pleasure to us to record the conviction, that the Greek Church will not require of us the rejection of the Doctrine of the Double Procession. She will be satisfied with its exclusion from the *Creed*, on purely historical grounds, without reference to its truth or error; and so much, we honestly think, we are bound, for the truth's sake, cheerfully to concede to her. How can we, possibly, be justified in maintaining a position which we know to be a false one, when we forfeit, thereby, the advantages, and violate the obligation, of Christian union and fellowship?—We take it for granted, that the *filioque is* an interpolation. We presume no one of our readers will dispute it. It is as clear a fact of history as any other that can be presented. Our own writers, we believe, universally acknowledge it. We do not, however, mean to deny, that the doctrine of the twofold Procession was commonly held in the Western Church at a very early period. It appears to have been a frequent mode of expression with the Latin writers, without any disposition to dogmatize concerning it. Thus, traces of it may be found in Hilary, Ambrose, Fulgentius, &c., and in some of the Provincial Councils; the most interesting of which to us is the English Synod of Heathfield, held under Archbishop Theodore, A.D. 680. In its confession of Faith, at the close, the Ascription reads, "Glorifying God the Father without beginning, and His Only-begotten Son, generated of the Father from eternity, and the Holy Ghost, *proceeding from the Father and the Son in an ineffable manner.*"* But we do not propose to enter into the history of the doctrine.

We will conclude our present discussion with a statement of the position of the Greek Church on the subject, as conveyed to us in a long and interesting conference with the Patriarch of Constantinople.

"The Creed," he said, "is our common patrimony. It is neither your property, nor ours. It is the joint heritage of the Church of Christ. If a father should leave to his children an estate in common, in which each and all had equal right

* Spiritum Sanctum procedentem ex Patre et Filio inenarrabiliter." (*Bede Ecc. Hist.*, B. iv. c. 18.)

and interest, it would not be lawful for one of the sons to alienate a portion of the property, or to alter its condition, without the assent of the others. And yet, this you have done with our common heritage, the Creed of the Catholic Church. I see, you have the doctrine of the Procession from the Son, in your *Litany*. Of that I have nothing to say. Your Litany is your own. It was not put forth by General Council. But, we feel that you do us a wrong in altering, without our consent, the Creed, which is no more yours than ours. If such a practice is tolerated, the Church of Christ is left without any sure Faith whatever. If you may make *one* alteration, you may make *many*, until you shall have done away with every doctrine in the Creed. There is a great principle involved in this matter, in which *you* are interested as much as *we*. We are all bound to protect the Catholic Faith. If one may tamper with it, another may; and so, in the end, we shall be like the Sects, having no settled Faith at all. You may say, that this is not probable. I reply, If what you have done is right, other changes are right. The way is open for them; and you cannot answer for the result."

In this judgment, as we have already intimated, we heartily and cordially concur.

I.—THE DOCTRINE AND RATIONALE OF SACRAMENTS.

ism of the Protestant Episcopal Church. New York: 2.

Nicholson on the Catechism. London: 1662.

of Tasmania's Lectures on the Catechism. 5th Edi-. London: 1861.

as always seemed to us, that the nature and use of Sacts in the Church, has been the subject which required earest and most distinct elucidation. For, in Europe, he times of the Schoolmen down to the present era, it en the subject upon which there has been the least width w, and the most of bitterness and misunderstanding. ur teaching has more or less been European;* more or ve we been content with vague notions, with unsystemd confused ideas; and that upon a subject whereupon ght to be clear. The narrowness, the bitterness, the coness of Europe, its one-sided apprehension, its furious gical rages upon this subject, have left among us their d marks, at the least. The mass of the American people ll the excitement and prejudice connected with this sub- Europe. If they know not the theories of European versy, as the original controvertists did, at least they are fling the same imputations, and call the same names . The tradition of the fury and venom of the original tants remains, if not their knowledge.

these notions come to us from without, not from within. hurch is under the pressure of an alien opinion. The

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think it will hardly be disputed, that there has been upon this subject country, more tradition than examination. Men, especially outside the have received the tradition of Europe with undoubting faith. Very mixed dy tradition too, the most of it has been. It is now time to go back to the Church, and to Reason.

... influenced by her is hardly the twelfth part of the ... from without, therefore, alien notions are forced in ... When she reaches a majority, or even a large ... her influence will operate upon others, as theirs now ... upon her. At present, it is one of the hardest labors of the Clergy to teach to our people, that we have standards of doctrine; to recall them to these standards, and to form their opinions by them. It seems as if the Quaker, the Calvinist, the Lutheran, the Roman Catholic ideas, were to be preferred to our own authorities, our written definitions, and written doctrine. The matter of Sacraments is acknowledged to be a difficult subject, and yet there is never any difficulty at all, in laying down the law upon it extemporaneously; in considering the crudest and feeblest notions, expressed upon the spur of the moment, in the vaguest language, as for the time being infallible.

It is necessary, therefore, that those of us who take an interest in Theology should understand this, and be prepared for it; that we should be clear and distinct upon the positive doctrines which we have laid down for us, instead of wandering away into the endless mazes of European and American tradition. Clear ideas, formed upon a clear system, if we have it, as we maintain that we have; and, again, a clear apprehension of the practical uses of our belief, of the way in which it tallies with the system of God's providence, and of its practical influences upon human nature in general,—these, calmly and clearly taken into the mind, thought upon and analyzed, apart from the smoke and fury of theological battles, are more likely to be useful, than the half notions, the vague ideas, which we obtain from the writings of men, who are angry with one another, and who, in the most of cases, do not clearly understand the meaning of their own words, or the tendency of their own opinions. For such, we must say, are the mass of controversialists upon the matter of Sacraments.

But, have we no definite Standards upon the doctrine of the Sacraments, as distinct from those outside? The answer is, Yes! so distinct and clear, so logical and precise, so much in accordance with the Primitive Church and the Scripture, that

it is only by reading Roman Catholic, Calvinistic, Lutheran, or Zuinglian authors, only by becoming imbued with their alien spirit, and hence, by distorting and denying the distinct and definite words of our own System, that men have been able to make confusion to themselves and others. If they were taught in the system which the Church lays down, if they accepted it with honest mind, there would be no difficulty. But, because they come to the subject with other systems preoccupying their minds, and fully persuaded that those other systems are true and scriptural, they do not understand it. And then, the confusion that is actually in themselves, they impute to it. Attach a Roman Catholic idea to the word "Real Presence;" a Calvinistic idea to the words, "Regeneration," "Election," or "Church;" or a Lutheran or Methodist or Romish idea to the word "Justification," and it will not be very hard to think that the Book of Common Prayer is inconsistent and confused; while the inconsistency and confusion is wholly in your own mind. For the words which you employ have one meaning in your own mind, while in the book in which you read them, they have manifestly another. As a matter of self-preservation, the Clergy of our Church, the Laity of our Church, should use and recommend books in which, if the Church's words are used, they are used in the Church's sense.

But, where are our Standards? In the first place, we have the Fourth part of the Catechism of the Church. This is a small Treatise upon the Sacraments, inserted there in the year 1604, and composed by the celebrated Bishop Overall, whom Wood calls the best Scholastic Divine in the Church of England. It is the doctrine of the Sacraments, which every Parish Minister employs in instructing the children of his congregation, which, therefore, he must hold himself. It is prescribed in the Rubrics and Canons of the Church, to be used. It is a document constantly employed by parents, by Catechists, by Clergymen in the actual catechetical work of the Church. We must look upon it, therefore, as a standard upon this subject of the highest practical value. Nor is it of the less importance, that it was composed when the immediate causes of

excitement attending the Reformation had passed away; when political fury, religious fanaticism, and the breaking up of old, settled opinions and notions, and the letting loose of the extravagancies that always attend a great crisis, had subsided. The opinions of England, the doctrines of the Church of England, had been permanently settled during the long reign of Elizabeth; and in this little treatise we have the calm, deliberate, definite opinion of the English Church, expressed with authority, having been drawn forth into distinct form by one of her most learned, most Catholic, and most scientific Theologians. This, therefore, we look upon as the highest and most authoritative declaration of the Church upon the subject of the Sacraments.

But the Church of England never proposed to vary in her scheme of Faith. She always declared her doctrine to be the Catholic doctrine of the purest primitive times. She has, in another document, another authoritative exposition of that Sacramental doctrine, which she considers to be the correct one. Seven of the Articles, beginning with the Twenty-Fifth, are upon this subject. We need not say that it seems to us, upon the fullest examination, as teachers of Theology for many years, that these Articles contain the same doctrine, precisely, as the Catechism, on the matter of Sacraments. The only difference being, that in the Articles, the subject is more controversially treated in reference to various disputes, and especially in regard to Romish errors; in the other, it is discussed as a matter of authoritative catechetical teaching, apart from controversy.

And, again, we have the same principles distinctly brought out in the most persuasive way, that is, devotionally, in the Services for Baptism and the Holy Communion, which are used constantly in our Churches, and in those of the English nation.

Thus are the doctrines of the Church upon Sacraments most positively and definitely laid down; the same doctrinal material being wrought out in a triple form; devotional in the Services, polemic in the Articles, and catechetical in the Catechism. There need be no confusion. There is no confusion

those who come to them in the spirit of Loyalty and of th.

t will be seen, then, that the present times and circumstan- need a somewhat peculiar mode of discussion. It will ecessary to take our own standards, and with them in our ds, to go back to the very basis of the institution of Sac- ents, and to examine its agreement with the system of the ld, its concordance with the frame of our being and consti- on, and with the character of Society.

Ve will suppose that our readers have the Church's Manual he Sacraments before them, and we trust that we shall be ɔled to show the accordance of its principles with the truth lature, and the verity of the Gospel.

ow, if we look at the little Manual from which we started, eing the definite exposition of our principles, the first thing strikes upon the mind is, the material character of Sacra- ts. There is a *thing*, a *form of express words*, a formal prescribed *action*. It would seem as if intellect were al- ther excluded, and matter and formality made altogether ign. The thing is of matter. The form of words may ttended with any emotion, or with no emotion. The ac- also is precise and formal.

nd then this, so unintellectual as it appears, is to follow llectual and moral emotion of the highest kind. The man been struggling with unbelief and striving to disentangle self from its meshes, for years, and he has succeeded, by Grace of God; or he has been wrestling in an agony, ting unto blood against sin, and at last, by the blessing of , has conquered; and all this mental strife is to be consum- ɔd by an action that is formal and material. This is suffi- ly strange.

ut, stranger still than this, these material and formal acts constantly kept up and repeated through the whole reli- s life, and to them, thus apparently isolated from intellect emotion, the human heart clings with invincible tenacity,*

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the course of this Article, several examples shall be given of Sects organ- vithout Sacraments, in which, in a very short time, Sacraments of a very e kind were introduced.

and at and in their celebration, and in their enjoyment, it is more moved than it is by eloquence of the most stirring kind. Surely these facts should lead us to seek out the roots and groundworks which these institutions have, and the powers by which they produce so great effects.

And, as we go farther on, it seems we meet matters still more strange. A supernatural influence is attributed to their use. The Christian Doctrine considers Grace to be above Nature, and beyond it. It is the peculiar, essential influence of the Deity upon the souls of men; an influence which cannot be confounded with His natural, mental or moral operation upon man's being, and is to be thought of as something distinct from them all. The Grace of God is so clearly understood to be above and distinct from Nature, that the words Nature and Grace are ordinarily used as opposites. And yet, to the use of these material and formal things, Grace is said to belong. All denominations call them Means of Grace. This Manual, whose illustration we have taken in hand, calls them "outward and visible signs of an inward and spiritual Grace." This connection of the Material and Formal with the Supernatural and Spiritual, is a strange thing.

Then, to add to and consummate the whole, particular and specific supernatural effects are attributed to these Sacraments. As distinctly and expressly as it can be said, it is said, that in Baptism "we are made members of Christ, children of God, and inheritors of the Kingdom of Heaven;" or, that we are regenerate therein.* It is said as plainly, that in the Holy Eucharist, when we receive the outward part, "we receive the Body and Blood of Christ spiritually in the Lord's Supper."†

Certainly, after these testimonies from our standards, we are left no alternative. We must either acknowledge a strange folly on the part of the Church and of her standards and her writers, or else we are bound, for our own sake as teachers and learners, to conclude that there may be parts of God's system not wholly understood by us in this life. It may be that the chain

* See Catechism. † Catechism.

which binds man to Heaven contains more links than are at once visible to his eye. The Natural and the Supernatural, the Material and the Spiritual alike, are portions of the agency which God employs. We are bound, therefore, to accept these statements of doctrine, for they lie upon the face of the standards we employ. We are bound to use no evasion, no depreciation of the weight of their words, in our teachings or our actions; and, at the same time, we are bound reverently to assign them, according to our knowledge, their place in the system of the Church, reverently to show the agreement of these standards with the Scriptures, reverently to seek to understand, and show how and why man's nature yearns after these doctrines, accepts them, will not be satisfied without them. In other words, seeing that the fact that the doctrine of Sacraments lies upon the face of our standard as a part of our system, we are justified reverentially to seek for the meaning and rationale of that fact, in God's dealings with man, in the Old and New Testament Scriptures, in His system of the external world, and in the constitution of Human Nature. In the Scriptures, in the Church, in the external world, and in this compound system of our own Nature, we shall see that to the eye of faith there are many proofs, many reasons, why we believe and receive the words of the Church just as they stand; and accept with and by faith the Graces offered to us by these Outward and Visible Signs of the "Inward and Spiritual Grace."

The first remark we would make, in opening this subject, is this, that upon the supposition that the Gospel was introduced into the world by an omniscient and omnipotent God, we must consider that the system of the world has been established with a previous adaptedness to Christianity as a System. We shall find that the Christian Religion, therefore, as coming from Him, must embrace and sanctify the whole range of Earthly existence and Human powers. All history shows that it is so. The natural tendency to worship is wrested by Christianity from the superstitious adoration of Idols. By it, the Natural Conscience is sanctified, and the Natural Reason given nutriment, and law, and guidance. Nay, all the natural relations

of society are sanctified by it. Wife and husband, father and child, king and subject, state and citizen; all these receive a new significance from the Gospel; all these are sanctified. The original facts and relations of Nature still remain; they are not destroyed, but they have superadded to them a sanctifying influence, which lifts them upward towards Heaven. It is as if the fables of the Alchemists had been made true, and the copper coin, unchanged in form, had in substance been transmuted into pure gold. So it is with the Arts. Music, Architecture, Painting and Sculpture, all begin to cease being Pagan, all begin to be Christian. So it is with Poetry, with History, with Oratory, with Law. A religion which really comes from God, must, by the very fact of its being, send forth a far-reaching, subtle, transforming spirit, to the remotest fibres of humanity and Society. As it strives with the world of man, it must use all that is in connection with man, as means to influence him. Everything by which the man may be moulded, may be expected to be employed by Christianity to mould him to itself. Every natural instrument by which man's will has been inclined, his conscience moved, his affections engaged; all may be expected to be found employed for that purpose. Let us consider Christianity as coming from God, and God as omnipotent and omniscient, the Creator of the world, and of man; and the more we dwell upon these facts, the more we see all things used as instruments and means of the spirit of the Gospel.*

Admit that Christianity comes from God, and therefore is adapted for all persons in all ages and all climates, this capability of sending its consecrating influences into all things that exist in relation to man, must, by the nature of things, be a characteristic of our holy religion.

Now let us, with these views occupying our minds, take our stand before man, and contemplate his nature; and at once,

* Of course, we except those institutions whose influence is exclusively towards evil. Marriage was sanctified by Christianity, not Concubinage or Fornication. Law and Magistracy and Military Service had their Pagan spirit cast out, and were penetrated by a Christian influence. The Gladiatorial Shows, the Arts of Divination, could not be Christianized.

on these principles, we find reason for this matter of Sacra-
nts. In man, and in his surroundings, there is one strange
t very little thought upon. The grand Platonic Idea of the
n, looks upon him as exclusively an intellectual being. The
dern Philosopher as exclusively a rational and moral being.
d lo! we stand before him with either of these ideas in
r mind, and we find that he is just as much material. He
hreefold in his nature, and the material portion of his being
ust as important as the intellectual and the spiritual. It is
rutal, pagan Philosophy, which despises Matter, and calls
he cause and source of Evil. It is not Christianity. It is
Hindu Yogee, the Mohammedan Fakeer, the Mediæval
cetic, who tortures the body, scorns it, and hates it because
s matter; not the Apostle.* Christianity takes the moral
l spiritual part of man, and sanctifies it; the intellectual
t also it sanctifies. And then the material part, this also it
ctifies and glorifies. Christianity rejects all these notions in
erence to matter; these debasing, degrading, miserable no-
ns. For it declares that this body shall rise again, this ac-
l, identical, material body; that it shall rise, glorified, eter-
l, immortal, but still material.

Nay, more than this it does. It declares the Godhead of the

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* The Oriental philosophers saw in matter the whole cause of the Evil in the
rld. Hence the body of man, in their view, was evil. Hence, too, their adhe-
ts denied the possibility of the Incarnation. But the most direct consequence
the doctrine was, the famous Pain-philosophy of the East, (Askesis,) the doc-
e, that to inflict pain upon our own persons, is a meritorious act in itself. In
osition to this, the Apostle declares the identity of the Resurrection body with
t which, in this life we have, the humanity received from our parents. The only
nge being, that its imperfections are banished, and it is glorified. There is an
al allusion to that philosophy in the New Testament, and a condemnation of it,
ough in our English Version, by too great liberalism, it has been hidden from
ordinary reader. "Bodily exercise profiteth little, but Godliness is profitable
o all things."—(I. Timothy, iv. 8.) Γυμνασια, stupidly and unintelligibly trans-
d "exercise," is equivalent to "askesis." And the proper translation we take
e, "Bodily asceticism profiteth little, but Godliness," etc. That is to say, ascet-
n, that terminates merely in the infliction of pain upon the body, is of little
If we fast, it is to subdue the body, to bring it under the law of Christ, to
tify the appetites and lusts that would lead us into sin. But the notion, that
nflict pain upon ourselves is, of itself, meritorious, without any reference to the
for which it is done, is mere Heathenism.

Eternal Word to have been united with the Manhood of our Lord, so that the Two Natures, the Divinity and the Humanity, were joined together, never to be separated.*

And thus, according to the Church Doctrine, a human body, of material substance still, although that substance be glorified, is seated upon the Throne of Heaven. Thus Christianity gives to matter the highest honor; it takes it not to be in any way inferior to Spirit or to Intellect.

Antecedently, therefore, upon the principles of Christianity, one would say, that Spirit, Intellect, and Matter, should have their appropriate place, each of them, in the system of the Gospel. In this matter of Sacraments, we find the place of Matter and Form assigned. The Spiritual being of man is reached by the Spiritual influences of the Gospel. Man's logical and intellectual nature finds ample occupation and ample food, in a written revelation, in which the truest history, the grandest poetry, the loftiest and the best philosophy, practical and theoretic, for men and nations, is written in a book. And thirdly, the material element in man's nature has its portion also in the Christian Religion, in that which is material and formal, and especially in the matter of Sacraments. "Outward and visible signs of Grace," our Manual says. That is to say, material signs, perceptible by sense to the eye, to the ear, to the senses generally.

But, not only is it a fact, that of the threefold Nature of man, matter is one part, spirit and intellect being the other two, but it is more than this. It is a part of the fundamental and intuitive convictions of man, that he is a moral and intellectual being. He takes this for truth, by his actions, his

* "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's Nature, in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's Nature; wherewith He ascended into Heaven, and there sitteth, until He shall return to judge all Men, at the last day."—*From Articles II. and IV.*

oughts, and his words, and it is true. Nay, so fixed and solute is this certainty, that it almost hides away the other ıth from him, that he is also matter. And yet, let us look him, and we shall see how predominant the material is in n. His body is material, his senses are material means of ceiving material things. Furthermore, all the objects of s outer World, to which he appeals with such a sense their sublimity, grandeur, moral significance, all are mate- l. Nay, the material is chiefly and immediately perceptible. e moral and the spiritual, to be understood and communi- e itself, must take the material as its instrument of inter- tation. Language is nought else than a systematic, but yet ıitrary method of employing the variations of sound, pul- ions of the material atmosphere, as means of conveying the ellectual and spiritual. We do not convey thoughts as they ı in themselves, but by the aid of a material instrument. ıy, when two immortal and intellectual beings (for such is ın even in in this world of sense) meet, when hand touches nd, and they say to each other, "I," may we not consider em as hidden by a two-fold barrier, one from the other, by e clay which is only imperfectly translucent? May we not ink that the body is, at least, as imperfect an agent of spir- ual and intellectual converse, as it is efficient; that it con- als at least as much as it declares? These are not thoughts at ordinarily suggest themselves, but they are true.

We would notice here two facts. The first, that the Hu- an being thus compounded, always speaks of himself as an nity. He is Unity in Triplicity. He strikes—it is a mate- al part of his material frame, that effects that act; yet, he ys, "I strike." He argues—his intellectual part is the im- ediate agent—it is still "I," to whom it is attributed. He ves, or prays, or believes; it is an act of his spiritual being, ut it is still "I" that is said to act and does act. To the Uni- y is attributed each action done by the body, or spirit, or ntellect, the three integral parts of man. Truly, with this onstantly going in ourselves, it is no hard thing to believe a rinity in Unity, in that Infinite Being after whose image, in ur limited nature, we are made.

Another strange fact is this; that all the utterances and expressions of our spiritual and intellectual nature, are in terms of matter. Angular space in Geometry has no common measure with linear space. Hence the one cannot, naturally, be expressed in terms of the other. But Geometricians have invented a scientific, artificial method, whereby this result is obtained. So it is with us. Matter has no connection with intellect, or with Spirit, in the nature of things; they have no common measure. But the human being,—in him, in his nature, this problem is solved. In his nature, Spirit and Matter have a common measure. All his utterances to his fellows are by means of Matter, and through Matter, and in terms of Matter.* All our thinking is done by means of the brain, a material organ. Nay, of the language itself in which we express our thought, there is not a word which, when we come to its basis, is not founded upon, and derived from conceptions of the material world. We have grand ideas coming down from Heaven by Revelation—fire, that kindled therefrom, burns in our own immortal being; but we have no words that transcend this dwelling place of ours. We speak of the things of Heaven in the terms of earth. The unutterable things are translated for us, into the tongue of the land of Canaan, wherein we are sojourners.

The teaching of man, then, is reached very much by the immediate means of Matter and material things. Nay, if you start with the idea of isolating yourself from Matter altogether, you cannot reach the man at all. And, apart from Matter, you cannot think, or teach, or even speak.

These considerations are enough to manifest the folly of those who would say, we shall cast aside the Material, the Physical, in Religion, or even in Philosophy. Disembodied souls may so act. But, while the body forms an integral part

* In this train of thought, we see how easy it is for men of no religious training, and without much internal consciousness, to fall into Materialism. In fact, we may say, that it is only the composition of man's nature, alluded to in the text, the positive teaching of a Revealed Religion, and, above all, the influence of the Christian Sacraments, which sanctify matter, and assign it its proper position in the System of the Church, that saves the world from Atheistic Materialism, and all its abominable consequences.

of the man, and his identity is in it, as well as in the soul, as it certainly is in this world, it is folly to imagine we can do it; insanity to assume or suppose, that we are doing it or have done it. The Material must come in as well as the Spiritual and Intellectual, in all the concerns of human life; and in religion, just as much as in any other of the social interests of man. Let us not, therefore, in reference to these papers, have any of those odious imputations flung upon us, which party employs, that we 'put the Sacraments instead of Preaching,' or 'instead of the Spirit.' The thing is this,—Spiritual, Intellectual, Material, is the nature of man; Spiritual, Intellectual, Material, the means employed by God to teach him. We have all these means. The same divine truth is conveyed by them all. We put not one instead of the other, nor try to make it a substitute for the other. But in reference to the third class of means, the Material class, we wish it understood more clearly, more distinctly appreciated. We wish misapprehensions cleared away, jealousies and suspicions abolished, and controversial malignity put an end to. And this, by a thorough understanding of the reasons for the thing, that exist in God's Word, in the nature of man, and in the nature of the System under which and in which we exist.

This Article, therefore, does not put the Sacraments instead of Preaching, of Prayer, or the Scriptures. It does not put away the doctrines of Grace, or Original Sin, or Justification, or the Atonement, or the Sacrifice and Mediation of our Blessed Lord. It only aims to determine what part in the Divine System the doctrine of "outward and visible signs" of Grace has had from the beginning, and must have to the end. It only aims to show the moral and spiritual influence of a class of means instituted by Christ Himself, which is unalterably a part of His system, and to bring out, if possible, its full significance; so that, while we retain and employ them, we may understand their power.

We, therefore, do not deny the intellectual force and power of the Gospel—we assert it. We do not deny its Spiritual influences; only in this Article fully realizing them, we wish to show the power and peculiar influence of that third part of

the religious teaching instituted by Christ Himself; that is, the Sacramental part of His System, the System of the Church.

We have seen, that the man himself is threefold; Spiritual, Intellectual, and Material. Now, in looking upon him, we shall find it very hard, nay, impossible, to consider him apart from the sphere of things in which he exists. He is not an absolute being, exclusively. On the contrary, while fully admitting his real existence, against all false philosophies, we we must consider him as bearing a relation to the world in which he exists, and to all things therein. His senses correspond to the sphere in which he is. Sight, implies things that can be seen; hearing, things that can be heard; the sense of touch, things palpable to the touch, et cet. Appetite, implies food to satisfy it; lungs, imply air that can be breathed; nay, furthermore, every disease implies a medicine, every bodily injury, a remedy. And so intellect implies the objects of intellect; the power of Reason; things to be reasoned upon; and the existence of the Moral Power in man, implies Law, Society, Justice, Equity, Truth, Holiness. We cannot avoid seeing the vast significance this matter of Relation has to our whole being; the immensity of value that it brings to us.

In this material world, then, in which we are placed by God, we do not exist solitary and alone, in the pride of a self-centred and self-contained Individualism. The whole world bears upon us. The whole world is related to us. The whole world influences us. This is the conviction of every man that thinks upon himself. It is true, there are men who press this thought so far, as to make man a mere part of the universe, having no separate existence* of his own; or, as to make the external forces to have so great an influence, that man is utterly controlled and driven by them, to the exclusion of all separate will, or separate power.† But these are extremes, whose folly is possible only to philosophers, so called. The certainty of man's Self-power, and his separate existence, and at the same time his Relation to the whole sphere of real things, to which his very being corresponds, and by which his power is modified is clear to every one who thinks but for a moment. 'I exist.

* Pantheists. † Predestinationists.

nd again, 'I exist in a sphere related to me, which is no part f myself.' The one conviction, on the part of the whole hu- an race, is as strong and as distinct as the other. Both these ave an actual existence; the individual, and the sphere in hich he exists. They, as the logicians say, are each in the ategory of Substance. They are connected by the Category f Relation.*

Unto the man, therefore, triply composed of Body, Soul, and pirit, there lies, outside of his being, a sphere of real existences. urrounded and encompassed by this, he exists. And this sphere f his existence presents, at first, as does the man's own being, ings merely material; objects of sense, that may be seen and eard and felt and tasted. And yet, along with the material orld, not merely outside of it, but coexisting with it, man's onviction is, that there is a world of the Unseen; a Spiritual nd Supernatural World. That the things of time and space nd sense, are not all; Matter is not all. Thus, there are two orlds; the Material, visible world, tangible to the sense, im- ediately perceived, which is Natural; and the Spiritual world, o be apprehended only by thought, which is Supernatural. ll humanity, pagan or Christian, savage or civilized, Greek

* This matter of Relation is of the very primest importance in all the philosophy f man, on account of his connection with the outer world. By it, very often, there s an actual and real change in the man, which is not of his own being or sub- tance. A person, for instance, is a father, because of his son, a son, because of is father, a husband, because of his wife. If his father die, he ceases to be a son; f his son, he ceases to be a father; if his wife, a husband. He remains, personally nd substantially, the same, and yet has undergone a very great change, in ruth and fact, his relation being altered. We may see what a natural basis is here for the doctrine of Sacraments. Upon this it in a great measure lies. The ign or Symbol is mystically and sacramentally related to the grace signified, by he institution of Christ, and the power of the Holy Spirit. In itself, substantially, o change occurs, but in its Relation, a very great one indeed. It formerly was ater, or bread and wine. But, being consecrated, it becomes, sacramentally and ystically, to those who receive it in faith, by the power of the Spirit and the In- itution of Christ, the Sacrament of Regeneration, and of the Body and Blood of hrist, the nature of the elements being unchanged. This explanation is constantly ven by the Greek Fathers. It is only the Schoolmen of the Latin Church, after e year, A. D., 1200, who thought to secure the sacramental doctrine absolutely, ' turning the sign into the thing signified. Their own real basis of thought was tionalistic and sceptical, and they were driven to their physical theory of the craments, as a surety against themselves.

or Barbarian, has seen, and is convinced of this great fact. The loftiest reason, unillumined by Christianity, discourses of the two worlds, the Aistheta, (perceptible by sense,) the Noeta, (perceptible by the intellect.) The miserable Fetish worshipper of Negro-land, shivers before the bundle of rags and sticks and serpent-skins and teeth, that he has set up, only because he thinks of the powers of the Unseen and Supernatural World. If man be material; if his body and his brain be made of earth, and all objects around him be sensible; yet still, upon them all he hangs memorials of that Unseen World, until, at last, the material Universe, all things in it, that man sees and feels and hears, are but mementoes of the Unseen.

Then comes Christianity. Then the Eternal Word, He Who speaks forth the glory of the Father Unseen, comes upon the Earth, born and manifested as a Man, and all this mystery of the Unseen is declared, all this yearning instinct of Nature is verified and satisfied, all the connection between the Material and the Spiritual is explained. Plato himself would have rejoiced to have found his soaring height of speculation turned into solid certainty by Saint Paul; "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Here, then, is the truth, full and complete, that, existing together, there are two worlds; the Spiritual World, having in it Persons uncreated and Eternal; the Father, the Son, and the Holy Spirit; and also other personal beings, created, part of whom never were united with material frames, and part, that once have been men, as ourselves. That of these created persons, some are evil, some good. That, furthermore, this Unseen World has many facts, many regions, many laws unknown to us. Indeed, that in our present state of existence, we cannot comprehend the actual facts of that world, save so far as they are revealed. That it is only a struggling ray from beneath the curtain, only the faint glimmer of a glory, or a terror, that is as yet behind a cloud, that by nature reaches our sense. A change must take place in ourselves, we must be

me denizens of that world, our eyes must open* upon it, nd become accustomed to it, before we can apprehend or unerstand it.

This great natural fact, of the coexistence of two worlds, he Spiritual and the Material, the Natural and the Supernatral, at once casts a new light upon all which is external to us. Ve begin to see that nature is not dead, merely material, but hat, as in our own being, the spirit uses matter to enunciate piritual and immaterial things, so, externally, the material orld has its uses in signifying to us things spiritual. The n, the moon, the clouds of heaven, the stars, the grass upon e earth, the trees, all these have their significant teaching, hich the souls of men are constantly drinking in, consciously r unconsciously. And we may fairly say, that as much, or ren more of our teaching, is got from this source, than is ot from language. Matter is as it were semi-transparent, and ining dimly through it, and moulded by its various forms, mes the light of the Spiritual World, many-formed, manyaped, a refraction of the infinite joy or infinite terror, casting s rays upon the souls of each and every human being.

Nay, man in his being and constitution is made in accordnce with this great fact. We find that he has a whole tract nd region of faculties, that busy themselves entirely with the ttaching of meanings spiritual and immaterial to material hings. What is this strange faculty we call Imagination? s it not literally and truly the making of images? The facIty which takes into the mind images or forms from the maerial world, and by means of them expresses truths that anscend that world? Therefore the Latins called this facIty the Imagination, or the faculty that makes images in the ind; the Greeks, phantasia, or the power that signifies ideas

* "And when the servant of the man of God was risen early, and gone forth, bed an host compassed the city, both with horses and chariots. And his servant d unto him, Alas, my master? how shall we do? And he answered, Fear not; they that be with us are more than they that be with them. And Elisha prayand said, Lord, I pray Thee, open his eyes, that he may see. And the Lord ned the eyes of the young man; and he saw: and behold the mountain was of horses and chariots of fire, round about Elisha."—*2d Kings*, vi. ch., 15–17 ses.

by visible forms. What, again, is the natural faculty of Faith in man, but the evidence of things Unseen, the natural eye of the soul, which needs only to be new-born of the Spirit of God, in order to 'see the things that are invisible.' What is Hope, but the faculty that despises the visible Present, and looks onward towards the eternal and unchangeable Future? In fine, what are all man's higher powers, all his moral powers, all his spiritual powers, but faculties which, in the Eternal, the Unseen, the Immaterial, and the Spiritual, have their true root and object? Nay, even so far as their ordinary uses in this world are concerned, they cannot adequately fulfill even these, except that they are placed upon the basis of the Supernatural and Unseen.

Fully, therefore, and entirely in accordance with the external fact of there being two worlds for man, is the internal constitution of his being, in his having faculties that correspond to the one as well as to the other. No man therefore is, or has been, or can be, purely material. In one shape or another, the feeling of Spiritual things, the conviction of the reality of the Supernatural, both of Good and Evil, has forced itself upon him. As sight and hearing, touch and smell, and taste, induce man, naturally and easily, to believe the existence of a Material World, so do these other senses, just as much, lead on his mind towards the conviction, that a World of Good and of Evil, the Spiritual, Supernatural World coexists with the Material one. Man, therefore, is not alone with a dead and unmeaning material world. For, as we have said, man is himself the common measure of Matter and Spirit; the single being that we know of, by experience, in which both meet. To him, therefore, both these worlds exist; to him both are significant. Matter can indicate and expound to him Spirit; Spirit be taught and edified by Matter. The nature, therefore, of material symbols of the spiritual world, of Sacraments, is founded upon man's own nature. The Christian man himself, be it reverently spoken, is, in some measure, a Sacrament.

Nor, again, to take a further step in the Rationale of Sacraments, does man desire to be alone and isolated from his fellow man. Hence he is always a being that is in Society. He can

escape from this if he would. He is born into a Society, Family of his Father and Mother. This, too, makes a t of a greater Society, the Nation. And then, for Religion re always has been in existence a Society. For the early s of the world, it was a family that made up the society the Elect children of God. Then the Jewish Nation be- ne the Election; and then, finally, the Christian Church. d beside these divinely instituted, inevitable Societies, man hates isolation, that in his work and for his work, he organ- other Societies in abundance, not necessary and inevitable, these three are, but still useful in escaping from his loneli- s, in abridging his labor. In this view, a City is a Society. is a School. So is the crew of a Ship, or a Regiment.

And in all of these we find, very strangely, that material ngs, used in a symbolic sense, play a very prominent part, ume a significance that, in themselves, they bear not. The g of a Nation, for example, uplifted to the eye, has a won- ful fullness of meaning, a power of instantly filling the rt brimfull with sensations, convictions, and energies. It ms as if to the material thing, when it is connected with ciety, is given a power transcending all mental effort, all guage, all eloquence, in intensity and fullness of ideas, and the capacity of appealing at once to the heart, and arousing emotions of multitudes. We therefore see, that there is existence a natural instrument, the Symbol, which is con- cted with man as a member of Society. As a homely ex- ple of this, what an endless amount of power, in appealing the affections and emotions, in calling up the past and ma- ng it present, there is in a ring, or a lock of hair, or an old miliar tune. Any one who examines it may see, that the wer of the Symbol upon man is enormous.

Now, in order to discuss it, we shall remark upon it,—First, is something which is presented to the senses, but implies mething else to the mind.*

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* It will be observed, that here we give, most exactly, the definition of "Signum," t is employed by Saint Augustine. "Signum est res præter speciem quam ingi- sensibus, aliud aliquid faciens in cogitationem venire. Attendendum in signis quod sunt sed potius quod signa sunt, id est quod significant." We use, instead,

Secondly, that it connects the Unseen and the Seen, or the Past and the Present, by means of Relation.

Thirdly, That it is especially employed in reference to Society, and man's connection with Society.

Fourthly, that it appeals, wholly and entirely, to the affections and the emotional part of his nature.

When this series of principles has been fully understood, it will be seen what a basis there is in man's nature, and his position in the system of the world, for the doctrine of Sacraments to be built upon.

Now, the first point we have stated, brings us backward towards the memory of a System that has gone by, in its perfection, and of which the fragments and ruins only remain; the Original State of man in Paradise. We see therein, according to the sense of the Church, man, Spiritual, Intellectual, Material, as he is now; but unfallen, unimpaired by sin, and therefore immortal. We see around him the same sphere of things material, but he is in that state, in immediate intercourse with the Spiritual World. And then, moreover, that the Material world, nay, all things external, have a full, clear, distinct meaning to him. All things are, in a manifold way, his instructors; all convey knowledge to him. The whole world speaks to him of God and Heaven, and his nature receives this knowledge from every source. As a tropical lily, lying full-blown beneath the vertical sun, so is man's nature then beneath the glory of outward nature, untainted, and drinks from it heat and light, love and knowledge, unceasingly. Nature to him is but an eye through which God looks down upon man; it is only a thin film, that tempers the glories of the Spiritual World to created man. And that Spiritual World for him is wholly good. By thinking calmly on such a state of being as this, we can see that the Symbolical significance of nature,*

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the modern word "Symbol," which we conceive to be a complete expression of the sense. In the progress of language, ideas become more precise, words more definite. "Sign," as Theologians have noticed, has other senses than the sacred one. The track of an animal is a sign; smoke, a sign of fire, for instance. The word Symbol is more precise and exact.

* This is easily admitted as regards man by all persons calling themselves orthodox. But it seldom enters the mind, that the same depravation which runs through

power of the Symbol itself is a fragment of the Primeval tem. It is now shattered, imperfect, and inadequate, still xists. Nature and all its objects, originally, were to the n completely and perfectly significant, so as to be a book of less knowledge, easily and unerringly read. At the pres- time, the same fact exists, but in a fragmentary and imper- way. And this will be more fully manifested by the the- ical consideration, that by the Fall, the faculties and powers he constitution of man, and also of the external world, are aved, or diseased, or corrupted, or impaired, but not by means destroyed, or annihilated. So is it with the power xternal nature to teach man; so is it with man's capacity pprehend that teaching, and learn from it.

ll Nature then was, originally, Symbolical. All the grand glorious objects of the external world, animate and inani- e, had their meanings, and also all, however minute, were ificant, and man's senses apprehended this teaching, com- ely, distinctly, exactly.

low, as we have said, the instruction which Nature in this gives us, is impaired and depraved, not wholly destroyed; faculty also of perceiving it is injured, not entirely come n end. Hence this teaching, still in a degree exists; the er of understanding it, in a more or less imperfect way, is in man's being. In a general way, we have given instances ugh, in the course of this discussion. Every one can see w much a marriage ring implies, which is nothing in sub-

and his faculties, must run also through the external world and its forms, by very fact of man's relation to it. Yet this truth is most emphatically and ly asserted by Saint Paul. "For the longing expectation (literally "the looking afar," *αποκαραδοκια*) of the creation, waiteth for the manifestation of the sons of l. For the creation itself was made subject to sin, (vanity,) not by its own will, by reason of him who hath subjected it, under the hope, that the creation itself shall be delivered from the bondage of the depravation, (of sin,) unto the glo- s liberty of the Sons of God. For we know that all the creation groaneth and birth-pangs together until now." (Romans viii, 19–22.) A plainer declaration this there cannot be, that Original Sin has depraved the outer world, and that n man's regeneration is completed, at the Resurrection, (the Regeneration,) then l the outward world also be new born into a glorious freedom from sin. the idea is hidden from the ordinary reader. "Creature," is used for ation," and this sense is now wholly antiquated. Hence, one of the grandest of Holy Writ is altogether lost to the mass of hearers and readers.

stance but a circle of plain gold. What an endless amount of emotion, connected with the past, is brought up by a lock of hair! How a flag, uplifted, will bring up at once to ten thousand men the martial glories of a thousand years! How a tune will call up the accumulated triumphs, or the accumulated wrongs and wrath of generations! All men can see this thing, when they merely reflect but for a moment; they can see that a symbol is "something presented to the senses, which implies something else to the mind," according to the definition of Saint Augustine.

The basis of this we have sufficiently discussed. It is only necessary to mention two instances, both from the Scriptures. The Rainbow and the Serpent. The rainbow is the visible symbol of the Covenant established between God and man, by God, that there shall not any more be a flood to destroy the earth. "And it shall come to pass, that when I bring a cloud upon the earth, the bow shall be seen in the cloud," that is, by man and by God, "and I will remember the everlasting covenant, that there shall be no more a flood to destroy the earth." "This is the token of the Covenant." (Gen. ix, 8 to 17.) The Serpent, again, is a clear symbol of evil, and of Satan, the prince of evil, to all to whom Christianity has reached, down to our day. The poison of it, its winding and crooked movements, its crawling in the dust, its degradation, nay, its scaly nature, its cold-bloodedness, all these things seem to make it a living symbol upon the earth of evil, and the conviction seems to penetrate wherever Christianity has reached. By the Rainbow and the Serpent 'one thing is presented to the senses, another is signified to the mind.' That a symbol presents one thing to the senses, something else to the mind, is sufficiently illustrated, as well by instances, as by the facts and faculties upon which the principle is founded.

That it connects the Seen and Unseen, this we can conceive from the facts we have stated, that there are two worlds; that they coexist; that the Material World was, originally, an interpreter to man's soul of the Spiritual World; that man and the World, although fallen, are not destroyed, but in a deteriorated and injured state; that the sense of Relation re-

a his soul still; and some remains also of Spiritual teach-
he outward world, by which its phenomena are still in a
spiritually significant, even to the rudest of men and
all these conclusions are manifest, by the things alleged
previous discussions, and they show how it is possible
Symbol to teach.

the connection of the Symbol with the Past, is not so
we would wish it to be. The Past, we shall remark,
elation to the Present, is, in a certain sense, the same as
seen is to the Seen. Material things seem to have a so-
bout them, and an unchanging permanence, which the
ongs for as a support to the memory. The degree in
imagination, feeling, and the habit of dwelling fondly
emories of the past, softens the colors, modifies the
, nay, finally blurs and altogether changes the concep-
. the memory from the reality, is hardly thought of. It
when we come to examine the matter in reference to
n reality of the Laws of Evidence, in a legal point of
at we see it.* There has been, therefore, a constant
in all Nations, in regard to the memory of things past,

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a more difficult thing to speak the truth than people ordinarily imagine.
he want of observation simple, and the want of observation compound.
ed, that is, with the imaginative faculty. Both may equally intend to
truth. The information of the first is simply defective. That of the
much more dangerous. The first gives, in answer to a question asked
ing that has been before his eyes perhaps for years, information exceed-
erfect, or says he does not know. He has never observed, and people
ink him stupid."
econd has observed but little; but imagination immediately steps in, and he
the whole thing from imagination merely, being perfectly conscious, all
that he has seen and heard it; or he will report a whole conversation as
information which had been addressed to him, whereas it is merely what
f said to somebody else. This is the commonest of all. These people do
observe that they have not observed, nor remember that they have for-

s of Justice seem to think, that anybody can speak "the whole truth, and
ut the truth," if he does but intend it. It requires many faculties com-
bservation and memory, to "speak the whole truth and nothing but the

e heard thirteen persons concur in declaring that a fourteenth, who had
his bed, went to a distant Chapel every morning at seven o'clock!"
e heard persons, in perfect good faith declare, that a man came to dine
at the house where they lived, who had never dined there once; that a

to secure it, by attaching it to something permanent, something material in Space and Time. On the occasion of the quarrel between Laban and Jacob, and their reconciliation, they set up a pillar, and made a heap of stones. And Laban said, This heap is witness between me and thee this day,"—"This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and thou shalt not pass over this heap and this pillar unto me, for harm."—(Gen. xxxi, 46, et cet.)

Again, Joshua, as a memorial that the Children of Israel had crossed the Jordan on dry land, miraculously, sets up twelve stones. "That this may be a sign among you, that when your children ask their fathers, in time to come, saying, 'What mean ye by these stones?' Then ye shall answer them, 'That the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan; and these stones shall be a memorial unto the Children of Israel for ever." —"And they are there unto this day." (Joshua, iv, 5, 6, 7, and 9.) Nay, upon another ocasion, when Joshua, at the end of his life, desired to fix all the wonderful works of God in the heart of the people, he calls them together, he recounts to them the works of God for them, and the threatenings of God, he makes a covenant with them, he writes all in a book, and then he sets up a great stone, "under an oak that was by the sanctuary of the Lord, and Joshua said unto all the people, Behold this stone shall be a witness unto us, for it *hath heard* all the words of the Lord which he spake unto us. It shall be therefore a witness unto you, lest you deny your God." (Joshua, xxiv, 26, 27.) So perfect the aid of the material symbol towards recalling the memory of the past to the nation, that that it is personified. As a symbol, "it speaks to them all the words of God," and so it is said to "have heard all the words of God, which he spake unto us." We hardly think that the power of the symbol, in reference to the memory of the past, in the way of bringing it visibly and unchangeably before the

person had never taken the Sacrament, by whose side they had twice at least knelt in Communion; that but one meal a day came out of a hospital kitchen, which, for six weeks, they had seen provide from three to five and six meals a day. Such instances might be multiplied, ad infinitum, if necessary." (Miss Nightingale's Notes on Nursing, page 100.)

yes of a Nation, can be better illustrated than by this last example.

Indeed, the Symbol, in reference to the memory of the past, seems to have a greater power than that of words. It seems as if the sight of the symbol flashes into the soul of multitudes, at once, a multiplicity of memories, thoughts, feelings, convictions, emotions, which could only slowly, and one by one, gain access to them by means of words. And therefore, by these material signs, nations are roused and excited, and led in a way which no personal addresses, no oratory can effect. We see round the Roman Eagle, which was the visible symbol of the glory of all conquering Rome, the whole legendary and historical records of the nation, as it were, enwrapped and enfolded. And rather than it should fall into the hand of the enemy, ten thousand lives at once shall be spilled by the Roman soldiers willingly. Again, the whole train of ideas connected with the first French Revolution, as arising against Feudal tyranny, and the whole series of heroic acts of their victorious generals, are all seen encircling the French Eagle of the Bonapartist wars. All these ideas enter at once, by the eye, into the minds and hearts of the Emperor's soldiery. Hence, their fiery zeal, their resolute fanaticism, and in a measure, their victories. The same principle of the Symbol is seen in all ages, and in all climates. See the Raven of Harold Hardrada, the Orifflamme of the old French Monarchy, the sacred banner of Norman William, blessed by the Pope himself, the snow white plume of Henry of Navarre, the Labarum of the Sacred Emperor Constantine;—all these teach us the power of the Symbol, in calling up national ideas to the outward eyes of multitudes.* Nay, there is no difficulty in its being originally mean. Under the Second Persian Empire the leather apron of Gavah, the blacksmith, becomes the banner of the realm. First raised upon a

* It may seem strange to bring up any analogy between Sacramental Symbols and Banners or Standards, which are military and national symbols. But the thing has often been noticed and remarked upon.

One of the greatest minds of the middle age Latin Church begins his celebrated Sacramental hymn with this verse:

"Vexilla Regis prodeunt."

"The Banners of the King come forth."

spear as an extemporaneous symbol of revolt, then carried through many battles; finally, closed in silk, blazing in gems, an imperial standard, six yards long, floating before the Persian horsemen of Ardashir or Shahpur. And the most hateful and merciless fanaticism that Christianity has suffered by in the East, the religious and military frenzy of the Turkish Janisaries, was bannered on to war by the sleeve of Hadji Bektash the Dervish.*

These are historic instances of the power of the Symbol upon the emotions of multitudes. All great men and men who have led nations, have known and felt these facts and principles; they have all understood the overmastering sway with which the Symbol speaks to the heart of the assembled multitude, and they have used it. Nay, cunning and crafty politicians, although but little men, have learned the same fact and employed it to their own purposes, as the history of our own country for the last five and twenty years clearly shows. Its power therefore of connecting the Past and the Present, and of appealing to the emotional part of man's being, we think may be considered as sufficiently exemplified.

And now we come to the last conclusion in relation to it. It is employed in reference to Society and man's connection with it. In the mass of these cases which we have alleged, the connection with society can be seen, for the Nation is the first great inevitable society of Divine institution. Let us consider it a little further. There is one part of man's work individual, done by himself alone. Another, perhaps as great a part, is done by him in societies. Now let us examine, and we shall see how the Symbol comes in as a natural instrument in these. In truth in all societies, banners, emblems, symbols, outward tokens, play a most prominent part. Whatever else may be forgotten, these are not. The outward and visible sign, to all Societies, is a necessary and inevitable thing.

And especially is this the case in reference to Religion. Here comes in to our aid, the keen insight and eagle eye of

* See Gibbon for these two instances.

aint Augustine the great Saint and Genius of the Latin hurch.*

"Human beings cannot be united together in any religious ciety whatsoever, be it true or be it false, in any other way an by an union brought about by the tie of certain visible als or sacred symbols, (sacraments.) The power of these ns (sacraments) is unutterably great."

Whosoever thinks upon the relation of the Unseen Spiritual orld to the Visible Material World, whosoever thinks how dition conveys fragmentary teaching to all men, whosoever inks how man's heart, even in its weakness, longs for the avenly knowledge;—in all these thoughts and reflections all see strong confirmation of the assertion of Saint Augus-e. For in every country, wherever men have met together in igious societies, this assertion is true. In addition to the ional worship of prayer and praise and adoration, in addition the historical records of their religion, and its liturgical ser-es, in addition to its addresses impressing and illustrating ctrine, there has always been a system of these outward and ible signs, these symbols, 'Sacraments,' as Saint Augustine lls them, accounted just as necessary and just as important the other portions of worship above alluded to, which are dressed to the reasoning faculties.

See among the Jews, the whole system of the Ceremonial aw, a system significant of many ideas, and displaying them l by means of symbols and symbolical actions. This extend-l over a whole nation, embracing all persons, young and old, ch and poor, in its manifold ramifications; a tendril from the reat tree of symbolic observance, holding a firm grasp upon very person in the nation. It reached also over the whole ear, and hung itself upon each action of spring and harvest, f summer and winter, of pain and pleasure, of fast and festi-l, of birth and death, of rejoicing and sorrow, of crime and rtue. This system of outward symbols, of seals, of visible

* In nullum autem nomen religionis seu verum seu falsum coagulari homines sunt, nisi aliquo signaculorum vel sacramentorum visibilium consortio colligentur; rum sacramentorum vis inenarrabiliter valet plurimum. (Centra Faustum, Lib. cap 4.)

signs, joined, bound together, 'coagulated,' to use the strong, rough metaphor of Saint Augustine, the Jewish people in one body,—how powerfully, let history tell.

The rite of Sacrifice, ordained and enjoined by God Himself, seems to have been the great centre of significance on which the whole symbolic system of the Jewish Nation revolved. And when we look to the other nations of the world before the coming of our Lord, we find the same tendency to symbolic observance, the same symbolizing of religious ideas. Every where, 'whether the religion be false or true,' men are 'brought into union' and kept in union with it, by means of 'sacramental signs,' sacred symbols, visible signs, 'which express one thing to the eyes, but quite another to the mind.'

The Jew to be sure had the advantage of an unvarying system as instituted by God Himself, and a more or less perfect explanation of it in all its parts, in the Pentateuch. And the Heathen ceremonies often lost their meaning. Their significance became obsolete, through lapse of time and change of circumstances. But still in both cases the truth of Saint Augustine's assertion is clear and distinct.

And in our own times we see the same principle is in existence, and that it cannot be got rid of. We have seen the Society of Friends begin by hating the Sacraments of the Church as outward and visible signs, and desiring ardently a religion wholly inward and spiritual. And in time they end in Sacraments the most absurd, their outward and visible signs of union and communion being awkward antiquated coats, broad brimmed hats, and ungrammatical English, which they call the Plain Language.* Again we have seen the same in the Calvinistic and Methodist bodies in this country. The "Anxious

* Another curious instance of this may be given from history, although lying outside Christianity. Mohammedanism was wholly rationalistic and intellectual. It was organized as a religion without sacraments. The temper of the Saracen or Arab race, the circumstances of the East, the genius and eloquence and patriotism of its founder, raised up for it a flood tide of fiery enthusiasm, which swept far and wide. And, Lo! it made for itself sacraments, outward and visible signs of the might that was in it. The Koran at the girdle, the Sabre by the side;—these became the symbols and sacraments of enthusiastic and conquering Islam!

it" becomes the sacrament of conversion for the laity, the ight hand of Fellowship" for the clergy.

We could extend these latter remarks far more widely, but leave them to our reader's experience and judgment. Our ole conclusion is this,—since this saying of Saint Augustine's rue, and the Sacramental element must come in, and is ac-lly inevitable, it is a great deal better to reconcile ourselves it, to accept it, if it be really, necessarily a part of all relig-, and of the Christian Religion especially: and to employ it, instituted by our Lord Himself, than to rage against it as old Puritans, the old Quakers, or other sectarians, and n by the force of nature perverted, be drawn back to such raments as we have seen. As we said before, there is a ra-nal part of religion, a spiritual part, and a sacramental part, l nothing is gained by exaggerating either component part, l trying to make it annihilate the others, nothing but de-mity for the present, and finally the conviction that time l energy have been wasted, and an instrument given by God glected and despised.

We have spoken of the Symbol, and shown its uses and its wers and the facts upon which they are founded. But when come to the Sacramental part of religion, we have some-ng more. We have the Symbol employed in connection h other means just as important. A Sacrament in true igion or in false, employs the Symbol, but not to the exclu-n of other things. The Symbol is in the Sacrament, but it ot all the Sacrament.

Let us look at these actions in Religion in regard to this last nark. We have in them, in the first place, a Person, but his ion is not Individual, but Representative.

Secondly, we have a Symbol, an outward and visible sign.

Thirdly, a formal expression of words, one or more.

And fourthly, we have a formal, prescribed action.

All these outward and visible, are objective. And then there the person or persons to whom these apply, the subject of em.

Sacrifice for sin, under the Law of Moses, is the most beau-il instance of all these combined. The victim was chosen

with the greatest care. It was an animal of a clean kind, a male, perfect and spotless. Here is the outward and visible thing. It was placed at the altar. The sins of the people were confessed over it, in a certain form of words, and with the imposition of hands upon its head. It was then slain by the priest. And then it was burned upon the altar. Here we have the thing significant, the formal action, the form of words, the personal representative. And then the subject, the persons for whom it was offered, whether individuals, or the whole nation.

We, as Christians, see the full meaning of all this in the Law which condemns all of our race, and convicts them all of sin; in an Atonement and Sacrifice by the death of a pure and perfect Victim, our Lord and Saviour, Jesus Christ; His bearing our sins in His death; the Flame of His heavenly love. All they among the Israelites who had faith, saw all these truths typically, by means of that living faith.

Again, take the rite of sacrifice over the whole Heathen world; therein we see more or less perfectly expressed and understood, the same ideas of Sin, and of a Vicarious Atonement and Sacrifice for sin. All these are to be found therein; fragments of one great central truth, more or less imperfectly and faintly apprehended, but still alive and clinging around these formal rites.

Sacrifice for sin is the most complete and perfect of all the Symbolic or Sacramental rites. We have given it therefore as an example. But whoever considers Circumcision, the Passover, the Heave Offering, the Anointings with Oil, the Solemn Ceremonial Baptisms and Purifications of the Jewish Nation, shall discover the same ideas in them all, and the same intention and purpose. Outside the chosen people, the same things signifying and things implied, existed in a fragmentary, broken way, the remains of tradition coming down to them from their common ancestors of the Patriarchal Era.

Before going onward we would make two observations. The first is this. Persons, Things, Words, Actions, these embrace all existences that lie outside our own being, in the external world. See then how all things are sanctified and made symbolical of that which is Unseen. The spiritual meaning of the

hole outward world is thus kept up perpetually in the thought nd apprehension of man.

Again, the Person, the Symbol, the Formal Word, and the ormal Action, maintain the perpetual and unfailing exist- ce of certain Institutions. The Representative Man, implies Clergy or a Priesthood. The unvarying and express form of Words, is the root of a Liturgy, or system of set forms of rayer and praise. The formal action and the symbol keep p the idea and institution of Sacraments. And these three ways exist, by the nature of things, in all religions. Drive em out from Christianity, overthrow them, you can not. uther established his doctrine, that Christianity had no Priest- ood, except the Priesthood of the Laity. He retained the acraments, and his doctrine of the Priesthood has ceased to practical. Lutheranism has in effect a Presbyterian priest- ood. The Quakers drove out the Sacraments of Christ as we ve seen, yet they have outward and visible symbols, significant union and communion, in their tenets and society. The Calvin- ts and Methodists reject Liturgies, and their official extempora- ous prayers in public, gradually harden into a liturgical form, ver written, it may be, but clearly composed and formally id out, varying sometimes not twenty words in forty years. is a great and deep wisdom to employ those elements that e indestructible to the use intended ; far better than in pure rnest to attempt to destroy them, or in weak prejudice to im- ine them destroyed, in order to gratify our own self-will.

Our train of thought before these last two remarks, we shall w take up again. We have remarked that each symbolic rite, at the Latin Church in a very wide sense called "Sacra- ents,"* comprises more than the symbol. We have enumer- ed the additional elements. Now looking at them further, e can see at once their import. We see that they imply that hich is external to the individual. The symbol gives the idea the Unseen and of the Past. The Representative Person,

* The word "Sacrament" is Latin or Western. It has two senses. The first, at noted in the text. The second is the definition given in the Catechism, and mmon to us and the Church of Rome; a narrower sense which confines it to Bap- sm and the Lord's Supper. On this point, see Bingham's Christian Antiquities.

with his Formal Act and his Formal Word, signifies the Society in which man exists, the personality outside man which leads, controls and governs him in and by means of that Society.

These rites are preëminently social. They are seen in all the forms of Human Society. See the modes of celebrating Marriage, from the earliest times, in all Nations, ancient and modern. All these elements which we have enumerated are there. Consider the way of making leagues, of inaugurating officers, whether they be Kings or Presidents, Emperors or Judges. See the forms observed in the sale of property. The forms also of criminal trial. There is in them all a representative of the Power and Majesty of the Nation or the Church, be he King or President, Bishop or Priest, Judge or Constable. And the man in such acts, makes and considers himself a representative only, and the less personal interests and feelings come in, the better in that office he is. For he it is that brings, by prescribed actions, and by prescribed words, and the influence of the appointed symbols, that power and majesty in contact with the individual. It is the sphere of the objective, teaching and moulding the subjective, the social controlling the individual, Society acting by authority upon the private interest and the private reason of the individual man. The representative man says in effect to the individual, "By these means,—with authority of the outward sphere and of the power that is in it,—I give, I speak, I do, to you, all that this symbol implies. And this authority is above you as an individual. Notwithstanding all you can do, acquire, or be, you must apply to the power without you, for that which I, its representative, give to you."

When Marriage is celebrated, there is the celebrator, the joining of hands the ring, the expressing of mutual consent, the Formal words. When Kings were crowned, there was the person performing the ceremony, the anointing with oil, the crown, the sceptre, the Form of words. Again, the sale of property, the making of covenants, the striking of leagues,—and although in these last, form is more or less done away among us, still enough remains to show all the elements we have specified, and their significance. In Ordination, even here, among all sects, we see an ordainer, a formal action, a Form of words

And in the Sacraments of all sects, the same elements survive, even among those sects who are the most opposed to the Church doctrine of Sacraments.

It has been seen how the symbol teaches, but these other things added to it, make it teach by authority. They also do more than teach. They make it an actual record, surpassing all written record in permanence and power. As an instance we just bring up a quotation from Leslie against Deism. In this book, he has four marks or rules, which are historic tests of matters of fact, belong to those that are true, and do not, and never have belonged to those that are false. These are the rules.

"1st. That the matters of fact be such as that men's outward senses, their eyes and ears, may be judges of it."

"2nd. That it be done publicly, in the face of the world."

"3d. That not only public monuments be kept up in memory of it, but some outward actions to be performed."

"4th. That such monuments, and such actions and observees, be instituted, and do commence from the time that the matter of fact was done."

Now let us plainly look at the third and fourth marks,—and what are they bonâ-fide and actually? They are neither more nor less than what we have been discussing, symbols in memory of the past, and then as connected with society, the presence of a representative man, a formal action, and formal words. These are on the principles of Leslie, the best evidence and the best tests of historic truth! And what does it amount to, when the fact is transferred to Christianity, and becomes a Christian argument? Why this;—The Ministry and Sacrament, for this is the whole of it,—the Apostolic Succession and the Christian Sacraments, are, upon the principles whereupon society is established, actually the best evidence of the truth of Christianity, the best safeguard against Infidelity!

We could enter upon this subject more fully, for it has occupied our thoughts very much. But at present we shall only offer one fact confirmatory. Here is the Society of Friends. They were, of set purpose, organized without the Sacraments of Christ, Baptism and the Eucharist, but with the fullest writ-

ten exposition of their system by Fox, Penn, and Barclay. A few generations pass, the majority of them altogether lose their original doctrine, so much so, that when a small minority, headed by Elias Hicks, came up, with the original, real Quaker doctrine, they account them horrible heretics, and expel them. The question comes up before the highest judicial tribunal in the country, and it is solemnly and judicially decided, upon evidence, that the majority had lost the doctrine altogether!

It was not without a meaning, that our Lord said, "Do this in memory of me." On the same principles, the utter absence of anything like the Modern Infidelity among the Ancient Jewish Nation, is accounted for. They rebelled against God, against their convictions that he had called Moses, that he had given him miraculous power, that the Law was issued upon Sinai, that Israel was the people of God, the Elect of the Lord. They might rebel against all these convictions, derived from the facts; but there was in their minds no doubt whatsoever of the facts themselves, no infidelity, properly so called. Their Priesthood, and their Ceremonial or Sacramental Law, secured them from all that. This is another example of how Sacraments teach and testify by authority.

But the symbol used in this way has more effect than this. By means of it, even in the nation, rights are conferred. The Coronation confers all the rights of the crown or of dominion; the Inauguration, with us, the same right of magistracy; the Ordination, the rights of the Ministry. Nay, property is and has been transferred in the same way. In old times, the handing by the person who sold, to the person who bought, of a turf cut from the estate, conveyed the estate, when it was done in a certain prescribed form, with certain words. In England and elsewhere, these forms still prevail much. The Pusey Horn, an old drinking horn of Anglo-Saxon or Danish times, we have been informed, is the only title there is to the estate of Pusey in England.

But with us, naturally, there has been an attempt, as far as can be, to get rid of all these external signs and forms. We cannot altogether do it in the State or in Society. The desire to attempt it is merely a sign of that great heresy of Individual

ism or Egoism in the State, in Religion, and in Philosophy, which looks upon "I" as the sole existence; and says that the State has no rights but those which are in the individual, as if "I" had any right to hang a man for Murder; which supposes the Church to be a mere assemblage of Individual Christians; and in Philosophy, has no proof of anything but "I," and therefore denies the existence of the external world. With all due respect to Thomas Jefferson, to Luther, and to Kant, the three great Egoists, the individual exists, as they severally say; and as they do not say, the Church, the State, the Outward World are in existence also as spheres of being for the individual man, not multiplications of him, having rights to confer upon him, relations whereby they are connected with him, and realities in which he has an interest, that have their root not in his being, but in that which is wholly external to him. So much for the heresy of Individualism, whose results in Religion, Politics and Philosophy, are about the same, Skepticism, Radicalism, and Selfishness.

We have, now, clearly before us, the Natural basis for the doctrine of Sacraments, that basis upon which the Supernatural truth is placed. We recapitulate these principles for our readers' sake.

1. Man as an individual exists, but not alone. He is, as it were, in the center of a sphere. Around him, immediately, is the material world, at once discernible by the senses. Behind him is a past Eternity, before him a future Eternity. The Supernatural lies around him also, although, in consequence of his fallen estate, his eyes are dim to its radiance. He discerns it but faintly and indirectly, while material things force themselves upon his perception.

2. In the Unfallen State, all things visible were direct and distinct instructors to him in the knowledge of heavenly things, being symbolic with a clear significance; now but dimly and vaguely so. Still the Symbol, as a means of teaching, has vastly more influence than thoughtless people imagine. It is still an Element indestructible in the system of the world. It is connected, mainly, with the Affections; it unites the Present with the Past. It interprets, for ever, the Supernatural to man, by means of the Material.

3. But when we look further, the Symbol implies still more. Society employs it, and by it imposes upon the Individual its Authority. But not the Symbol only, but the Symbol in connection with formal words, formal and prescribed actions, and the representative man. And, with these, in the Family, the State, and the Church, it is of the deepest importance.

4. By means of the Symbol so used, Society authoritatively teaches; and that so efficiently, as to propagate, and keep alive for ages, truth, that otherwise would have fallen into oblivion. This teaching is of a different kind from the ordinary logical and rational teaching, and yet is as strong and influential, being addressed to the Higher Intellect, and the Spiritual Nature of man, through the Senses, the Imagination, and the Affections.

5. And lastly, the Symbol, employed in this way by Society, confers upon the individual, gifts and privileges, actual and real, which in himself he needs and requires, but has not of himself the means of reaching unto. And this it does by the authority of the outward sphere.

We have now laid before us the natural facts that exist for the basis of a Supernatural System and Doctrine of Sacraments. But these natural facts are not enough. By them, as they are natural, man could rise only to the level of Nature. Something more must be added. To employ reverently a metaphor often used by the Christian Fathers,—as it was with the Incarnation of our Lord, so it is with His Sacraments. The Humanity of our Lord is natural, received from his Mother, the Virgin; the Divinity of the Word is heavenly; and both are united by the power of the Holy Spirit. So it is with Sacraments. There are in them natural and earthly elements; these facts of the system of man, of Society, of external nature, which we have laid out; and then, along with these are supernatural elements, the power of the Holy Spirit, and the Supernatural Gift, which is the peculiar blessing of that Sacrament. Both these together, the Earthly and the Heavenly, make up the full doctrine and the complete fact of any Sacrament. The natural element in Sacraments, we have now sufficiently considered.

We do not deny the fact, that all the non-Episcopal denomations are far from the truth upon the Sacraments. In fact, e most of them have lost all sight of the idea. Indeed, hen we look upon the natural facts, we find that to the ost of men, even these have lost their significance. It was it the other day that Gœthe, the German poet, brought in, his Wilhelm Meister, as a great discovery of his own, forth! the value of Symbolic teaching! and that Swedenborg nounced, as a quite grand, new principle of Religion, given mself by revelation, "that the external world corresponds with e spiritual!"* We must say, indeed, that the principles held r the mass of those outside, shut out even the meaning of e natural facts from the eye of the mind. And it is only by e innate instinct of the soul, seeking after heavenly truth,—ly by the fact, that man's misapprehension, pragmatical igrance, and willful skepticism, cannot destroy systems which e imperishable, that, against the principles of Calvin, of Luer, and Zwingli, there is any feeling whatsoever in the mass men, towards the truth of Sacraments.

We proceed, in our next, to discuss the Heavenly and Supertural element in Sacraments, to point out the blessings given, d the means whereby they are taken and received. For it is t to be hidden from view, in fact it never can be concealed, at if we wish to go aright, we must not confine ourselves to e school of mere Nature, either within or without ourselves. he Greek Philosophy, which started from the facts of man's n being, went ultimately wrong in all its branches; just as rtainly, the Oriental Wisdom, that based itself upon those f the external world. Nature gives to Wordsworth spiritual nd moral thoughts in endless store; to Byron, endless doubtg and endless despair. So it is with all doctrine whatsoer. Nature aids us with hints and indications. But the flaw ms through Nature itself,† and while her teaching is good, nd intended for good, man perverts it, and turns it to evil.

* Aquinas, in the twelfth century, asserts this principle, as an ordinary Christ principle, not putting any very great weight upon it. "Omnes enim creaturæ sibiles sunt signa rerum sacrarum. (3d Part, Question 60th, Art. 2d.)

† See note on page 372.

And how far he is aided in this by the Spirits of Evil, we know not, but we are sure that therein, also, is their influence exerted. And, in reference to the present subject, by considering the Ancient and Modern Heathen World, we see that this Symbolic and Sacramental teaching also has been, and is perverted. There have been Sacraments of murder, of lust, of theft, of hate. This same Symbolic teaching, which was employed by the Jewish people, and is employed among us as significant of the highest and holiest truths, being perverted by the malice of Satan and the wily wickedness of men, has been used to the most evil ends. The system of assassination and murder, called Thuggee, which, in Hindustan, has been a profession for hundreds of years, is wholly religious, in this sense. It depends upon the worship of Kalee, the Black Goddess. It has its liturgic forms, its Sacraments, or outward and visible signs,—and theft, and murder by strangling, is all that its worship ends in and signifies! And it seems, by the investigations carried on judicially by the British Government, that the effect of this *cultus* is actually to recommend murder, to invest it with the appearance of a religious act, to destroy the conscience of sin in it altogether. Thuggee is altogether devotional, religious, sacramental, traditional. The *Dionysiaca*, or *Bacchanalia*, among the Greeks and Romans, are examples of the same perversion; as also the worship of Baal Peor among the inhabitants of Canaan, and of the Asiatic Anaitis. Many more examples may be found among the religions and the poetry of Heathenism, to show that the Sacramental teaching of Nature as well as the powers of man intended to act for good, may as strongly be misused towards evil.

When we have shown, therefore, that there is a natural sacramental and symbolic teaching, which is unavoidable, and which may be employed to the benefit of Christianity, we have not done all. For it may be applied in an evil, as in a good direction. We must show that the Christian Sacramental System was instituted by Christ Himself. We must also show His works therein, His Incarnation, His Death and Sacrifice, His Resurrection and Ascension, His Session at the right hand of the Father, as Prophet, Priest, and

Again, the work of the Holy Spirit must be seen in it. anges, too, that are wrought in man,—his New Spirit- e, his citizenship of a Heavenly City, his hopes of ever- joy;—that the Spiritual World of evil, which had posses- man and nature, is overthrown and cast out by Christ, rd;—that Satan and his hosts are captive at His chariot ;—all these are the things signified by the Christian ients;—all these are clearly to be understood and com- ded and received by means of them. What they teach, hey signify, what they seal, what they give;—less than will not make up our Church doctrine of Sacraments. acraments," says Saint Irenæus, "consist of an earthly t and a heavenly."

have given, in this Essay, the Natural and Earthly t; in our next, we purpose to consider the Heavenly pernatural constituent in Sacraments.

Art. III.—RESPONSIBILITY OF BELIEF.

1. *History of Civilization in England.* By Henry Thomas Buckle. Two Volumes. New York: D. Appleton & Co. 1861.
2. *History of Modern Philosophy.* By J. D. Morell. Two Volumes. 1849.
3. *Critical History of Free Thought.* By A. S. Farrar. New York: Appletons. 1863.
4. *Report of the Trial of Rev. Charles Beecher,* at Georgetown, Mass.

There is a sentiment, becoming more and more prevalent at the present day, that men are not responsible for their religious opinions. It is maintained, that they are not voluntary, but are involuntary, in forming those opinions; and hence are not to be held accountable for them. This sentiment is boldly announced by men who claim to think more closely, and to reason more philosophically, than other men; and from them it has passed into the common mind, feeling, and maxims of every-day life.

Thus, a so-called philosopher of the day, Rev. Dr. Bushnell, is reported to have declared, a while since, that he has no more agency in the formation of his religious opinions, than he has in the formation of the blood which circulates through his veins, or of the anatomic frame which he inhabits. The famous Mr. Buckle, whose bold, shallow, dogmatic and dangerous work, on the "History of Civilization," we propose to take up on its main positions at an early day, says, that "we must recognize the uniformity with which mental phenomena succeed each other;" and "that there exists a regularity in the entire moral conduct of a given society;" and, "that the variations in the actions of men, (virtuous and vicious,) are the result of large and general causes, which, working upon the

regate of society, must produce certain consequences, with- regard to the volition of those particular men of whom the iety is composed." He says,—"We shall thus be led to one t question, which, indeed, lies at the root of the whole sub- t, and is simply this:—Are the actions of men, and therefore societies, governed by fixed laws? or, are they the result, ıer of chance, [his term for free-will,] or of supernatural erference?" Yet, both free-will and supernatural interfer- e, he utterly denies.

The consequences of such a view of the nature of belief, are ltiform and wide-sweeping; and their terrible power we al- dy see in all classes of society about us. It ignores the at primary fact, that the Gospel of Christ is a positive re- ty; that it has an existence independent altogther of the inions of the men for whom it was devised. In its purity, at Gospel is the wisdom and the power of God. The theory ich we are examining, of necessity, robs that Gospel of its egrity, and so of its power; and is one of the causes of that lifference to Religious Truth, which so almost universally evails around us, especially among the descendants of the ritans. Thus, an educated lady, a leader of the *ton*, and a mber of a so-called "orthodox Church," in an Eastern city, being remonstrated with by a Churchman for poring over e pages of a popular sentimental Deist, replied, with an in- itable toss of the head and tone of disdain, "it is quite too e in the day to make one's orthodoxy depend on what she lieves." At a recent clerical examination in New England, supposed heresy, it was contended, most strenuously, that e man himself was entirely orthodox, though it was admitted, all hands, that the doctrinal views which he held, were ssly heretical. This new distinction between the "Theolo- of the Intellect and of the Feelings," of which Prof. E. A. rk, of Andover, Mass., is the ablest exponent, like charity, ers a multitude of sins, as well as of "endowments!"

To show to what an extent the Primitive Faith has lost its d on the Puritan mind of our country, we have placed at head of this Article the Report of the late Trial of the v. Charles Beecher, who, having embraced his brother's

(Rev. Dr. Edward Beecher) old, Platonic notion of the Preëxistence of the Soul, has also, of course and of necessity, given up not only the Fall of Man, but all the fundamental doctrines of the Gospel connected therewith. We quote from the Report of the Committee who tried him.

"After a long and patient hearing of two days, for and against the objections of the petitioners, we feel constrained to say, that they have fully sustained their charges, as to the teachings of their pastor on the four doctrines specified. The lengthy and carefully written argument of defence given in by the pastor, satisfies us that he does not preach in the faith of the church and of the churches of our order in New England, but doctrines instead that are vitally and fundamentally erroneous.

"By the doctrine of the apostacy of the race in a preëxistent state, he denies the Scriptural doctrine of the Fall in Adam,—a doctrine which, however interpreted by the different schools of New England theology, is nevertheless held by them all in common. He weakens and undermines the doctrine of future punishment, by teaching that the offers of salvation are made to men after death; that God, to affect men, overstates the reality of future punishment in his threatenings of it, as the cannoneer elevates his piece above the mark, in order to reach it; that the faculties and sensibilities of the lost are so weakened and blunted by their circumstances, as to much diminish their sufferings; that they do find some pleasure in their degradation and sorrow, even as wicked men here; and that all God's visitations on them are for their good.

"By defining the God-man as having an angelic nature, being own and younger brother of Lucifer, with the divinity of the second person in the Trinity added, and only a human body given in the incarnation; and by making his sufferings suasory and argumentative, rather than vicarious; he has so distorted the nature, person and work of Christ, as to fundamentally derange the commonly received doctrine of the atonement. By his manner of teaching, that God suffers and sorrows over the sins of our race, he presents to us a God deficient in his nature, and imperfect and finite in his blessedness; a doctrine having painful variation from our common faith."

We may observe here, that the Rev. Edward Beecher, who appeared in behalf of his brother, was quite right in saying, that the decision of the Council was destitute of all binding authority; and, that "to deny this, is to deny the fundamental principle of the Congregational System."

This notion of the Irresponsibility of Belief, destroys practical morality. There is an unconscious, instinctive logic in the masses of the people, which will rebel against a freedom, an irresponsibility of thought, and opinion, and feeling, which yet is no freedom at all; which says, "you may believe as you choose; all beliefs are alike true, if you are only sincere; but be cautious how you reduce your belief to practice." The unlettered, misled man, who mistakes the licentiousness of our modern reformers for liberty, replies, "then you have deceived me, and I am a slave, after all;" and he slinks back in sullen rage to his dark hiding-place, as the mad fiends in the riots of New York fled from before the bayonets and bullets, out of the store-houses which they were plundering, to their subterranean dens. And yet, these Vandals were only practical philosophers. They were simply carrying out the theory of "Labor vs. Capital," that scheme of "Communism," which has been taught so persistently by one of the oracles of Modern Reform in this city. It is the old rallying cry of the French Revolution—"Liberty, Equality, Fraternity." It is so with communities, as it is with individuals. They will never, in the main, be more orthodox in their lives, than in their Creeds. Principle and practice, Creed and conduct, will always bear, and have always borne, a certain relative proportion to each other, Mr. Buckle to the contrary notwithstanding; and we are ready to meet that issue by an appeal to the facts which that dogmatic writer makes such a boast of, but which he is very chary of quoting.

This notion, of the Involuntariness of Belief, has another effect. It shields the errorist in Religion from attack. Indeed, on this theory, there is no such thing as Error. Moral Truth is what men believe to be true; not what God has revealed as Truth. We approach the Jew, the Brahmin, the Mormon, the Deist, the denier of Christ, in whom there may be a certain amiability, or "lovingness of character," as Mr. Henry Ward Beecher calls it, the result of that Grace which, purchased by Christ, is given to every man, and we plead for the positive Truths of Christ, on the strength of testimony which we know will reach his understanding and heart, if we can fairly gain a

hearing. He simply replies, that he believes differently from us; as if this were a logical and satisfactory settlement of the whole question. And it is such a settlement of it, if Mr. Buckle, and Dr. Bushnell, and the popular sentiment, are right.

Now, we meet this position with a plain, self-evident affirmation; as self-evident as an axiom; so plain, that no amount of argument can increase its credibility. It is this. No sincerity in error can annihilate the Truth to which that error is opposed; nor annihilate the obligations based upon that Truth. Mr. Buckle denies the "Moral Government" of God. He says, "When you assert what is termed the Moral Government of the world, you slander Omniscience."* And yet, Mr. Buckle, even if sincere, does not by his denial, annihilate either the Moral Government of God, or his own relations to Him. And he will, at last, behold Him, when he shall see as he is seen, and when he will be called to give account to that Government. The errorist denies the Second Person of the Trinity! Does he thereby annihilate the Atoning Sacrifice of the Cross? Does he destroy his obligations to the meek and uncomplaining Sufferer of Calvary? Will he not be present, as an interested spectator, at that great event, when every eye shall see Him, and they also who pierced Him? Sincerity, in denying the conditions of salvation, does not meet those conditions. Sincerity, in not having on the wedding garment, does not clothe one with that garment. Sincerity in hatred, does not, cannot, take the place of penitence, and faith, and love. The duties expressly demanded, are based upon Truths which are positively revealed and clearly authenticated. Yet these Truths are denied; and no mortal man has a right to say that these duties are thereby annulled.

There must be something wrong about a theory, which is encompassed with such difficulties. But the theory itself is false. It is not true, that Dr. Bushnell has no more agency in forming his religious opinions, than he has in forming the anatomy of his physical system. Men's religious opinions are not to be

* History of Civilization, Vol. II., p. 471.

olved into physiological temperament and structure, and niological development, on the one hand, nor, into the fa-istic power of certain external laws in society about us, on other. We concede the influences, to a certain extent, of these. But we are not to be blinded by them, as to the y nature of all real, accountable moral action. We meet s theory, therefore, of Involuntary Belief, boldly, with a ial. And, as we write for Christian readers, we make our eal to God's Word. If there be one truth more clearly gnized than another in the Bible, in the Old Testament l the New, it is, that men are voluntary in their belief, and responsible for that belief. Men are, in the Bible, com-nded to believe. They are reproved for their unbelief. ey will be condemned and punished for not believing. We ll not cite proof texts on these propositions. The reader do it for himself. The Bible is full of them. The great nciple of the responsibility of men for their religious opin-s, is everywhere recognized in the Sacred Volume. It is mmed up clearly in the startling reply of Abraham to Dives, ich covers the whole principle; "If they hear not Moses l the Prophets, neither would they be persuaded though rose from the dead."

This doctrine of the Voluntariness of Belief, and hence of responsibility, was clearly held by the Primitive Church, l was maintained, as against others, so against the heresies Marcion and the Gnostics. Hagenbach says, "Freedom d immortality are those prerogatives of the human mind in ich the image of God manifests itself; such was the doc-ne of the Primitive Church, confirmed by the general Christ-n consciousness." At a later period, when the Platonic the-y of the preëxistence of the human soul, and the Fatalism the Gnostics, and certain philosophic notions of the na-re and origin of Evil, and the strong views of Augustine as the effect of the Fall, (though he himself held to Freedom the Will as the effect of Grace,) began to gain ground in e Church, especially in the West, we begin to find the con-

* Vol. I., p. 155.

trary theory taught; and it has been held as the result, both of metaphysical and Infidel speculations, down to the present day; and now we find Mr. Buckle, and nominally orthodox divines, agreeing in a theory, which destroys all moral accountability of men, in respect to the Faith.

This theory, of the Involuntariness of Belief, deserves closer attention. Belief in a certain class of truths does seem to be involuntary. Belief in another class of truths, as evidently, is voluntary. There is a distinction touching this whole subject of belief, which, clearly apprehended, will explain every difficulty. It is the distinction between Moral and Demonstrative Truth, on the one hand, and the corresponding distinction, between the Moral and the Intellectual powers of the mind, on the other. The mind, in its search after Demonstrative, and, to a certain degree, Scientific Truth, does seem to be involuntary in its belief. The proof on which such truth rests, is self-evident, absolutely certain. The mind finds no place for doubt. Certain self-evident propositions are made the basis of all its reasoning, and it proceeds, step by step, until it has covered the whole field of the Exact Sciences. The mind feels not merely a certainty, but an inevitable necessity, in every one of its progressive attainments.

Moral Truth, however, is different from this, in its nature and in the process to its conclusions. Moral Evidence is, in its very nature, probable evidence. It has been called the Science of Probabilities. It is not, in the outset, so absolutely certain as to compel conviction. Argument is to be compared with argument; evidence is added to evidence; reasons multiply upon reasons; until the mind finds that probability becomes so strong, it feels the weight of arguments so numerous and corroborative, that, at length, it reaches an absolute moral certainty. It sees no possible ground for doubt or hesitancy. But, such a conviction did not, and, from the nature of the case, could not, flash upon the mind at the first, like a sunbeam, with the full conviction of a demonstration.

So, also, there is a corresponding distinction between the Intellectual powers and the Moral or emotional powers of the human mind. These powers, the Intellectual and the Moral,

ıtially distinct from each other. They are both neces-
make man accountable. They often exist, in different
ıals, in different degrees. The noblest specimen of
that, where high intellectual capacity is united with
noral feeling. Such a union is necessary to make the
ıd great heroes of the world have possessed them in a
ree. And yet, these powers are so distinct from each
hat we often speak of the mind as the seat of the in-
and the heart as the home of the affections. They
ever, only different exercises of the same human soul;
sometimes, puts forth powers, as the fancy, and the
tion, where both intellect and emotion are blended.
stinction, between the Intellect—as the Reason, the
nt, and the Understanding, on the one hand, and the
motions—as hope, fear, love, apprehension, aversion,
, on the other, is a distinction of which we are all con-
s at once recognized, and is the key to the whole mys-
the subject: and it shows why it is, that men come to
and right conclusions on one class of subjects, and to
similar and erroneous conclusions on another class of
.*

, if the question be one of Exact Science, and is ad-
to the Intellect alone, the Reason, the Judgment, the
anding, the mind will, undoubtedly, come to a right
on, if the whole evidence be laid fairly before it. On
ss of subjects we can predict, as confidently as Mr.
what conclusions will be reached. We do not expect
Skeptics and Infidels in Mathematics.

let the question be one which is addressed to the other
the powers of the Mind, to the affections, the fears,
le, the self-love, the hopes, the prejudices. Let the
ı through which the subject is viewed, be clouded by

'arrar says, "The influence of moral causes in generating doubt, though
exaggerated, is nevertheless real. Psychological analysis shows, that
ns operate immediately on the Will, and the Will on the Intellect. Con-
the emotion of dislike is able, through the Will, to prejudice the judg-
cause disbelief of a doctrine, against which it is directed."—Critical His-
ree Thought, &c., p. 14.

these intervening and conflicting elements. The question is, to the enquirer, at the outset, one of probabilities. But he does not choose to weigh these probabilities; and hence does not feel the force of them. He sets himself resolutely to an acquaintance with all the doubts and difficulties which can be conjured up, he calls into vigorous exercise all the strong prejudices of his Moral Nature, and does not allow himself to judge coolly and dispassionately, according to the weight of testimony. And it is at once extremely problematical, what sort of a conclusion such a mind will reach.

Now, precisely here are the conditions under which mankind receive, and reject, Demonstrative Truth, on the one hand, and Moral Truth on the other. In all questions of Demonstrative Reasoning or the Exact Sciences, men do not disagree. Their belief seems involuntary. They assent, alike, to certain premises, and to certain conclusions, to which the mind feels itself irresistibly led. As we have said, there are no Skeptics or Infidels here.

But the moment men enter the region of Moral Evidence, or Religion, we find them disagreeing, doubting, and denying. Every truth of Morals and Religion is questioned. Every form and shade of Error is avowed. The subject is one which addresses, not alone the Reason and the Judgment, but emphatically, the moral feelings, and hence the probability of error in the conclusion. For example, the mind has brought before it the doctrine of the Existence, Providence, and Moral Government of the Supreme Being; and that Being existing in the Ever-blessed and glorious Trinity, Father, Son, and Holy Ghost,—Three Persons and One God. But, the Being and Trinity of the Godhead admitted, and the relations of the Trinity to us granted, there are certain conclusions which inevitably follow, growing out of these relations, especially of the SON and the HOLY GHOST; and the mind stops, at the very outset, and begins to hesitate about admitting premises which imply and involve so much.

Or, suppose the doctrine be that of man's native character, his natural sinfulness as a fallen being, and as a child of the First Adam. But when it is admitted that man is fallen by

ature, that recovery for the Race is to be found only through he Mediation of the Incarnate Son, His Death, Resurrection, scension, perpetual Priesthood, and the Mission of the Holy host—it is seen, at a glance, that there are conditions of Salation, on such a plan, which humble pride, which compel an to bow at the Cross, which require self-sacrifice, and self-enial, which make demands of the most serious character pon him, in order that that fallen Nature may be restored. Ve touch, at once, and we call into full play, a great variety of uman emotions. The man stops ;—he begins to cavil ;—he oubts about the genuineness of such a record;—he begins to ise objections, and urge arguments, with an ingenuity which is impossible to silence.

Now, if we examine any or all of the various objections to ie Gospel, which,—from the days of Celsus down to Thomas 'aine and Bishop Colenso,—men have clung to so tenaciously, nd defended so resolutely, we shall find this one peculiarity i them all. There is a strong family likeness in every one of iem. It is always some philosophical subtlety, which is the ffspring and gratification of proud Human Reason, or it is ome human device, which can stand in the place of that ross of Christ, which always has been, and always will be, a tumbling-block, and foolishness, both to the Jew and the entile. Man will yield everything, he will do everything, he ill suffer everything, he will believe everything, before he will ield his pride, and go, like a little child, in penitence and aith and love, to the Lamb of God, whose Blood taketh away he sins of the world.

And yet, it is wonderful with what adroitness the human ind can deceive itself into the belief of its chosen refuges of ies. Thus, one denies the doctrine of a Judgment to come, nd of Endless Punishment in a future world, and then tells is of the "Love of God." Another cavils at the doctrine of he Trinity, and of the Atonement by the Blood of the Cross ; nd tells us of the Divinity within us, and of progress in Theology. Another finds fault with Christ's positive Institutions, the Church, Ministry, and Sacraments ; and hides himself behind the perversion of all these. Yet, in each and all of these

instances, men do not embrace these doctrinal and practical errors, because they are true, but because they first wish them to be true, and finally come to think they really are so.

In one respect, we need to guard ourselves. It will be said by some, that we have placed the whole subject of Moral Truth and Moral Evidence on too low grounds; and that Moral Truth is to be received by Faith, on authority, and not by a process of induction; and that, in this respect, there is no such analogy between the reception of Intellectual and Moral Truth. With the multitude, Faith is, and always will be, a matter of authority, rather than of intellectual conviction. Nay, further, it is so, with all; with the profoundest scholar, as well as the most unlettered peasant. But, thinking men have asked, are asking, and always will ask, What is the Truth that has been revealed? They have a right to ask that question. It is not with the subject matter of the Revelation, but with the Evidences of the Revelation, that Private Judgment has its appropriate place. With the latter, it may exercise its keenest, sharpest powers. With the former, it has nothing to do, but bow, with the docility of a little child, and receive, without questioning, all that a God of Love and Wisdom hath revealed. It is the claims of a *blind authority*, which gives point to Mr. Buckle's remark, that "as the Clergy, taken as a body, have always looked on it as their business to enforce belief, rather than encourage inquiry, it is no wonder if they displayed, in their writings, the spirit incidental to the habits of their profession."* And again; "The theologian, thus turning credulity into an honor, and valuing men in proportion as they are simple-minded and easy of belief, has little need to trouble himself with facts, which, indeed, he sets at open defiance, in his eagerness to narrate portentous, and often miraculous events."† Such a stigma as this, which he casts upon the clergy on every opportunity, is of course a slander upon their rightful authority. Alas! it is not always a slander upon their history. As we have said, Induction has to do, not with Revelation, but with the Credentials of Revelation. It is not credulity to believe, when and what God hath spoken.

* Vol. I., p. 222. † Vol. II., p. 459.

ese considerations on the Voluntariness of Belief, so briefly nted, never were more imperiously demanded, than at the nt day. It is an age, when it is claimed to be of little ent what man's Creed is, if he is only sincere, and if his is right! as if his heart and conduct could be right, who lieves what God has revealed, and disobeys what God has nanded. Men are pleading for the Practical in Christian- f contra-distinction from the doctrinal; when all right ice must be conditioned by right doctrine. The plea is d. And yet, when we see how firmly established differ- men become in diverse doctrines, which cannot both be ; when we see how Truths essential to the Faith are ly and boldly denied, we are sometimes tempted to relax, what, the tone of our loyalty to the Truth, and to feel after all, the subject matter of the Faith is a matter of aratively little moment; and that it is better to throw antle of charity over Errors and Heresies which yet have em every possible form of doctrinal impiety.

ve we not need to write earnestly upon this point? Cer- it is, that Truths which are essential to the very existence ociety; Truths which are fundamental in the Christian h, if there are, or can be, such things as fundamental s; Truths baptized in the blood of the early Martyrs, f the Reformers, are becoming lost in the mazes of a l tradition, on the one hand, or in the subtleties of an ir- ent, shallow infidel philosophy, on the other. When, fore, we hear the Modern Socialist, whose poison circu- among us every day, inveighing against the right of Prop- against the right of Government, against the sacredness arriage, as things which are wrong; and, when we hear the styled philosophers and reformers of the day, assailing the ines, of the Fall of Man, of the Trinity, of the Atone- t, of the Inspiration of the Scriptures, of the Christian nant, and its signs and seals and Sacraments, and the rch of Christ,—we say it is not enough to speak of such s, which sap the foundations of Society, and of the Faith, nerely harmless mistakes, to be apologized for, on the nd, that their authors are sincere and well-meaning men.

Our true position, as honest Christian men, is, to take higher ground. Duty, duty to God, to Society, to ourselves, to the age, to the Church, calls upon us to say, that though such "ways" as these *may seem* right to a man, yet the end thereof are the ways of death.

The Voluntariness of Moral Belief has another important aspect. Human probation, in this life, has regard to man's intellect, as well as to his heart and conduct. There is no part of man's whole nature which is not on trial. God does not throw a necessity upon a single one of the attributes with which He has endowed him. Especially is this true, with his intellectual and moral nature. He tries that nature, the Will, the Judgment, the Affections, the hopes, and fears. Man may, if he will, pervert these gifts, as he may pervert every other gift of God. He may, if he will, cherish a pride of unbelief, which will not yield to Evidence; which thinks it manly to doubt; which can face the strongest arguments, if they conflict with the promptings of his evil nature. It is always easy for him to find objections. There is a whole armory of lies, which the heart, in its willfulness and pride, can resort to. The great Deceiver of souls, too, knows every weak point in man's nature. He can appeal to the noblest attributes and powers of the human mind, to accomplish his end. He can still quote Scripture, as he did on the Mount of Temptation; he can turn Critic, and talk about the contradictions of God's Revelation; he can become Scientific, and muster a whole legion of Geological difficulties; he can talk of Development, and so attempt to hide the story of Eden. Alas, man's proud intellect is not proof against such appeals.

And yet, the Voluntariness of Belief gives to man's worship its highest significance and value. Divest that worship of this attribute, sink man's belief down, as our modern theorists would do, into a mere mechanical exercise, and that worship becomes an unmeaning tribute; such as, and no better than, the homage which goes up from the ten thousand birds of the forest, who hymn unconscious and unmeaning songs of praise. It is the higher homage which man pays to his Maker, Redeemer, Sanctifier, that it springs from a heart which appreciates and rejoices to acknowledge the perfections of God.

Art. IV.—THE ANGLICAN CHURCH AND ITALIAN REFORM.

1. *Journal of a Tour in Italy;* with reflections on the Present Condition and Prospects of Religion in that Country. By Chr. Wordsworth, D. D. Canon of Westminister. London: Rivingtons. 1863.

2. *Un Italiano ai Suoi Fratelli di Patria;* con un discorso del Rev. Giorgio M. Randall, D. D., Rettore della Chiesa del Messia in Boston. Nuova York. Oct. 1859.

3. *Report of the Proceedings of Dr. Camilleri in Italy;* published by the Anglo-Continental Society. London. 1861.

4. *Letter to the Lord Bishop of London,* on the subject of the Present Religious Movement in Italy. By the Rev. L. M. Hogg and T. Parry Woodcock, Esq. London: Rivingtons, 1861.

5. *Report of the Subscribers to the Special Italian Fund* of the Anglo-Continental Society. London. 1862.

6. *The Colonial Church Chronicle,* Missionary Journal and Foreign Ecclesiastical Report. London: Rivingtons. Sept. 1862, to July 1863.

In the last number of the Review and at the close of a sketch of a rise, development and prospects of the Reform Movement in Italy, we promised to give, in the present, some complementary account of the relations which the Anglican Church has sustained towards, or rather of the part which Anglican Churchmen have taken in that movement. For the fulfillment of this promise, we find ourselves, after every effort, less prepared than we had hoped; and we feel able therefore to vouch only for the accuracy of the facts stated, not for inferences which may be negatively drawn.

The design of the Anglo-Continental Society,—of which, by the way, far less is known by American Churchmen than should be,—and its organization in 1852, were evidence that "the English, Scottish and American Churchmen" composing its membership, believed in the existence of a primitive tendency in the Churches of Continental Europe, whether Romish or Ultra-Protestant, and that they believed too, that this tendency might be strengthened by the diffusion, in their several communities and languages, of publications briefly setting forth the true "principles of the Anglican Church, her doctrine, discipline and *status*," either in the extracted language of her standard divines or in writings prepared for the purpose. Italy was included *among* the countries to which the attention of this Society was thus turned. Out of fourteen publications issued prior to 1858, four were Italian, while five were in French, and two in Spanish; and of seven additional works in press during this year, two were in Italian, while five were in French. There is, moreover, some reason to believe that during this period Count Tasca, then an exile in England, was a co-worker with this Society and the translator of at least one of its publications, "*La Supremazia Papale al Tribunale dell' Antichita*," by the Rev. James Meyrick, which was issued in 1856, at Turin. Yet there appears no evidence that there had been, prior to 1860, any recognition, on the part of this Society or on that of other Anglican Churchmen, of a condition of things in Italy answering to these hopes, in any specific manner, or to any encouraging extent. Count Tasca had indeed returned to Lombardy, and had published his volume of extracts from the English Prayer Book for the use of the soldiers in the Military Hospitals; but with this single exception, "Evangelical" or *radical* influences had sole possession of the field of reform. The Waldensians,—whose activity in Piedmont during the ten years preceding, had enlisted the warm interest of many and prominent English dissenters,—were now addressing themselves to the fulfillment of their missionary hopes for Italy, and were attracting, through Swiss and other Chaplains, a vigorous foreign coöperation. The "Evangelicals" of Florence—who, within the space of a few months, had resumed their meetings as a sect, separated,

mited under the influence of Gualtieri, and were now, owing the attractive eloquence of Mazzarella, a Neapolitan advo-e who spent a few weeks among and preached to them, be-ming to arrest attention—were wholly under Plymouthian ntrol; and the isolated Churchmen, including even the Eng-h Chaplain, who knew anything of them or took any interest them, permitted their influence to be entirely subsidiary to st of the most radical guides. The religious public at large ew as yet nothing of these rising sects; the Italians concern-in them were chiefly of the humbler classes; and the few reign Churchmen who, an account of local proximity, became quainted with them, regarded them as affording no field for urch usefulness, and only smiled or shook their heads when ked, even at a later day, why they had neither brought them the knowledge of the Church, nor brought to them the know-lge of her principles.

For these reasons, whatever the above named Society may ve done, by way of meeting a presumed tendency of the times Italy as in other parts of the Continent, we cannot date even e germ of the relations between the Anglican Church in eith-branch and the *actual* reform movement in any of its phases, rlier than the beginning of 1860.

Whether the possibility of those relations and the conse-ent responsibilities of the Church were earlier discernable, presume not to decide: that they were so *from that time* is oven by the simple fact that they were discerned. The fol-wing brief extracts from the private letters of an American rgyman to an English clerical correspondent,—letters it may added which were seen and kindly acknowledged by several nglish Churchmen, including some who have since been Italy's ost efficient friends—and which gave expression perhaps to the st *Churchly* recognition of the opportunity, will be excused r the sake of showing *ipsissimis verbis*, the impressions made pon one who enjoyed the advantage of being among the few presentatives of the Anglican Church upon the ground at is period. This passage occurs under date of Jan. 17, 1860.

The political history of Italy, is quietly preparing the abundant materials for an ually important chapter in her ecclesiastical history; * * * our Church

might be the guiding influence, and the center of a reformatory movement, for the want of which now, the Evangelical party in Florence are, as it were, but beating the air or running off into the extremes of Protestantism. It is the duty of the Churches of England and America, to whom a sound organization and a pure faith have been intrusted, to bring these talents to God's service, by efforts to direct this inevitable movement rightly from its origin."

Under date of April 11, following, the same writer thus replies to some suggestions of doubt, concerning the propriety of bringing the Church into relations with the Florentine reformers.

"I heartily agree with the position taken by all the gentlemen whose letters you last sent me, that a reformation should be from within the fold of the old Church, and that efforts should be directed to its development there, rather than to drawing off from it: * * * but provision must be made for the numbers who have already gone and are going off without Bishops and, if not without clergy, certainly without the power of multiplying clergy."

In reply to a request for any practical suggestions, he adds:

"I see upon the list of the Committee of the Anglo-Continental Society, two Italian names. If there are Italian clergy in Anglican orders, are not such persons the very ones to send out to influence their countrymen?"

The English sympathy with which these views seemed thus to have been met, together with earnest requests from the United States, decided the writer to visit Florence and study the character of the reform movement as then revealing itself in that city. This visit was accomplished in the July following. He found, not only that the schism healed by Gualtieri had broken out afresh on the departure of Mazzarella, but that a controversy about the election of evangelists in one of the parties, had been just concluded by a *coup d' etat* on the part of the majority and the secession of the minority, thus forming the third of the "*Free Evangelical Italian Churches*" into which about two hundred brethren and an average attendance of as many more were now divided. He found also that his visit had been thrice preceded by the *approach* at least of Anglican influence. During the Spring, the *Rev. Frederick Meyrick*, the Secretary of the Anglo-Continental Society, had sent out to the English Chaplain at Florence, a package of the publications of that Society: but they were regarded by him as scarcely adapted to the condition and character of these "Evan-

licals," whom indeed he thought it better to leave to their ymouthian guides; and no present use was made of them. Again, in May, a New York clergyman, passing through orence, took some pains to meet with these reformers, but left em with the discouraging impressions which their prospects re at that time not uncalculated to inspire, and which may found expressed in the columns of the *Church Journal* for pt. 12, following.

In the mean time, an Italian, although from afar, had point- out to his brethren a more excellent way. A partial trans- tion of the Rev. Dr. Randall's well known discourse, "*Why am a Churchman*," embodied in an address applying its aching to the spiritual condition of his compatriots, had been repared by the counsel and published through the assistance f the Rev. Dr. Hawks, by an Italian resident of New York, nd communicant of Calvary Church. A number of these racts, already cited by us under its title, "*Un Italiano ai suoi Fratelli di Patria*," were in June brought into Tuscany by an xile returning from America, and distributed among the Evangelicals of Pisa, Leghorn and Florence. In this latter ity, they fell chiefly into the hands of members of the party alled from the location of their place of worship on the *Corso*, Vittorio Emanuele, as the adherents of Gualtieri were from heir river side location called the *Arno* party. Thus was rought to the knowledge of the former, as illustrated by our wn Church, the idea of Evangelical Truth united with Apos- olical Order—of a Church, Protestant or rather Primitive in Faith, yet Catholic in history and discipline. This example nd that of the Church of England, of which our own was seen o be a branch, arrested their attention and aroused their inter- st: and the coming to Florence immediately upon this of a lergyman of the Church thus commended to them, for whom he way had thus been prepared, and who took pains to meet ith and influence them severally and collectively, did much o give this interest direction and purpose.

Thus far, it should be remembered, no promise of *internal* hurch reform had been afforded; and the only practical prob- m for the Anglican friend of Italy, was that presented by

what was an increasing and what seemed likely eventually to prove an extensive secession from the Church. This movement had hitherto been entirely left in dissenting hands and to influences generally of the most radical character: and if Churchmen had come into contact with it, Church principles had not; even the efforts made from England having failed of their destination. Thus far, therefore, the American branch of the Anglican Church had alone brought to it a Churchly influence, first as embodied in Dr. Randall's discourse, and next as represented by the clerical visitors just mentioned.

Under these circumstances, renewed efforts were made to obtain English coöperation; to secure the establishment at Florence of an American Chapel and a resident clergyman who should follow up and develop the trust which at least the Corso party, and measurably the others, were already prepared to repose in the American Church and in its representative; and to confirm the Churchward tendencies of the Corso party, by procuring them the advantage which the Arno party enjoyed in the person of Gualtieri, an ordained and valid ministry. We shall soon see the English Church nobly represented in the field opened by the promise of Italian Reform; but it is not known how far, if at all, this result was connected with these efforts. The opening of the American Chapel upon the 14th of the following October, and the temporary acceptance of its charge by the Rev. Dr. T. B. Lyman, fulfilled for a time the second of these aims; and the near promise which was at one time afforded of the return from the United States of an Italian ex-priest, held together the conservative reformers as, in purpose, an Episcopal Church.

Before the close of October, the Corso party assuming the name of the "*Free Evangelical Episcopal Italian Church*," placed themselves in the hands of Dr. Lyman, and asked of him at once guidance and a very liberal degree of responsibility and fostering care. He, of course, declined to assume such a position towards them; but kindly and judiciously advised them, pointing out to them their errors both in theory and in practice, (errors which have been sufficiently indicated in a former Article,) and exerted himself to promote a reunion, upon

nd principles, of the divided parties of these would be re-
mers. And in consequence perhaps of this effort, or at least
ut this time, the schism of the preceding summer was heal-
, and the three parties reduced again to the earlier two.

Here closes the *first* period into which the history of Angli-
n influence upon this movement naturally divides itself;—
t short period in which the developments of the latter were
ly in the form of separation from the National Church, and
which also the American branch of the Anglican Church
d alone come into actual contact with them.

The Anglo-Continental Society now enters upon the lead in
e exertion of Anglican influence upon Italian Reform, simul-
neously with the earlier promise of the manifestation of this
irit under a more conservative phase. We have before us no
eans of determining when, how, or by what phenomena the
tention of this Society was first enlisted in the field before us,
one peculiarly deserving their active interest. But the first
ep by which that interest was shown, was the resolution of
e Committee of that Society, upon the occasion of a meet-
g held in Nov. 1860, "That it was highly desirable that the
hurch of England should send an English Bishop or Presby-
r on a mission of brotherly love to the Church of Italy."
ubsequent events have, we think, shown that *this* resolution
as premature: but by no means so was the practical step
ith which they themselves followed up this expression of
inion. They determined to send out at once an agent to in-
uire into the preparedness of the Italian religious mind for the
ception of Evangelical Truth in doctrine, or primitive prin-
ples in Worship and Discipline, or of the witness of the An-
lican Church to either the one or the other.

This delicate and important mission was entrusted to the
ev. M. A. Camilleri, D. D., an Italian by birth and educa-
on, a Roman Catholic in original theological training and
rders, who had many years before united himself with the
nglish Church and ministry (we believe, at Malta,) had been
ppointed by the late Bishop of London to the charge of the
hurch mission to the Italians in that metropolis, had for years
een the Italian Editor of the Society itself, as well as in the

employment of the Christian Knowledge Society for the revision of their Italian Version of the Prayer Book, and at that time, we believe, he was a curate of the Rev. Canon Wordsworth of Westminister. No better guarantees of the judiciousness of this selection could surely be asked, than are afforded by these facts. The Dr. was furnished of course with a supply of Italian Bibles, Testaments and Prayer Books, and also with the various Italian publications of the Christian Knowledge and Anglo-Continental Societies, which included Bishop Jewell's "Apology," Bishop Bull's "Corruptions of the Church of Rome," Bishop Cozin's "On the Religion, Discipline and Sacred Rites of the English Church," and other pamphlets or extracts from the writings of standard English Divines.

Dr. Camilleri's mission—a brief summary report of which is now before us—forming as it did the initiative of English Church efforts to influence the Italian Reform movement, and an initiative also out of which, to a great extent, has apparently grown the subsequent valuable relations between Anglican Churchmen and the Primitive Reform party, will claim of us more than a passing notice, since the principles upon which this mission was conducted, judged by these results, are surely entitled to our acceptance as fundamental in all present and future efforts under the continuance of the same condition of the Italian mind.

Dr. Camilleri proceeded to Italy, at once upon his appointment, with the following instructions, which we take from the pamphlet report above cited.

"*Negatively.*—1. To avoid transgressing the law of the land.

2. To abstain from any attempt at drawing individuals out of the Italian Church into separate communities.

Positively.—To encourage internal reformation in every way possible, and particularly,

1. By the judicious distribution of the Society's Italian publications, and Italian Prayer Books.

2. By explaining by word of mouth the limits of the legitimate jurisdiction and authority of the Bishop of Rome, especially with reference to the liberties of the Churches of North Italy and Sicily.

3. By enforcing on excited minds the necessity of Ecclesiastical Order.

4. By convincing them, both by argument and by the example of the English Church, of the possibility of a National Church reforming itself, and being at

holic and Protestant; Catholic, as maintaining the faith and discipline of the ly Catholic Church; Protestant, in rejecting Papal usurpation and dogma."

The following additional instructions were given Dr. Camilli, by the Committee, in December.

'Our operations are to be wholly carried on upon the basis of non-proselytism ndividuals. Our purpose is to raise up a spirit of reform, within the bosom of Italian Church, which may eventuate in a national reform of the whole Church taly, carried out by the authorites in State and Church on the pressure, it may of public opinion. To think of establishing a new Church, on however good ciples, which may in time absorb the Italian people, is chimerical; and to attempt will be the sure way of preventing a National Church reform. You will see t these two works are totally distinct: 1. The internal reformation of the Ital- Church by the impulse of the instructed mind of the Church: 2. The organiza- ı of Italians already become Protestants on proper ecclesiastical principles. loth *these* works are good works, but they are totally distinct: and our present ect is to aid towards the *first* of them."

As we do not propose to follow Dr. Camilleri in the general tail of his mission, another extract will sum up its extent d characteristics. The language is the Dr's own.

'I have visited Turin, Milan, Genoa, Pisa, Leghorn, Florence and Bologna. In of these, as in several other places, there have been established depôts of the glo-Continental Society's books, Italian, French, and Latin, and of Italian Bibles Prayer Books of the Society for Promoting Christian Knowledge. * * * * had as frequent interviews with Italian priests and laymen as I could. The ger I stayed in one place, the better was I enabled to make my communications ful.

ly plan of operation was this;—I ascertained from the British Chaplain of the ective places I visited, whether any persons of his acquaintance would be osed to see me. I found every one of these gentlemen ready to give every in- nation, and to promote my plans in every possible way. And I had also the sfaction to meet with the same readiness, on the part of most Englishmen and erican friends, both among the laity and clergy, residing or travelling in Italy. laving ascertained the various openings thus prepared, I set to work, with more ess success, according to circumstances."

This extract glances further forward than we have as yet vanced, and we will now turn back a little in our story.

During December, while Dr. Camilleri was yet in Turin, e Rev. L. M. Hogg, an English clergyman, with his fellow- aveller, Mr. Woodcock, both of whom were connected with e above Society, coming to Florence, took great interest the problem whose resolution seemed, as we have narrated, have been committed to the Rev. Dr. Lyman, between whom

and themselves a cordial relation at once resulted. This happy coöperation developed a more active and specifically Churchly interest among some English residents of Florence, especially enlisting the English chaplain; and, towards the end of January, they found themselves almost charged with the responsibility of the Corso party, who, having gotten rid of some unworthy leaders, were now virtually guideless. At this juncture, early in Feb. 1861, Dr. Camilleri arrived in Florence, on his mission of inquiry. He at once joined this little council of English and American Churchmen; and they, obtaining permission for him from the Committee of the home Society, induced him to step into the gap, and take temporary charge of this congregation. At the same time, it was decided that they should attempt to procure the permanent services of the Rev. Sig. Vittoris Manina, an ex-priest of Turin, with whom Camilleri had lately become acquainted in that city. The large supply of Italian Bibles sent into Italy being by this time followed by an extensive circulation of the Italian Version of the English Prayer Book,—the use of this latter was now quite practicable, and was readily resolved upon.

This settlement of the affairs of the conservative branch of these Evangelicals, as an "Episcopal" congregation and under an ex-priest, accomplished the return of a portion of this Florentine secession into Church channels, and—since the leader of the Arno or radical branch was the ex-priest Gualtieri—secured to the whole of this movement a valid ministry. Manina soon arrived, at first to assist, afterwards to succeed, Camilleri. During their joint charge, step by step and with a hearty general agreement, the change in the entire character of the public services was perfected. Their humble room on the Corso was suitably though simply fitted up as for our own worship; the primitive surplice was again seen in the sanctuary in its simple purity; our Order of Morning and Evening Prayer was used; and the people learned to unite, in their own sweet mother tongue, in the common prayers and praises, many of which were more truly their own peculiar heritage than even that of the Churches by whom they were thus restored to them. On Easter Sunday, March 31st, the Holy Communion was, for the first time, celebrated according to the reformed Liturgy, of

ourse in the Italian language;—the communicants having been ne by one carefully prepared and instructed in the *spiritual* haracter of that sacred ordinance, and only admitted upon vidence of a just appreciation of the solemnity of this Sacrament.

About the 10th of April—his term of absence having nearly xpired—Dr. Camilleri left Sig. Manina in sole charge of this nteresting congregation; and in some two or three weeks reurned to England to give a report of his mission. Its results, s respects his agency in developing the plans of the American hapel at Florence, and the fulfillment of the opportunities, rovidentially entrusted to our Church, for bringing a Church nfluence effectively to bear upon the radical movement in that ity, were these: that one portion—i. e. the former Corso party, purged of an unworthy clique of religious demagogues—avowedly and fairly placed themselves on the footing of *a reformed part* of their own historic Church, under a reformed priest of their own Italian ministry; while Gualtieri, finding that his own convictions in favor of a similar course were yet in advance of those of his people, remained with them to await the issues and the influences of the future. To the permanence and probable extension of this result to the union of the *whole* body of these Evangelicals in the same Church system under their two ex-priests, the closing of the American Chapel, and the consequent loss of that moral support and guidance which was still essential to it, and the succession to that post of American dissenting influence, was fatal.

For, upon Sunday, Feb. 24, the Services of our Chapel had been terminated by the departure of Dr. Lyman from Florence. The Rev. Mr. Hogg was no longer there; and the consummation of the plans matured by them, was thus left in the hands of Dr. Camilleri. After his return, however, Manina and his flock had none on whom to lean; and he, feeling unequal to the post, under the circumstances, resigned it at the end of three months, to take up his pen in the cause of internal reform. His congregation, unable to procure a suitable pastor, dissolved; although many of its members continued to prize and to use their Prayer Books, without uniting themselves to any congregation; and the rise of the Primitive party opening to

them an even nobler hope, absorbed, and gave a new direction to their aims. The Arno party and the whole remainder of this evangelical movement gradually returned to the exclusive guidance of English, Scotch, Swiss and American dissenters.

The American Chapel at Florence,—which had thus far been the basis of the exertion of our Church's influence, and which should have been ever since and should now be the basis of a vigorous, extensive and truly Catholic *assistance* to the Primitive as well as of *rescue* to the radical reformers,—was closed, indeed with the sanguine hope of the permanent resumption of its services in the following Fall. The readiness with which American Church influence was first gained, the warmth with which the opening of our Chapel was first welcomed by the reformers, and the value of Dr. Lyman's brief services,—to which confessedly were principally due all that was accomplished in the field of rescuing these reformers from radicalism,—were sufficient evidence of its importance, as regards the Italian phase of its usefulness. The high appreciation of these services by the Americans who were in Florence during that winter, the offer of a lot upon which to erect a Chapel building, and especially the promptness with which our abandoned field has been occupied and the zeal with which it has been cultivated by the American and Foreign Christian Union and their representative, have as abundantly testified to its value to Americans abroad. Yet the importance of this post, though continually, has thus far been vainly, urged upon the Church; and her abandoned post is now the chief center of that American influence and activity, which strengthens and coöperates with the destructive elements that are endangering the great and blessed work she should have so fervently at heart.

It is not known that any step has since been taken by or in our branch of the Church to re-occupy her place in this work of Catholic charity, whose faithful prosecution by English Churchmen alone we shall continue to recount.

We have followed to its results the episodal branch of Dr. Camilleri's work. If we now turn to that with reference to which his mission was designed, without the power to give any details, we may sum up its results as follows:—Embracing a

month's tour through the principal cities of North Italy, months of which were spent in Florence, he was enabled ascertain the extent to which the course of civil affairs had sened the reverence of the Church for the Papal authority; coming largely into personal contact with many priests and men, to give to those who would receive it some knowledge the principles and status of the Anglican Church, and to rn how far it was probable that the Italian Version of the glish Prayer Book or other publications of the two Socie- s would be accepted and examined by them; to open cor- pondences in some instances; and to establish depôts for sale or to appoint agents for the distribution of Bibles, ayer Books and the above Italian pamphlets and tracts. ese depôts and agencies were thus established in Turin, Ge- a, Leghorn, Florence and Milan, while through the last of se and under charge of Count Tasca of Seriate, sub-agen- s were to be supplied in Bologna, Parma, Modena, Piacenza d also Naples.

The character, mode and spirit of his investigations will best set forth by some extracts from a letter to the Secretary of e Anglo-Continental Society, from an English Clergyman en in Italy, and writing from Florence, soon after Camilleri's rival in that city, and while prosecuting only the primary ob- t of his mission. This, with other similar letters, is annexed the Society to their published summary of the Dr.'s report. e quote:

'Dr. Camilleri is here, and finding more openings for his work than he had ven- d to hope for; and his thorough devotion to his work, simple earnestness, uth and charity, will, we feel sure, win his way under God's blessing. Through nds here, he has already got introductions to several educated and thinking Ital- s, who receive his visits gladly, and are glad to discuss freely with him. He is s enabled to introduce his books, and, in fact, is thoroughly doing the special k you contemplated for him in that line; and is also informing himself fully of work carried on by the 'Italian Evangelical Christians,' of Plymouth tendencies, of the Vaudois. We are also finding, as Dr. Camilleri will doubtless report, numer- openings for circulation of the Prayer Book; in fact, just now our only want is fficient supply of a cheap edition; and *if you can do anything to press upon the ety for Promoting Christian Knowledge, the urgent desirableness of at once forward- a large supply here*—not waiting till the revised edition in course of progress is dy, but a supply of the old edition—you will be doing the greatest service. * * * * * * *

"He finds more prospect of openings for his work in Florence itself than he has hitherto found elsewhere; then he is within easy reach of Pisa and Leghorn, Pistoria and Prato, and Bologna is not far to reach. There will, we hope, be some scope for him in looking up any old disciples of Scipio Ricci, who may yet linger around Pistoria and Prato, and elsewhere in Tuscany. I have just left him to keep an appointment unexpectedly opened to him for meeting here one of the Pisan University professors. He will have told you of his meeting with Mazzarella at Genoa. Now as yet there is no Protestant congregational movement of importance at Bologna, either Plymouthist or other; and we feel it may be very important for Dr. Camilleri to see what openings he can find for his work, specially amongst the University students, at Bologna as well as at Pisa. This University field is wholly, or all but wholly, untrodden as yet, so far as distinctive Protestant teaching is concerned; and surely it is well worth some time and patience to try if such an important field can be in any measure sown with Church of England principles."

In fine, this mission partly revealed, partly created a condition of things entirely unexpected and unhoped for by its most sanguine friends and promoters. The extent of the encouragement it afforded may be inferred from the effect produced in England by the reports which Dr. Camilleri, the Rev. Mr. Hogg and others, were able to send back, even before the end of the former's tour of inquiry.

For example, on the 28th of February, 1861, the Rev. Christopher Wordsworth, D. D. Canon of Westminster—whose curate we remember Camilleri still was; who had long been identified with the provision of Anglican Services in their own tongue for the Italian residents of London; who had shown a kind interest in the subject of the letters from Italy, referred to early in this Article; and who, from this time, has appeared and has been recognized as first and chief in influence of the active Anglican friends of Italian reform—moved, in the Provincial Synod of Canterbury, the following Petition, signed by many of its leading members, and which was ordered by the Synod to be sent up to the Archbishop and Bishops of the Province:

"Reformation in Italy.

"We, the undersigned, members of the Lower House of Convocation of the Province of Canterbury, respectfully invite the attention of the Upper House to the opportunity now afforded by Divine Providence for the advancement of true religion in Italy.

"We regard with thankfulness the facilities offered at the present time for the diffusion of the Holy Scriptures in that country, and we rejoice to learn that many

ıave shown a desire to procure copies of the English Book of Common
their own tongue, and have expressed their approval of it.
re of opinion that the Church of England ought not to remain passive and
o important a juncture; and we earnestly pray that she may be enabled by
e blessing, to avail herself of those means which are now vouchsafed to
omoting the cause of Christian truth and unity in a country to which she
as indebted in the sixth century for many spiritual benefits.
erefore, humbly submit to the consideration of your Grace and your Lord-
ıether it might not be expedient that a committee of this Convocation
e appointed with instructions to prepare the draught of a letter from the
ınd Clergy of this Province, representing to the Clergy and Laity of Italy,
ings, spiritual and temporal, which under God's providence, this Church
a have continued to derive for three centuries from the English Reformation,
g as it did the Holy Scriptures, the Sacraments and the Creeds of the
Church and the three Orders of the Christian ministry, while it purified
m novelties, errors and corruptions.
vould also suggest that such a communication from this Synod might con-
e Clergy and People of Italy the assurance of our hearty sympathy and
on in all the efforts that they may make to follow the example of England,
ş herself, and to maintain those Scriptural and Catholic truths and ordinan-
h they have inherited from primitive antiquity, and to clear them from those
y which in the course of ages they have been marred and blemished.
herefore humbly pray your Grace and Lordships, to give the requisite di-
for the appointment of a committee, for the purpose of framing the draught
Letter, to be submitted to this Convocation for consideration at some early
ity."

ut the same time, or very soon after, a meeting at Cam-
was brought about in this interest, by the Rev. Frede-
eyrick, the Secretary of the Anglo-Continental Society.
s we have, however, no data save the recollection of a
ıper report read by us at the time; and we only recall
ıeral and deep interest produced by the statements made
e letters read on that occasion, and the prominent part
by the Rev. E. Harold Browne, so well known among us
treatise upon the Thirty Nine Articles.

ın the return of Dr. Camilleri, a Committee-meeting of
ıglo-Continental Society was held at Chesterford, on the
May, 1861, to receive his report; at which a vote of
was passed to him "for the unwearied diligence dis-
by him throughout his operations in Italy." This meet-
ıs apparently followed up by the publication of the ab-
of Dr. Camilleri's report, with letters from others con-
g his mission, which is now before us; and also, if we

remember rightly, by a second more public meeting at Cambridge, for the purpose of extending Church interest, and of conferring upon the course to be thenceforth pursued.

The following statement, appended to the above report, probably puts us in possession of the purposes of the Committee at this time:

"It is proposed to continue the efforts made towards directing the Italian Church in the safe course of the English Reformation:

1. By the publication of books,
2. By their dissemination by means of colporteurs, and
3. By the agency of a clergyman of the English Church,—according as further support is given or witheld by English Churchmen."

For the purpose of these ends, the Committee established a "*Special Italian Fund,*" to which in the same pamphlet they already report subscriptions to the amount of £185. 11. 6.

The Society for Promoting Christian Knowledge now accepts and enters heartily upon the discharge of its appropriate part of this work. An Italian Version of the Prayer Book had long been published by this Society, as we have seen, chiefly for the use of Italians resident in England; and liberal grants of Italian Bibles and Testaments and of these Prayer Books, as well as of other of its publications in the same language, had already and frequently, though incidentally, been made. During this Spring, i. e. of 1861, this Version had been carefully revised; a new and improved edition was issued during the following summer; and, at their monthly meeting on July 2d, the Board of this Society voted £500 to be expended in grants for this purpose, "an earnest of further similar grants when needed."

By this time, therefore, we presume that the work of aiding the reformatory developments in the Italian Church may be regarded as having become a recognized duty of English Churchmen; and the Christian Knowledge and Anglo-Continental Societies, alike by right of discovery and possession and by common consent, and according to their respective spheres of labor, as being the immediately joint agencies in charge of this work. The functions of the former were, strictly speaking, confined to publishing and providing to the agen-

s of Distribution, copies of the Holy Scriptures and the ok of Common Prayer and of a few other works of English vines. Those of the other Society embraced the issue of a re specific class of works and also a discriminating and per- nal care for their distribution.

The Anglo-Continental Society has not, like the first named, t grown venerable in the traditions of successive generations; it is at once the offspring and the expression of the growing eds and opportunities of the present age. It had not hith- to enjoyed any especial prominence or any extended popular- r in the English, much less in our own Church. Its objects re such as commended themselves to the attention of the oughtful and large-minded few rather than to the many; of ose who labor, or at least pray for the *world* and the *future*, ther than of those whose aims and energies are absorbed by ir own immediate spheres and time. Its system of working s too much like the silent working of the leaven in the par- le, for a day when startling and prompt results, however perficial or factitious, are accepted as the tests of efficiency d the best evidence of a claim upon public confidence. Its licy was too calm, discriminating and medial for a period en party watchwords struggle (though, God be praised, ut- ly in vain!) to become stronger than Creeds, and modern tizanship defies ancient loyalty; when it is common to p our condemnation solely for one class of errorists, and to erve our Christian charity solely for another; when the nger of believing nothing at all is put forward as the anti- e for the danger of believing too much; and when Church- n tacitly confess all this by clinging to the title of Protest- —a good word, it is true, but a word of a special pur- e and period—while they abandon to a corrupt branch of Church the title of Catholic, which is our heritage from nteen centuries and from the Universal Church.

Here, however, was a work for which political interest had ssurably prepared the mind of the Church, and which would nish, moreover, enough of early result to give evidence of the ue of the future promise. For these reasons, this Society s encouraged to take measures to give such a guarantee of

the fidelity with which it would represent the principles of the Church of England, as would secure the confidence of the candid and earnest of all parties, and thus entitle it to a more general and wide-spread support. A meeting of Bishops, clergy, and laity, was held at the Rooms of the Propagation Society, upon the 23d of July, 1861, the Bishop of London being in the Chair, at which it was resolved:

"That this meeting is willing to assist the Committee of the Anglo-Continental Society in raising funds to circulate, among the Italians, Bibles, Prayer Books, and other works to be approved by the Book Committee of the Society, subject to the Episcopal Referees."

To carry out this Resolution, the Society requested the following gentlemen to constitute the Book Committee referred to, to revise their past and determine upon future publications, viz. Rev. Dr. Jacobson, Regius Professor of Divinity, Oxford; Rev. E. Harold Browne, Norrisian Professor, Cambridge; Rev. Lord Chas. A. Hervey, Rector of Chesterford; Rev. Dr. Baylee, Principal of St. Aidan's College, Birkenhead; and Rev. Fred. Meyrick, Secretary of the Society; and the Archbishop of York (now the Archbishop of Canterbury) and the Bishops of London, Bangor, Oxford and Rochester to act as such Episcopal Referees.

The constitution of these Committees and the principles upon which the Society's Committee thus placed itself, are given towards the close of the published letter of Messrs. Hogg and Woodcock, now before us. In this pamphlet, these gentlemen—to the former of whom the Committee in their *last* report express their acknowledgments "for the efficient manner in which he has forwarded the objects of the Society in Italy,"—availed themselves of the intimate personal knowledge of the field, which they had derived from their late tour in Italy, to lay before the Church, through the Bishop of London, a graphic picture of the actual spiritual condition of that country, the grounds for hoping good from such efforts as were now proposed, and the steps which the Anglo-Continental Society had taken, (as above specified,) to gain the cordial support and coöperation of all classes of Churchmen. We do not quote from the body of this pamphlet, only because we

ave in the last number of the Review already dwelt at length pon the subject with which it is chiefly occupied, in which, y the way, we were more indebted to the principal author of his pamphlet than we were permitted to confess.

After recounting the character and promise of the Italian leform movement, Messrs. Hogg and Woodcock thus appeal o Englishmen, in language which should equally commend itelf to American Churchmen:

"As members of an ancient and catholic, yet purified and reformed branch of e Church, which, through God's grace, has for ages happily combined the fullest d freest setting forth of the Bible as the rule of faith and life, and the due admintration of the Sacraments, with the maintenance of the ancient Catholic Creeds, riptural Articles, a pure and devotional Liturgy, and the three Orders of the ristian Ministry,—ought we not to try and show to others (situated in many reects as our forefathers were,) the way we have found it good to follow, as an exple which may encourage them if, in God's providence, they may be led to some nilar internal reformation, in accordance with their own national temperament d circumstances?"

Continuing then to state the modes by which this work should e carried on, they conclude by referring to the Christian Knowlge and Anglo-Continental Societies, as at once the complecentary and the efficient, reliable and well qualified co-agenes which should be cordially and earnestly sustained in its scharge. This Letter appears from internal evidence to have en published in August, 1861; and we have accordingly ached that date in our sketch.

We cannot ascertain from the documents before us whether r. Camilleri returned this fall to carry on his work in Italy; it we infer that he did so from the knowledge that such was e expectation and desire of leading English friends of his ork, and from references to his presence in different parts of aly, under circumstances which seem to imply a later period an that of his visit during the winter of 1860–61. If not tually in Naples, he corresponded at this time with the Edor of the Colonna di Fuoco—of which we have before oken—who readily received and published communications er his initials. The same seems also to be implied by this nguage, used in the pamphlet just referred to:

"An English clergyman, who has for some years shared in the Anglo-Continenl Association's work, hopes to spend next winter in Italy, and will gladly coöpete with Dr. Camilleri."

At all events, this hope was fulfilled; and the clergyman thus alluded to was, during the winters both of 1861–2 and of 1862–3, however informally, a most valuable representative of the English Church and a most efficient agent of the two co-laboring Societies; while, during the intervening summer, his presence in England was made largely serviceable to the same cause. We do not know how we can more faithfully set forth to our readers the modes, the spirit or the success of the operations of these Societies, than by culling a few fragmentary extracts from the Letters of this gentleman. Referring to the period of a visit to Turin towards the close of 1861, he says:

"We saw much of P———. He is a clear headed man, decided in his attachment to our Episcopal Reformed System, as distinct from Waldensian or Plymouthian tendencies; and has quietly done what he can to influence his neighbors. * * * * * He is quite ready to place Prayer Books in the hands of a considerable number of persons of education, as soon as the S. P. C. K. grant reaches Mr. ———. Whilst we were there, Mr. Glennie wrote that he had despatched 200 of the revised edition, with some other books, through France, and would send more when needed. P——— undertakes to distribute these 200 in no long time, quietly and with explanatory conversation. Also, we made friends with Count Tergolina, another excellent Italian, a Venetian refugee, formerly a Judge and deputy to Parliment during the short liberty of 1848; but since, despoiled of his property by the Austrians. Camilleri left a store of books in the Count's charge, and he has supplied the book-seller Camilleri engaged. * * * * We took a few copies of divers of the books from the Count, and distributed them amongst some of the booksellers in the streets, together with some copies of the 'Litanic and Sacramental Services,' Miss ——— kindly enabled Meyrick to print at Milan."

Of the publications of these "Services" by Count Tasca for the Society, we have spoken in a former Article. The letter from which we now quote says of the Count, in the same connection:

"He has found means to distribute all of these [1000)] with the exception of some sent to England and 100 to S———, which we have since helped S—— to get into circulation. However, Count Tasca says he is now so frequently applied to for copies of these separate Services that he is very anxious to be enabled to print a further supply together with the Ordination Services, which he thinks specially useful. I'm thankful to say he will shortly be enabled to do this, if all's well, through the munificence of ———."

The Bishop of Gibraltar, (i. e. the late Bishop Tomlinson,) to whose See pertains the jurisdiction over English Chaplaincies in Italy, met the writer in Turin and, in company with

nself and another English Clergyman, visited Milan, where y met with Count Tasca, and Florence. In this connec- n the writer says :

We found S. as well as the Bishop very clear and decided, that the first great for us to take as English Clergymen, is to spread the Prayer Book, with the le of course, as widely as possible among educated people."

Writing from and speaking of Florence, he says :

We find that about 40 Prayer Books have been sold of late from the Tract ot here, 25 of the small edition and 15 of the large one, from the Prayer Book Homily Society. These appear to have been chiefly bought by the English ple for distribution. H——— has also given away some 37, every one with lanatory conversation, to educated people including a few priests. He feels, as lo, that we must aim at working through educated agents and amongst the ed- ted classes."

And again, in reference to the Florentine sub-Committee of Clerico-Liberal Italian Association :

'I was glad to find that the Committee here had several copies of our Prayer k among them. They are glad to know what our Reformed Episcopal System nd feel that such reforms as they wish for must tend to bring us much nearer ether. I carefully explained that our object in spreading the Prayer Book in country is not to proselyte; but simply to spread information, and show what worship and doctrine of a Reformed Branch of the Catholic Church is. This y appreciate. I was glad to be able to supply a Greek Testament for reference their Scripture readings; for, though few read Greek, they have one or two who * * * *

'I have also given Canon ——, Jewell's Apology, Meyrick's Santa Chiesa Cattol- Bishop of Oxford's Sermons on the Immaculate Conception and the Principles the English Reformation, together with the French copy of that last sermon, ked by extracts from divers English Divines, and Massingberd's Reformation; I felt that this was just the sort of case in which these publications come in so fully, after the way has been paved by the Bible and Prayer Book. Also I have mised to try to get the Union Chrétienne for Canon ——, if possible. * * * 'We have been quietly spreading Prayer Books here, and getting them into the nds of these liberal priests, whenever an opening offered. —— has sent several ies to distant priests. Altogether we have put into circulation upwards of 150 e and in the neighborhood. S. P. C. K. has just kindly sent a fresh supply, 200 yer Books, with a store of Bibles and Testaments, and some Jewell's Apologies, in and Italian, and other things. * * * * Mr. —— has been able to do d service in interesting Canon ——, of ——. * * * The Canon has readily epted a Prayer Book, and Jewell's Latin Apology, which he said he hoped we uld at once get translated into Italian. (This S. P. C. K., happily, has already e.) Also, he gladly accepted the Bishop of Oxford's Sermon on Principles of glish Reformation, the French copy, backed by extracts from our Divines. You y remember his name as, etc., etc. * * * * He is far the most learned

theologian and ablest ecclesiastic just now in ——, and most cordial in his hearty desire for a thorough reformation *in* the Church. He speaks very decidedly when among English friends, and we were intensely interested and delighted with his clear and powerful setting forth of his ideas of needful reforms, which he looks upon as inevitable, after the temporal power is abolished, and which, if carried out in his spirit, would certainly leave little gap between us. It made one long that this learned and eloquent theologian should visit England, and come in contact with some of our learned Canons, &c., such as Wordsworth, Harold Browne, Massingberd, &c. * * He tells us, we English Church people ought to be 'sowing seed' in Italy, wherever we can find good ground ready to receive it: for that, though the natural temperament and character of Italians will never lead them to become 'Anglicans,' the knowledge of our Reformation and its existing results may have the best effect in aiding their attempts at reform, and ultimately in promoting unity.

Still later, i. e. in May, 1862, the same writer thus informs us of new advances:

"The S. P. C. K., in addition to grants of Bibles and Testaments and Prayer Books, and its few other Italian publications, for sale or gift in individual cases, has recently granted £250, to be applied in the employment of well-qualified Italian agents, for the effective distribution of their books. This grant has been placed in the hands of the Bishop of Gibraltar, who has asked S— and myself to apply the money on his behalf. * * * We have just selected two excellent agents, * * * viz., Count Tasca, for Lombardy and the Dutchies and Romagna, and Sig. P—, for Piedmont. An active bookseller will act under them, for book-hawking. Count Tasca will also visit Tuscany, and arrange for carrying on the work there. In Naples, an excellent and earnest Churchman will also kindly superintend the S. P. C. K. depôt and look after a salesman, and perhaps after a time we may find another Italian superior agent there. The object of the superior agent will be, to converse with Priests and educated laymen, and to introduce the Prayer Book, &c., to their notice, and give information, which a mere hawker could not do. This is our plan for S. P. C. K. work. The Anglo-Continental Society is also employing similar agents for the spread of its publications; but not so widely, as they do not think their books should be generally hawked about through the country, but should be brought to the reach of the more educated people. Count Tasca acts for them."

One more instance will alone be added, a striking illustration of the readiness of the Laity at least to entertain the witness of the Church of England. We continue to quote from the letters of the same correspondent, taking the liberty of interpolating from another account of the same occasion by the same person:

"I forgot if I told you the case of the funeral of Kossuth's daughter, in Genoa. He wished her to be buried in our Cemetery." "As it was known that many of his Italian friends would attend, to manifest their sympathy, the service was ap-

ropriately conducted in the 'tongue understanded by the people.' We took steps
) place Prayer Books, marked at the Burial Service, in the hands of a large num-
er"—"fifty or sixty"—"of those who attended. They used them with the great-
t attention and reverence; and when told that any one who wished might retain
e books, in memory of the sad event, every copy was carried off, and if more
ad been at hand they would have been gladly taken." "A few weeks afterwards,
Ir. S— was stopped by an Italian gentleman in Genoa, who told him he had been
resent at the funeral and had carried away his copy of the Prayer Book, and that
e and his wife had been diligently studying it since." "P— tells of similar in-
ances in which the book is in use in families."

But, to return now to England, and to a somewhat earlier ate. Upon the 20th of Jan., 1862, the Committee of the nglo-Continental Society resolved upon the course alluded to i the last extract but one; "That two or three Italian gentle-en should be requested to become the Agents of the Society,) distribute our books and circulate our ideas among the more lucated classes of their countrymen." In accordance with is resolution, "Count Tasca and Count Tergolina"—the first whom is already well known to our readers, while of the her, we have seen one of the above extracts make mention—were requested to undertake this office in Piedmont, Lom-ardy and Tuscany." From the date upon which they entered on this relation to the Society, March 1st., 1862, the valu-ble services of Dr. Camilleri were secured in England, as an strumentality for acquainting and enlisting the interest of nglish Churchmen in the work.

The first semi-annual reports of these gentlemen—i. e., up Sept. 1st, 1862—are published in the Anglo-Continental ociety's Report before us. The information furnished by ount Tasca, giving as it does a statement of his own efforts, id "summing up briefly the present state of Italy with re-ard to the greatly desired Reformation of Religion," has, in bstance, been already largely embraced in a former Article. e here learn, however, that the Count has secured the faith-l coöperation of a worthy bookseller in Milan, named *Co-mbo;* and, within his own province of Bergamo, that of two excellent Christians, sincerely converted to the good use," Signori Salvatiori and Gualdi. He adds:

"Partly through them and partly by my own hands, I have sold 84 Bibles and ew Testaments, and 82 Books of Common Prayer. In Brescia, Como, and Cre-

mona, I have sold to the booksellers 70 Bibles and New Testaments, and 87 Books of Common Prayer."

Count Tergolina's report, with neither narrative nor exposition, concisely sums up, under their several titles, the number of volumes received by him and by two booksellers for whom he reports, from the Society, whether of their own or of S. P. C. K. publications; together with the disposition made of them respectively, whether sold, given away, or remaining on hand. From these data, we observe, that of nineteen distinct publications received from the Anglo-Continental Society, there are three editions of the Bible or New Testament, two of the Prayer Book, and twelve other Italian and two French works expository of the principles of the English Church or Reformation or relative to Romish dogmas rejected by her.

In the meanwhile, we reach a new epoch in our story, and we find a new impulse communicated to this movement in the English Church, by a tour of personal investigation in Italy, undertaken during the Spring of 1862 by the Rev. Canon Wordsworth, a divine who had early and steadily occupied a leading position among the most judicious and influential of the English friends of Italian reform. Of this tour we purposed and expected to have had much to say, confident that its results have been and are of the highest importance to the cause which seems chiefly to have prompted it. But, thus far, every effort to procure or even to see the volumes whose title we have quoted at the head of this Article, and which, issued early in the current year, embodies the results of this valuable tour of observation, has been in vain. Much of what we gather from a review of this work in the *Colonial Church Chronicle*, belongs to the subject of a former Article rather than to this, confirming the statements there made and the views then taken; and much more to the subject of the English Chapels on the Continent, and their potential value as bases of Anglican or Primitive influence—a subject to which we propose hereafter to refer, in the same general connection with that which at present engages our attention.

From the letters, however, of the English correspondent to whom we have so frequently and so largely been indebted, we

a most interesting account of a visit of the distinguished
atholic-hearted Canon to Padre Passaglia, with whom,
leader of the Neo-Catholic branch of the Reformers, our
s are already acquainted. How it sustains our hopes of
imately primitive attitude of this man, the former right
he was of Rome's defence, when we read that "he wel-
him (Dr. Wordsworth) most cordially; threw his arms
his neck and wept, I believe." Can we help praying,
ling that this meeting was prophetic? May God grant
may prove one of those incidents which religious his-
all love to recall, and upon which it will love to dwell,
t sees the Church of Italy itself weeping on the neck of
an Christianity!

ing his sojourn in Rome, under date of June 24th, Dr.
worth addressed a Letter to a distinguished diploma-
d a leading adviser of the Court of Turin, "*Sulla Gu-
ella Corte di Roma contro il Regno d' Italia*"—"Upon
nflict between the Court of Rome and the Kingdom of
' In this, it was shown, 1st, that the Pope had violated
press commands of Holy Scriptures, in prohibiting the
s and Clergy from taking part in public prayers for the
nd nation: 2d, that he had placed himself in opposition
o the Scriptures and to the laws and usages of the an-
hurch, in denouncing the King for withholding from the
Bishops permission to attend the Consistory of June
362, when there was just reason for believing that it was
led chiefly to sustain the Pope in resisting Italian
and 3d, that it would be only a restoration of the prac-
Primitive Christianity, if the King, disregarding the
refusal to grant investitures, should proceed to fill the
Episcopal Sees in the Italian Church and obtain the
ation of his nominces at the hands of other Bishops.
etter was signed *Philalethes*, and its author was not at
nerally known.

as most cordially received, not merely in the quarter to
it was primarily addressed and by the *Colonna*, but by
Passaglia, who published it in his journal, the *Mediatore*,
Latin and in Italian, and accompanied it also with

notes of which the *Chronicle* says, that "he substantially e dorses all its leading statements and suggestions, and adds running commentary of illustrations drawn from Scripture Councils, Fathers and Gallican canonists."

The reception which this Letter met, in both political a theological circles, induced its author to comply with an in tation to follow it up; and a second appeared under date Aug. 25th, 1862. In this he enlarges, by request, upon t last of the points made in the former Letter, i. e. the groun lessness of the Papal claim to control Episcopal appointme to vacant Italian Sees. He cites four alleged claims of t Bishops of Rome which he boldly asserts to be arbitrary usu pations: viz. 1st, the power to refuse consent to any Episco consecration; 2d, the dogma that Episcopal authority is d rived "by the grace of the Apostolic See;" 3d, the right to r quire of all Bishops at consecration an oath of ultimate su jection and vassalage; and 4th, the power to revoke the Epi copal authority of any Bishop raised to the Archiepiscopa and require a writ for the pallium and a renewal of said oat In refutation of these claims the writer cites the case of S Ambrose; sustains the force of this precedent, not merely l reference to Barrow, Bingham, Grotius, Pereira and Dupi but chiefly from De Marca, whom he quotes triumphant against these modern pretensions of Rome; shows too that t Metropolitan and Patriarchal power of the Roman Bisho were of merely human institution, his local Episcopate "alo being of divine right;" and finally exhorts the Government Turin to proceed, in accordance with such Catholic examp and teaching, to fill, not only the vacant See of Milan, but ot ers in North Italy. At the same time he pleads eloquently f a kindly policy towards the so long enslaved Italian Episc pate.

This Letter was in turn followed by a third over the sam signature. In this, pursuing the above subject, he develo the history of the principles of ecclesiastical discipline there established, and applies them to the present issues betwe Rome and Turin. He states the *primitive* mode of fillin Episcopal Sees by the *election* of the Clergy and people, wit

the *approval* of the crown and the *confirmation* of the Metropolitan, who also consecrated with the assistance of two or three of his suffragans. He traces the change from this to the Imperial assumption of the exclusive power of Episcopal nominations and investitures; and the reaction, in the eleventh century, from the extreme of Imperial to the other extreme of Papal usurpation of this right. He continues to show how *this* authority was contested, in favor of the ancient rights of the *clergy and people*, by the Council of Basle; restrained in France by the Pragmatic Sanction; and partially restored by the compromise Concordat between Leo X and Francis I, which vested in the Crown the initial rights of the Clergy and people and transferred the Metropolitan to the Pope. He then refers to the thirty-five vacant Sees in France, and the subsequent submission of Louis XIV to secure them occupants; recounts the history of the Napoleon Concordats of 1801 and 1813; and, applying the lessons of this entire review, urges the Italian King to vindicate, in the present crisis, the respective rights alike of the Clergy and the people, of the Crown and of the Metropolitans; and thus to "emancipate the Bishops of Italy from their vassalage to the Court of Rome;" and finally, looking forward to the time when these different relative and associated rights being faithfully ascertained shall be mutually maintained, he declares that then only "the Throne will be established by loyalty and consecrated by religion, and the Crown of the Sovereign will shine with radiant light, like a halo of Peace."

We have dwelt the more fully upon these Letters of Canon Wordsworth, because there already appears reason to believe their influence is likely to prove of the highest importance. They were at first published successively; but afterwards they were issued together in a pamphlet form at Turin, and have been widely circulated through Italy, producing an impression not only among the Clergy and laity at large, but also, says the *Chronicle*, "on some whom Providence has placed in high official rank in the present Government of the Nation." They were subsequently translated into French, have received "the complete concurrence of the leaders of the Gallican party and

have attracted much attention in other parts of Latin Christendom."

For these reasons, the Anglo-Continental Society—at whose instance or at least in connection with which the above Letters were issued—resolved to continue the series with other Letters, upon allied subjects, to be written by other of the English divines. The Report of this Society before us, announced the following as the proposed subjects to which this series of Anglo-Italian Letters should be devoted: each in turn to be published at Turin in the Italian language. It will be noticed that, in accordance with Dr. Wordsworth's advice, they are confined for the present to questions of ecclesiastical discipline, rather than of doctrine. 1. The present canonical relations of the Church of Italy and the Papacy. 2. The rights of the Laity, Clergy, Metropolitans, Crown in the appointment of Bishops. 3. On Concordats. (Upon these three we have already dwelt.) 4. On the Suburbicarian Churches. 5. On the Italian usurpations of the Pope. 6. On Peter Damiani's Mission. 7. On the Celibacy of the Clergy. 8. On Investitures. 9. On Liberties in France, Portugal, Spain, Venice. 10. On Papal Immutability. 11. On Liturgies. 12. On Oaths of Ecclesiastics. 13. On Councils. 14. On the use of the Vulgar Tongue.

Of those which were thus to succeed Dr. Wordsworth's Letters, five have been already published, first in Turin and afterwards in English in the *Colonial Church Chronicle*. The numbers of this periodical for last March and June contain two letters "On Liturgies," over the signature of *Philarchæus*: the April and May numbers, two, "On the Celibacy of the Clergy," over those respectively of *Catholicus* and *Eleutheros*: and the July number, one upon "The Suburbicarian Churches, or the Limits of Bishop of Rome's jurisdiction," over that of *Historicus*: Subsequent Numbers will doubtless afford us other Letters of this able and important series.

In all this, meanwhile, the occasional glimpses which we get at the operations of the Christian Knowledge Society, through the abstract reports of their meetings furnished in the *Chronicle*, show us their continued fidelity to this work. At the

July meeting of last year the grant was made, to which our English correspondent, writing from Italy, has referred, of £250 for the employment of agents under the sanction of the Bishop of Gibraltar: and the Report of the Foreign Translation Committee, presented on the same occasion, announced the preparation and issue, during the preceding Spring, of two new Italian editions of the Book of Common Prayer, dwelling at the same time upon the important service the distribution of this work might be to Italy. At the April meeting last, a further grant was made, at the request of the Rev. Mr. Meyrick, Secretary of the Anglo-Continental Society, of 20 Bibles, 200 Prayer Books, 20 New Testaments, 20 Bishop Bull's Corruptions of the Church of Rome, 20 Jewell's Apology, 200 Homily No. 1, and 10 Wilson's Prayers.

It will be remembered, that at a meeting of this last named Society, held in July 1861, a Book Committee was appointed to revise the list of the Society's publications. At a meeting held on June 3d last, this Committee presented their report. They announced the withdrawal from the list of one work, on account of some expressions liable to be misunderstood; and recommended that the Society, advancing now from tracts and minor publications, should issue some more extensive works, of which they presented a list of fourteen. At the head of this list was the Prayer Book in Latin; an issue which sometime before had been urged by Dr. Wordsworth as one which would have an important reconstructive and irenical effect, especially if the ancient Collects appeared in their original Latin dress, and the Scriptual portions were taken from the primitive Vulgate, by revealing the full extent of the common ground between the Liturgies of the Churches of Italy and England. This, it was proposed, should be edited by the Regius Professor of Divinity at Oxford. Of the other thirteen, *one* was to be both in Greek and Latin; *seven* in Italian, including Bishop Ken's *Divine Love*, Bishop Wilson's *Sacra Privata*, Browne *On the Articles*, and Archbishop Leighton *On St. Peter; four* in French, and *one* in Spanish. The entire estimated cost of these publications was £2,295. The Secretaries announce already contributions in aid of publishing *three* of

these; and appeal to the Church for the rest;—an appeal to which there is little doubt there will be a full response, and that therefore these valuable standards of English theological learning and devout piety will be one by one brought to bear upon the reviving elements of a Reformed Italian Church. The former most valuable issues of this Society will no doubt continue to find an expanding field of usefulness; and we are rejoiced also to learn that a suggestion, made sometime since by the Society's representative in Italy, has been carried into effect, and that *L'Union Chrétienne* has been largely circulated in that country, both in single numbers and in regular subscriptions.

Thus we have sketched the history of the relations and influence of Anglican Churchmen upon the reforming elements of the Church of Italy. We have left ourselves no room for present comment. We must be content, now, with the simple power of example on the members of our own branch of an ancient Church; preserved, reformed, scattered over the whole world, either organically or individually, to be, as we devoutly believe and trust, the agency of the regenerating power of the Holy Spirit in the Universal Church of Christ!

Art. V.—PAPAL INTERMEDDLING.

The Pope's Letter of October Eighteenth, 1862.

The seizure of Mexico by the French Emperor, and the installation of an Austrian Archduke to fill a throne of wrong and robbery, in that unhappy country, are events of vast significance to the American people. Compelled for the time to forego our practical enforcement of the Monroe doctrine, we are more than ever bound to keep our wits awake, and to watch every straw that indicates the hostile policy of foreign powers, and the ends to which it is directed. It is with such views that we direct attention to the officious and offensive character of the Pope's intermeddling in our own public affairs, and its dangerous tendencies. In every country of Europe, the political intrigues of Popish prelates are a sore nuisance; and even in countries where the Sovereign and the people are alike of the Romish persuasion, the most stringent laws are necessary to keep them in their place. Louis Napoleon has just suppressed the manifestoes of no less than seven French Bishops, under the old Gallican Church Law, for abusing their spiritual position for political ends. And at such a juncture we are informed that about as many of the Roman Catholic prelates in this country are empowered by their master to take hold of our public business, and to reprove, rebuke, and admonish our rulers and people by Papal authority! A more daring and insolent kind of foreign interference has never been attempted. To what will it grow? We propose to look at this matter in the light of what has happened during the last ten years, and the last few weeks.

In 1854, the Pope sent to this country, as an intermeddler with our affairs, the well-remembered Gætano Bedini. That so infamous a man should present himself on our shores, and that in the character of a Papal nuncio, was enough to stir the spirit of the nation. But when he was, for political purposes, treated with great consideration by public men, and carried

about with ostentatious ceremony in a National vessel, a stronger feeling was manifested than could be justified. Amid mobs and personal dangers he found it convenient to make his escape from our shores, and to seek the reward of his bloody and impudent career from the master whom he had served, if not wisely, yet as well as he could. He has been well paid. Among the creations of the present pontiff, we find that of a Cardinal, *Gœtano Bedini*, who had been previously raised to the Archbishoprick of Viterbo and Toscanella. His career is approved of at Rome, it would seem, by the Head of the Papal Communion, so that there is nothing more to be said among those who regard him as infallible. But it was understood, at the time, that the shrewd and cunning Irishman who presided over the Romish diocese of New York was not wholly pleased with the visit. Whether, convinced that he could manage things better himself, or disliking the presence of a superior, or whether he foresaw how it would strike Americans, or whether, as was more than hinted, he had a wholesome fear of mobs—he retired to Cuba for the benefit of his health, till matters were mended. Rumor has it that this conduct did not mend matters, at Rome, however, so far as his credit was concerned. He was not obscurely threatened with being put under the same kind of nursing as he formerly administered to old Bishop Dubois, when poor Dubois received as coadjutor the "Bishop of Basilopolis." To avert this calamity, perhaps, he has since appeared more than ever abject in his devotion to the Pontifical throne. Italian Bishops, and ten thousand Italian priests have dared to remonstrate with Pio Nono for his tyranny and madness. They have told him, to his face, that he must reform his government, and not a few have added that he must also reform his Church. But, while such a spirit shows itself even in Italy, nothing of the kind is heard of here. And among the foremost to defend and palliate the Papal guilt, and to justify the abuses against which all Europe cries out, has ever been the noisy personage who calls himself "the Archbishop of New York." The visit of Bedini marks an all-important epoch in the history of American Romanism. Modest and unassuming, comparatively, before that

ent, as if it had become inoculated with a fresh *virus*, it has own itself most unfavorably ever since. It must be remembered that Bedini, with hands bloody from the carnage of Bogna, started a new succession of the Romish Episcopacy, by pompous ceremony, in Bishop Hughes's Cathedral. The old arrol Succession was defective, if not invalid: besides, it had mething about it which was not averse to America, and its istorical associations. Carrol was very little of a Papist. le cherished Gallican ideas, and was, at heart, a lover of his ountry. The time had come to set on foot something more horoughly after Rome's own heart, than Baltimore Romanism. t was remembered that several of the Baltimore bishops had een almost Protestants, or were believed to be so. They were ukewarm, enough, to manage clumsily, if not loosely, at any ate. The English language was often used in the services of he Baltimore Cathedral, and Archbishop Eccleston was censured for Jansenism. This American Romanism was to be voted out, therefore, and the genuine article introduced as rapidly as possible. It is said that a strong feeling had long existed between the rival Sees of Baltimore and New York; and hat once, when Bishop Hughes went to Rome, fully expecting cardinal's hat, he was disappointed, and came home baresaded, by reason of the clever chess-playing of the more Napnal and American-hearted Romanists of Maryland.

Hence it is, that we have the elements of a schism among e American Romanists, who, in point of fact are, already, two colors or classes. The *Carrolites*, as they may be called, e represented by many among the respectable classes, chiefly ose of American birth and education. But the ignorant mass- chiefly foreign in their origin, and intensely bigoted, rally ound "the Archbishop of New York" as their leader, and do all the more violent, or *Bedinian* party, among the Rosh Bishops and Clergy. We have among us, therefore, hat it is important that we should always recognize, two ry different types of Romanism. Though Romanism is bad ough, in any form, let us do justice to the *Carrolites*, and to e memory of Carrol and Cheverus. Amiable and temperate, d, we doubt not, sincere, this class of Romanists are tole-

rant, and in their way, disposed to be moral and religious. But those of the *Bedinian* school are politicians; worldly in their ideas, and wholly unscrupulous in their practices. It is with them, that Rome, in effect, communicates, although at times, and for form's sake, the Pope may seem to address others. They only can look for any favor from the Pontiff, except when, so far as to appease the more American of his subjects, an occasional tub is thrown to the whale, in the form a mitre, or a Letter, to some Carrolite dignitary.

We enter upon this subject with no taste for it, but feeling that a solemn duty must be discharged. While the City of New York was yet reeking with the blood and smoke of the late riots,—the guilt of which Bishop Hughes has taken the pains to assume for his own people,—there appeared in our newspapers a letter of "Pius the Ninth to John, Archbishop of New York," in which the true Bedinian spirit comes forth from head quarters with an arrogance and assumption not to be passed by. True, this letter was forgotten as soon as it was printed.* No notice was taken of it by the press, save that it appeared as an item of intelligence. Men ate their dinners as usual, as the princes of Europe are accustomed to do, when the king of Dahomey has sounded the trumpet, and given them permission to follow his example. As we read it, we recollected the Pontiff in Hogarth's picture of Bedlam, where a poor idiot sits under a tiara of pasteboard, with a triple-cross of lath, and puffs out his cheeks, with mandates to the Universe. But, for all that, the matter has its sober, as well as its ludicrous aspect. It is ominous simply as showing the view which the Bedinian Romanists are disposed to take of this country, as if it were already reduced to a mere satrapy of the Pope. It is a straw which shows how the wind sets in certain quarters; it shows, also, what some men among us are meditating and the mischief they are capable of doing. The Pope writes as if he were living in an age when he was expected to regulate all things on earth, if not in heaven; as

* It was so utterly forgotten, that after several weeks an artifice was resorted to, to attract attention to it. In the *New York Herald* of Sept. 4th, this stale letter is again printed, with blazing capitals and an editorial announcement, as if it were—*News just received.*

he had nothing to look after nearer home; as if poor Italy, l the massacre of Perugia, and the excommunication of ten usand of his Clergy, who dare to think him a bad sove-gn; and as if the woes and miseries of all the nations which *really* governs, through a vicious and ignorant priesthood, re not quite enough to employ his head and his heart for e residue of his days,—he cannot rest without assuming to vern us, also. The priests of Salerno have a miraculous ba-meter, which they have ceased to regard as a conjuring-glass, d which they have trained to do them good service; for when storm has been raging, and the glass, all at once, indicates a ange at hand—they issue forth from the Cathedral, with an age of the Virgin, and command the tempest to abate. hen, soon after, the clouds break away, nobody dares to ubt that it was the miraculous image and the holy fathers at did it. It is plain to us that the Pope's political barom-er reminds him that there is danger that the Americans may, y God's help, settle their own affairs too soon, and that the ar may come to an end without his permission. At such a oment, behold what issues from the Vatican, *à la* Salerno! othing less than a document which has been kept in waiting r nearly a whole year, during which the barometer has no ubt been carefully watched, that the proper moment for pa-de might be duly seized. We are not sure that something as not said about it *last* Autumn. Twice within six weeks, tely, it has been thrust before the public eye, as fresh news. t was evidently a mortification to somebody that its first an-uncement produced no sensation. It ought to have produ-d a sensation, we admit. Insignificant as it is, in itself, it is rt of a complicated scheme which is fraught with danger to r National life. It is full of perilous import for our future. he Pope has given nothing less than a commission to "John rchbishop of New York," with John *Mary* (*sic*) of New Or-ans, to summon their subordinate Bishops to take in hand d settle our National troubles, with *admonitions* to our chief lers and people! Our first impulse is to laugh; our second, call on the Government to deal with the Sovereign of the apal States as it would deal with any other Foreign prince,

who should thus interpose. It is time we should abate this nuisance; unless, indeed, Mr. Seward approves of such fruits of one of his embassies. In that case let us know it. Grant and Meade may stop canonading; all is to be settled by the Pope's mandates, and the War-Department has only to issue an order accordingly, beginning, something like our proclamation in the marriage-service,—"Forasmuch as *John* and John-*Mary* have consented together, &c., &c., &c."

As we have said, the importance of this document consists, simply, in its manifestation of a claim to intermeddle with our affairs, which it dares not assert but is impudent enough to imply. Who gave Pio-Nono authority to preach to us and to our chief rulers? He gives this authority to his beloved "John and John-Mary," over and over again; but, as President Lincoln has been known to have expressed himself very disrespectfully of "the Pope's bull against a comet," we are inclined to believe that he has never placed himself under the Pontifical slipper, and hence owes him no subscription, and is hardly in the state of mind to put affairs into the hands of the Pope's Commissioners. Voluntary or involuntary, however, the President and Cabinet are all supposed to be the proper subjects of the Papal *admonition*, and the Pope tells why. True, he drops, a little, the true pontifical claim, to "pluck up and to destroy, to plant or to extirpate nations"—he only bases his right to intermeddle on a somewhat dubious statement—as follows:—"since we, *by virtue of the office of our Apostolic Ministry*, embrace, with the deepest sentiments of charity, all the nations of the Christian World, and, though unworthy, administer, here on earth, *the Vicegerent work* of Him who is the Author of Peace and Lover of Charity."

If Americans believed this, we admit that Pius the Ninth might with less absurdity have written his impertinent Letter. But as he well knows, that nobody in his senses admits any such thing, except only the Bedinians and their illiterate dupes, we proceed to record, with entire good nature, the following slips of the pontifical pen, in which he shows what he would make us submit to, if he, with "John and John-Mary" could have their own way. We quote the Letter:—

1.) "We cannot refrain from inculcating, again and again, the minds of *the people* themselves, *and their chief rulers*, tual charity and peace."

2.) "Apply all your study and exertion, with *the people l their chief rulers, to restore forthwith* the desired tranllity and peace."

3.) "Omit nothing you can undertake and accomplish, by ır wisdom, *authority*, and exertions, * * * * to conate the minds of the combatants."

4.) "Cause the *people and their chief rulers*, seriously to ect on the grievous evils with which they are affiicted, &c."

Was there ever such a bit of nonsense? as if we were wait- to learn about this from "John and John-Mary."

(5.) "Neither omit to *admonish*, and exhort, *the people and ir supreme rulers even in our name*," &c.

We should like to see "John and John-Mary" *admonishing* President, in the name of Pius the Ninth. We are sure ne very wholesome *admonitions*, in his rude but honest style, uld be sent back, in the name of Abraham Lincoln, import- that Italian priests should mind their own business.

(6.) "We are confident that they would *comply with our ternal admonitions*," &c.

He adds, that "of themselves they plainly and clearly unrstand that *we are influenced by no political reasons, no rthly considerations*, but impelled solely by paternal char-." Now we clearly understand *the very reverse;* and why ould we not, when we who owe him nothing but charity, ve been told by ten thousand of his own priests in Italy, at his devotion to political and worldly intrigue is ruining e Church over which he presides, and that unless he gives up litics and devotes himseif to things spiritual, all Italy will n Protestant!

(7.) "Study *with your surpassing wisdom* to persuade *all* at true prosperity, even in this life, is sought for in vain out *the true religion* of Christ, and its salutary doctrines."

No doubt this is true; but, if "John and John-Mary" untake to illustrate this by the temporal prosperity of Italy, ain and Mexico, we doubt not they will "persuade *all*" that

"the true religion" is something widely different from that with which the Pope would endow us. We are sure, therefore, that "*the surpassing wisdom,*" of these twain, will do no such thing.

(8.) "We have no hesitation, venerable brother, but that calling to your aid the services and assistance even of your associate Bishops, you would abundantly satisfy these our wishes, and *by your wise and prudent efforts, bring a matter of such moment to a happy termination.*"

There we have it! The war is to be happily ended by "John and John-Mary with their associate Bishops." Mr. Chase can have no further use for his Treasury-notes, unless he should turn them into Peter's-pence, in grateful recognition of a miracle which must be close at hand, by the Pope's barometer.

Our first reflection on this important document is, that the Pope takes incredible pains *not* to tell us whom "John and John-Mary" shall recognize as our "chief rulers." If this means Jefferson Davis, as well as President Lincoln, it would have been well to let us know the fact: if not, then it would have been to some purpose to have said, plainly, that the Romanists of America must obey the President of the United States. There are thousands of Romanists, even in Maryland, to whom such an admonition would do great good. But, apparently, to do any good, or to throw any light even on the minds of those who look to him as "an infallible judge of controversies"—is the last thing the Pope had in view in writing this Letter. If he really has any heart to settle the matter, so far as his own people are concerned, why does he not simply "admonish" Bishop Lynch, of Charleston, that he is largely responsible for arming Southern Roman Catholics against their lawful government. But, there is one other reflection inspired by this Letter of the Pope, which we cannot forbear to notice. It begins with the following paragraphs:—

"We cannot but be overwhelmed with the deepest sorrow while we recapitulate, with paternal feelings, *the slaughter, ruin, destruction, devastation, and other innumerable and ever to be deplored calamities by which the people themselves*

most miserably harassed and dilacerated. Hence, we not ceased to offer up, in the humility of our heart, our t fervent prayers to God, that He would deliver them from any and so great evils."

ow, as the keeper of the Pope's conscience and the prob- author of this Letter is known to be the merciful and passionate Antonelli, nobody can doubt that he is well ac- nted with "slaughter, ruin, destruction, devastation and r calamities," such as abound in the immediate sphere of paternal feelings. But this being the case, we think the nd paragraph might be more logically worded thus:— *nce*, we have not ceased to retain *Giacomo Antonelli* as Secretary of State, and we have made *Gœtano Bedini*, monly called "the butcher of Bologna," one of our Sacred ege of Cardinals."

here is yet another reflection. What a useless piece of fur- re is "an infallible judge of controversies!" After six dred years of inky and bloody controversy, the Pope de- d the right and the wrong of the Immaculate Conception, use it had ceased to be a matter of any importance to any- y but himself. Doubtless many Roman Catholics, in this ntry, would really like to know whether they have a right ake up arms for "Jeff. Davis," or to burn and pillage ses and orphan asylums in New York, to show their hatred heir "chief rulers." On this head, however, the Pope ls them no admonition: but, doubtless, if the Papacy uld last so long, the world will know, at the end of six dred years from the date of this epistle, whether Bishop ch or Bishop Hughes had the right of it, in their feeble roversy some two years ago.

his brings us to some inquiries concerning the latter, in his position, as one of the Pope's Commissioners to bring the and its evils to "a happy termination." As the Pope n't tell us what "a happy termination" means, and as are left to conjecture what "John and John-Mary" may pose it to mean; and as it may mean exactly what Jeff. is would desire; and as "John-Mary" may, for all that ears, be no admirer of the National supremacy, in New

Orleans—we must find out, if we feel any interest in their momentous task, what John alone would consider a happy termination, for he, at least, has talked enough on the subject to have committed himself, if that be a possible thing for him to do. He blamed, in one of his speeches once, a class of men who, while professing to deplore the war, were "all on one side:" and our chief difficulty lies, at the outset, in our profound impression that this is a fault which he so sincerely deplores, that he has, from the first, been very careful to be *all on both sides.*

Few of our citizens owe so much to the Institutions of the Republic as Bishop Hughes. They have enabled the poor Irish outcast, and the drudging day-laborer, to become a millionaire, and to exercise a great political power, through the ecclesiastical position to which he has been raised, and its influence over thousands of his ignorant compatriots. We have always been disposed to regard him as a sincere believer in the religious system which he has found so profitable. Of what is meant by religion, in any spiritual sense, all his utterances prove that he has no idea. That religion was made for the Romish hierarchy, and consists in the combined splendor and squalor of Popery, seems to be his notion, as it certainly is that of his master, Pius the Ninth. Of a religion designed to purify the heart, to educate the whole character, to elevate mankind, and to regenerate the world, we have never seen any evidence that he has ever conceived. His sermons and speeches show that he is not only destitute of learning, but possessed of precisely that modicum of half-education which always enables a man to parade his ignorance without knowing it, and so to impose on the illiterate, while he egregiously exposes himself to well-read men. He blunders with something like eloquence, and sets forth the grossest mistakes with unsuspicious confidence that nobody knows any better. Apparently, he has learned his lesson well-enough to state what he has been taught by Jesuits; and as he appears never to have bothered himself with original investigations, he parades his fables with no doubt that they are true enough for practical purposes. He is accused, by his more intelligent clergy, of depressing

em, and surrounding himself with those whose inferiority ikes them subservient. His two great elements of success em to be cunning and unscrupulousness. By these qualities, th a brazen impudence, and a habit of persevering self-pade, he has probably made himself useful to political hucksters, ho have rewarded him, from time to time, in divers ways, till ow he imagines himself the man to settle our national diffiulties, as chief commissioner of Pius the Ninth!

How it came to pass that he was sent abroad as a *quasi* amassador to Louis Napoleon, it is not for us to inquire. How e discharged his duties, we have a right to infer from the fact at he went as fast as he could to Rome, and there ranged imself with the enemies of Italian unity, on the side of Anonelli and Bomba. On his return homeward, he stopped in ublin; and there signalized himself by a sermon and several peeches, which deserve closer examination than we have time o give them. It was at a very dark moment in our history, hen everybody told him that our cause was lost. Accordngly, his expressions were admirably suited to prepare himself or any event. He took both sides. "If the party that is ominally called "rebel"—the *term I don't use in respect of hem at all,* (hear, hear)—if that party shall triumph, *then I ill transfer my allegiance to that party, not as a party, but s the legitimate government of the United States.* (Loud heers.)" Such was the language, according to the *Dublin reeman,* of a virtual envoy of the United States Governent; and such were the cheers which he accepted from the dmirers of the government of Jefferson Davis!

On another occasion, *at dinner,* according to the same authority, he disclosed himself as follows: "There are three rounds on which alone, according to the teaching of our hurch, *rebellion is justifiable.* St. Thomas of Aquinas (sic) ou know lays them down very clearly. One condition is—if he country is borne down by a grievous weight of tyranny. * * * Another condition is, the justice of your cause and bject: but then, here is the third and great condition—*Have ou measured your strength and made sure of success!* (Hear, ear!)" This was just after our defeat before Richmond;

and every man in the interest of the "Confederacy" would have answered, that all three of these conditions were in its favor, and would have cheered to the echo, these opinions of the (then) special envoy of our Government, and the (now) Commissioner of Pope Pius Ninth, to bring the war to "a happy termination."

On his return to America, he found things improving, and preached a sermon in his Cathedral in favor of conscription as the only fair way to fill up our armies. He has since explained that he did not mean *compulsory* conscription, but only *voluntary* conscription:—the great difference between that and volunteering being understood, no doubt, by himself, and other adepts in Liguorian casuistry, and Hibernian rhetoric.

It is remarkable that the Pope's Letter was received, or was published at least, just after an occasion, in which his Commissioner had come before the public in a manner unprecedented in our history. Some little refreshing of our painful memories as to that awful week in New York, which forms so instructive an episode in the story of the Civil War, will go far to qualify us, in judging of the new Commissioner, and in surmising what step he is likely to take by virtue of his patent to intermeddle on a larger scale. It is in the character of Papal Intermeddler, only, that we are now considering him. As such, every American is bound to ask what he claims, and what his Master means that he shall do. For ourselves, we will never be a party to any proscription of Roman Catholics, as religionists. There is a vast population in America, among whom their work is the only work that will be tolerated. Such is the fact, and as practical men, we accept it, and are disposed to give the fairest play to any influence that can reach the class to which we refer, so long as it does anything to keep them in order, and to prompt them to deserve well of their fellow-citizens. But we watch them closely; and whenever the Bedinian hierarchy are found promoting other than their lawful ends, by virtue of their power over ignorance and ferocity, we shall do our best to expose them.

When Bedini was here, the *Freeman's Journal* contained a horrid threat, in the form of a caution to the daily newspapers,

hat their agitation of matters connected with his Mission ight result in "a general slaughter of misguided men, and *a onsequent firing of the city in some two hundred places at nce.*" This language has been brought to our minds by the vents of the memorable week, to which we have directed the ttention of our readers. Concerning that event, the report of respectable eye-witness in the *Siécle*, of Paris, is worthy of ote, as it comes from a French Officer, and, apparently, a Roman Catholic. He says :—*

"It was in the quarter inhabited by the colored population, hat the Irish mob—for there was neither a German, nor a 'renchman, nor an American in the crowd—spent its fury. Ie does not believe that any man ever before witnessed a more noble, or more humiliating sight for human dignity, than hat presented by these hordes of Savages, pillaging, burning, nurdering, and falling in the streets, exhausted with excesses nd drunkenness. * * I regret that no priest has deemed t his duty to make the least effort to arrest this riot, composed, as it was, entirely of [R.] Catholics."

But here is a mistake. Several of the Roman Catholic riesthood exerted themselves creditably, and we record it with incere pleasure. Not that any great homage is due to them or using the influence they have chosen to monopolize, over uffians whom they have made no appreciable efforts to civilize nd restrain. We state facts, just as they are. There were ome whose desire for a cessation of hostilities seemed not holly disinterested; as they were themselves the Ucalegons f the property they endeavored to protect. Others seemed to e good citizens, and to lament over the conduct of their flocks. But, there is a *previous question* which ought to be well answered, before we can accord even to these men much praise. With their unbounded influence over these people, *how comes t that their flocks are such as they are?* What other religion roduces such fruits? Mobs are generally of no religion; but ow comes it that, in this instance, when no religious question ad been agitated, we find a mob, the most destructive and erocious ever heard of in America, composed of a single class

* French correspondent of the *New York Times*, Aug. 28th, 1863.

of religionists, and yielding respect to nobody but a single class of priests? How is it that a class who have received from the American Government and people the largest blessings and the most liberal favors, and who have been injured or slighted in no single particular, but rather the reverse*—how is it that such a class can show themselves so treacherous and ungrateful, and so ignorant of their duties as citizens? For the answer, we have a right to look to those whom they follow so instinctively and obey so implicitly. Why is it that these priests of God, as they call themselves, have never taught them the Ten Commandments, in their spirit and their broad intent? Why is it that their ecclesiastical subjects are so brutally ignorant, and so shockingly uninstructed in the Holy Scriptures? The pulpits of our Romish Churches resound with harangues on the wickedness of Protestants,† on the power of the Pope and the hierarchy, and on matters of great importance to the temporal prosperity of their own sect: why is it that their crowded auditories learn so little of the common duties they owe to their country, and to their fellow-citizens of all creeds and professions, simply as their fellow-men? Till these questions are answered, we cannot join in any extravagant praise of the few and feeble warnings which would have been very timely *before* the atrocious outbreak, which alarmed, at last, even those who had openly promoted it.

But, not to forget our Commissioner, we must also note the memorable interposition, (*à la* Salerno,) which was made just when the barometer showed that the storm had spent itself.

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* See speech of Archbishop Hughes, July 22d, 1862, in the Dublin Freeman's Journal.

† The following is a quotation from the *Catechism of Perseverance*, published with the approbation of the *Carrolite* Bishops: "In order to show that Protestantism is a false religion, or *rather no religion at all*, it will be sufficient simply to bear in mind, 1st, *that it was established by four great libertines*: 2d, that it owes its origin to the love of honors, covetousness of the goods of others, and the love of sensual pleasures, three things forbidden by the Gospel; 3d, that it permits you to believe whatever you please, and to do whatever you believe; 4th, that it has caused immense evils, deluged Germany, France, Switzerland, and England with blood; *it leads to impiety, and finally to indifference, the source of all revolutions past and future.* We must, therefore, be on our guard against those who preach it, and cherish a horror for the books which disseminate it."

At the eleventh hour, the walls of New York were placarded with a proclamation, which was generally regarded as a hoax, so extraordinary was its phraseology, and so arrogant its tone. Though the Pope's Commission had not yet been received*—the functionary anticipated it, and undertook his work, by calling together "the Men of New York who are called in many of the papers rioters." The document invited these men to visit him "in their whole strength;" it promised them "a speech *prepared for them*;" and with all the assurance of a Magistrate, or a Commandant, it promised them, that in coming and going "they should not be disturbed by *any exhibition of municipal or military presence.*"

It was a maxim of the Cardinal de Retz, that to assemble the masses is to excite them. At an earlier period of the riots, Bishop Hughes had done his part to excite them, by throwing out a detailed account of wrongs that had been practiced on "Irish and Catholic operatives," though he prudently allowed that his inflammatory statements were "more than he could vouch for on his own personal knowledge." That one who had thus contributed fuel to the flames of that awful week, should thus assume the command of the police and the military, and proclaim himself, virtually, the supreme authority of the City of New York, is a circumstance not unworthy of note. It has proved a farce; but it might have developed into a tragedy, arraying the National and Civic rulers in apparent conflict with a Spiritual Magistrate, and changing the whole nature of the insurrection into one for the support of a man whom the rioters proclaimed with loud voices the chief authority *to them.* "You are greater," said they, "than either the President, or the Governor"—"greater than the Queen"—"a greater *commander than them all.*" Such were some of the many manifestations, on the part of the "men called rioters," which clearly prove to whom they acknowledge allegiance, and who is proportionably responsible for the sort of allegiance they pay to the Laws of the Land, and the Lawful Magistrates who administer them. In return, he called them *his children,*

* At least it appeared just afterwards as fresh from Rome, and was either such, or else was brought out just then for effect.

and assured them, over and over again, that they were not rioters; an assurance for which they will doubtless be prepared to pay, solidly, on their next visit to a tribunal which often steps between sore consciences and an outraged community—the Confessional.

The speech itself, which our Commissioner had *prepared* for such an auditory, is one of the most remarkable harangues of which we have ever heard. The occasion would have justified a great sermon, or a noble philippic, or a faithful commination. But it was simply a specimen of empty egotism and low buffoonery. To think of it! The spiritual father—for such he styled himself—of the thousands who, with bloody hands, and ferocious faces, obeyed his call, acknowledged themselves the "men called rioters," and impeached his paternity by crying out, as they did—"It is a *good strong family* that you have before you!" Such then he was, by his own proclamation, and by these mutual endearments. What had he to say, in the name of God, in the name of man, in the name of civilization, or in the name of decency, to these his acknowledged children? Let us see.

(1.) "They call you rioters. *I cannot see a riotous face among you.*

(2.) "You have met in such quiet and good order; though that does not surprise me, *for it is only what I should have expected.*"

(3.) "If you are Irishmen—*as your enemies say* the rioters are,—I am an Irishman too, (*Loud applause,*) but I am no rioter."

(4.) "If you are indeed Catholics, as they have reported, *probably to wound my feelings* [a high compliment this to his audience!] then I am Catholic too! (Loud and repeated cheering.)"

(5.) "I have not seen, in this vast audience, one single countenance that seems to me to be that of a man that could be called a rioter! (Applause.)"

(6.) "In case of any injustice—a violent assault upon your rights without provocation—(Hip-hip-hurrah, that's it,) my notion is that every man has a right to defend his shanty if no more—(Cries of 'So we will' and cheers)—or his house, or his Church, (Loud hurrahs,) at the risk of his life."

(7.) "It would be strange if I did not suffer much in my

lings by these reports, by *these calumnies, as I hope they* s, against you and against me—that you are rioters."
(8.) "You have,—I as well as others,—*suffered enough* eady."

What must have been the effect of such assurances, from one om his hearers so regarded, with respect to their sense of ilt! These sentences were mingled with attempted jokes, d coarse stories: they were heard with gross outcries and peated laughter; and much time was taken up in what he said was afraid might be taken for *blarney* about Ireland and ishmen! The peroration of this professed minister of Christ, such an occasion, was as follows:—

"I thank you for your kindness, (applause,) and I hope that thing will occur until you get home at least, (*a voice—when u want us again, sir*, let us know and we will pay you other visit)—and if by chance you should see a policeman a soldier, (here the Archbishop paused for a few seconds, d added)—just look at him!"

When we think of the scene:—the empty walls of a pri-ate dwelling were visible from his own windows, all black ith marks of fire, and destruction; the ruins of the colored rphan Asylum were only a few squares behind him, as he sat his balcony; the city around him was reddened with the ood of unoffending negroes; the woods and hiding-places the surrounding country, were filled with homeless and food-s refugees; millions of property had been destroyed, and so ach awful crime committed against God;—when we think of this, and then of a Christian Bishop, with the authors of ch enormities before him, applauding him as their chief, and ien we read his words of apparent approval, of levity and nity—we can only remember that there is a Great White rone, and that One shall sit on it, Who will take account all the wickedness of that week, and of that day.
The Archbishop even pretended to doubt what had been ing on—in eye-and-earshot of his own house:—"I *have en told* (he said) and *I have seen it in the papers*, that not little property has been destroyed, *I do not say by you.*" He d nothing to say of the murdered negroes, whose blood was

[illegible] from the ground. He had called to- [illegible] and owned himself their shepherd; he forgot [illegible]

[illegible] primitive day, when *a truly* Catholic Bishop [illegible] at the doors of the Church of Milan, and bade [illegible] because he was a man of blood! Not so did [illegible] when the uproar at Ephesus had ceased: he [illegible] *pure from the blood of all men, for I have* [illegible] *to declare unto you all the counsel of* GOD, * * [illegible] touching *ye ought to support the weak*, and to remember [illegible] words of the Lord JESUS CHRIST, how He said, it is [illegible] blessed to give than to receive."

[illegible] so far from teaching his people such things, it is incredible how much pains his priesthood give themselves to take away from their people "the key of knowledge." In those of the Catholic schools, where they have their way, not a page of Holy Scripture can be read to the children, whom the City is educating at the expense of its tax-payers. Nay—when it has been agreed that only the Douay version shall be read, it has still been denied. That virulent type of Romanism which millions of Romanists denounce as *Ultramontanism*, and which is hated in France and Germany, and in every other educated country, even by the better class of Romish priests—this it is which they have undertaken to propagate in our country, instead of the old and decent Romanism of Carrol and Cheverus. The patron of Bedini is the patron of Bishop Hughes, and now commissions him to settle our National troubles, by admonishing "our people and chief rulers." Impotent and ridiculous as is the attempt, it is, we repeat it, very important to our countrymen. We add, with entire respect for any of the Romish persuasion who are not of the Bedinian School or party, that it is not less a matter of importance to *them*. Bishop Hughes said well, in his speech at Dublin,—"the Americans will never be ruled or governed by foreigners." We welcome them to our shores; we invest them with all the privileges for which our forefathers have toiled and bled; we rejoice to recognize among them many of the worthiest of our fellow-citizens. But when they reward us, as these rioters have

ewarded us, and when they meddle with our political affairs, s Bedini did, and as Pius the Ninth is doing, we, at least, hall do our duty, by directing public attention to their conuct. We have done so in the present instance, that our ountrymen may be prepared for any further steps on the part f John and John-Mary, as Papal disturbers and emissaries.

It would not be just to omit some reference to a statement hich goes uncontradicted, but which we assume cannot be holly true, that the Governor of New York so far forgot imself as to go, in person, to the Archbishop, and invite his nterference. We cannot suppose that we have, in fact, reachd that level of public disgrace. The chief magistrate of our tate could hardly have left the public business, at such a cris, to go on a pilgrimage to a Papal Commissioner; nor can e suppose him capable of representing our Police and Milisry arms to be so feeble as to require the interposition of an rish ecclesiastic. We could wish, however, that some authorsed denial might be made of those damaging statements which ave appeared in our newspapers, connected with a very ludicous story, which may not be so entirely unfounded. Accordng to these, a romantic lady had conjured the Bishop to apear on horseback, in the streets, offering—"though no Joan f Arc"—to ride by his side, herself, and to place her body etween his and the blow, in case of danger! To this lady's nfluence is attributed the reported visit of Governor Seymour. he had assured the Bishop that the horseback-exploit would ake him a "a Second Constantine;" and when her eloquence ailed, she brought a Governor to improve on it. So says the tory; but the Bishop took pains to claim all the glory of the erformance to himself: he said—"No one has prompted me." his assertion would lead us to consider the whole story of the dy's exertions as a myth, were it not that we never know ow to interpret the utterances of Liguorian orators, nor what llowances to make for their rhetorical licenses.

Another magistrate, who is reported to have attended the ishop in his balcony, during the delivery of his address, has ince distinguished himself by benevolent efforts to relieve perons arrested as rioters, of the consequences of their crimes.

He seems to have adopted the Bishop's convictions, that they were only "*called* rioters." Or perhaps he regards them as absolved by virtue of what happened at the close of the scene. With uncovered heads, they received the blessing of their spiritual father, which he *accompanied by the sign of the Cross!* This, and the assurance that "they had suffered enough already," was apparently all that was required to vindicate the majesty of the Laws, in the view of such a functionary: and perhaps just such a scene is what is meant by "a happy termination" in the Letter of the Pope. At all events, we have enabled our readers to appreciate the qualifications of one of the Pope's Commissioners to effect a peace. For his own sake, we regret that Pius the Ninth has not taken the hint which has been more than once thrown out to France and England, by our National Authorities, and abstained from intermeddling. The patron of Antonelli and Bedini is not the man to inspire American people with a degree of confidence refused to Louis Napoleon and Palmerston; and if we must suffer from diplomatic wolves, we beg that they may not be sent to us in sheep's clothing.

Art. VI.—THE RT. REV. JAMES HERVEY OTEY, D. D. LL. D., THE LATE BISHOP OF TENNESSEE.

All our readers know as well as we do that it is not possi-
e, in the present disturbed state of the country, to obtain the
aterials for a just and faithful tribute to the memory of the
eat and good man named at the head of this Article. Hap-
ly the materials for a full and worthy biography of Bishop
tey are rich and abundant. He kept a Diary during a large
rt of his laborious life; and his letters and the personal re-
llections of warmly devoted friends in all the Southern
ates illustrating that Diary, will make a volume of exceed-
g interest to be published at a future, we hope not distant,
y. In the meantime, the "American Quarterly Church Re-
iew," ever honored by the confidence and hearty approval of
ishop Otey, owes to his memory and to the deep feeling of
he American Church such imperfect memorial as the unhap-
iness of the times will allow.

We had written the foregoing paragraph, when we learned
hat Bishop Otey had precluded all hope of such a publica-
ion as is there indicated, by the following clause in his Will.
I *strictly forbid* any publication of my MSS., Sermons, and
rivate papers." He then gives his reason for this prohibition,
hich, our informant says, "we all so deeply regret, yet can-
ot feel at liberty to disobey." The same accomplished cor-
espondent continues, "Large as was the place he filled in
any hearts, it seems strange our memories of him should be
ings to cherish, yet of such a nature as to be scarcely trans-
issible. He was so simple and modest in habits and expres-
on, that one remembered only the pleasing expression and
e wise lesson, without retaining the flow of simple, earnest
ords, which conveyed the noble thought."

Although, by the exceeding modesty of this great man, so
uch of deep interest and valuable instruction must be left

unpublished; yet there are wise counsels and beautiful thoughts, which he himself gave to the world in various forms in the course of his long ministry, and there are personal recollections of his gifted family and many friends, all of which his now suffering Diocese may, in happier times, collect together, in a single volume, as a precious legacy of their venerated father, the "first Bishop of the Holy Catholic Church in Tennessee."

James Hervey Otey, was born in Bedford County, Va., on the 27th of January, 1800, at the foot of the Peaks of Otter. His father represented the county of Bedford in the Lower House of the Legislature of Virginia, for thirty years. This son was first named James Harvee, after a friend in Richmond. Afterwards, when the boy was nearly grown, and had become enamored of "Hervey's Meditations," he, with the consent of his father, changed the middle name to Hervey, and was so baptized. It is in Bedford County that the Blue Ridge towers to its greatest height, in the celebrated Peaks of Otter. So vast and abrupt is the elevation of these wonderful mountains above the contiguous range, that they seem to stand isolated in the limitless plain. The Northern peak is four thousand two hundred feet above the plain, and five thousand two hundred and seven feet above the level of the ocean. On the East is the apparently unbroken surface of Eastern Virginia, extending to the sea. On the West is the beautiful valley of the Shenandoah, and beyond, range after range of the Alleghany mountains fills, with awful majesty, the whole field of vision.

This sublime scenery, in the midst of which Bishop Otey, and his life-long friend, the late Bishop Cobbs, of Alabama, were nurtured together, had laid a spell upon the feelings of both, which time and distance could never remove. The memory of the Peaks of Otter dwelt in their souls, and was always a source of deep enthusiasm. When both were Bishops in the South West, one of their favorite dreams was, to go back together to Bedford, and call the people to a solemn Church Service, on the summit of one of these beautiful mountains. Bishop Cobbs once said to us, that he wanted to be buried where, at

he resurrection, his first view should be of the Peaks of Otter; nd Bishop Otey had, in early life, selected a spot on "Round 'op," where he told his eldest born that "he wished to sleep in eath." Often would he say to the same loved one, when she tarted to Virginia., "Kiss your hand to the Peaks for me," dding, that "he felt as if they were friends."

While nature was thus grandly ministering to the highest evelopment, within her sphere, of these future servants and hampions of Christ, religion, unhappily, was not assisting. 'he time of Bishop Otey's birth and early education, was that f the Church's lowest depression in Virginia. And most of he forms of religion which took her place in that beautiful ountry, could exercise no salutary influence upon the higher lass of minds. It was then that the works of Hume, Voltaire and Volney had displaced the Bible and the Prayer Book n many of the educated households of Virginia. The wretched policy of the Government in England, in refusing to allow he Church to come to America, in its integrity, as a self-governing and self-perpetuating power, and constraining it to remain a crippled and sickly dependency upon the mother country, ad filled many of the Parishes with an unhappy succession of eedy and unprincipled adventurers, to the infinite discredit of eligion and destruction of souls. And when the shock of the evolution came, the rickety body, after a few convulsive truggles, had almost ceased to give any signs of vitality. The onsequence was, the universal prevalence of profanity and ice, and that social revolution which banished so many of the lder families to the West, or caused their utter extinction, hile their places were occupied by a hardier class, once their verseers and dependents.

It is said, that at the age of fourteen young Otey hardly new the meaning of prayer. He received the rudiments of ducation at an "old field school," where the future Bishop of labama, N. H. Cobbs, was one of his old school-mates. At ourteen, he was sent to New London Academy, near Liberty, he County-seat of Bedford. Here his progress in learning nd his fondness for books were so decided, that his father de-

termined, most happily, as the event proved, to send him to the University of North Carolina, at Chapel Hill.

This institution was then, as now, distinguished for keeping together sound learning and healthful principles. Dr. White, of Memphis, in his admirable Sermon on the death of Bishop Otey, from which we gather many interesting particulars, says of his career at this school, "his attainments as a scholar, especially in the department of Belles Lettres, are among the traditions of that time-honored University."

Young Otey graduated at Chapel Hill at the age of twenty, and immediately became a Tutor in the same Institution. In this office it was his duty to take his turn in conducting the Daily Prayers in the Chapel. It is certain that some religious impression had been made upon his mind by this time, or his simple integrity would have utterly refused to conduct a service which, in the absence of religious feeling, would be false and hypocritical. But his previous education and habits were entirely foreign to the task now imposed. Those who are accustomed in childhood to attend family and public worship, in any form, soon learn by rote the familiar expressions which must, necessarily, constitute the principal portion of that worship. This is just as true of those who will not use a Liturgy, and therefore fancy that they pray without a Form, as of the most tenacious adherent to the Prayer Book. There is, in fact, more repetition, and far less variety, in these, so-called, extempore prayers, than in the rich and noble copiousness of a well-constructed Liturgy. These unconscious forms of prayer descend from father to son, from the elder to the younger preachers. This accounts for what would otherwise be unaccountable. The prayers of Methodist preachers are, for the most part, characterized by fervor, unction, and propriety. The prayers of the Presbyterian Ministers have, for the most part, just the opposite characteristics. No matter how learned the Minister may be, or how eloquent as a preacher, his prayers are cold, formal, awkward. Of course there are exceptions. The reason of this remarkable difference is, that all the Methodist preachers, only three generations since, were Episcopalians, and familiar with the language of the Prayer Book, which,

indeed, they continued to use for some time; and that perfect model of devotion has come down, by this form of tradition, and with all the painful imperfection of mere oral tradition, to this day.

But the perplexed Tutor at Chapel Hill had no resource of this kind. He had not been taught to pray; and the words of prayer were no household words to him. A friend, learning his embarrassment, gave him the Book of Common Prayer, saying, "it contained as good prayers as any he knew." This friend, whose name was Piper, was the gentleman who had tried to write his name above that of Washington, at the Natural Bridge; and as Bishop Otey often said, he never afterwards could relate his perilous escape without trembling and turning pale.

The book thus presented to Mr. Otey was to him an inestimable treasure. He studied it carefully. A new world of thought and feeling was opened to him. His warm heart eagerly embraced the offer of adoption and sonship in Christ Jesus, so clearly set forth in that book: and it was not long before he was baptized by that most excellent man of God, the Rev. William M. Green, now the Bishop of Mississippi.

The conversion of the young man was greatly blessed at the beginning, and gave delightful earnest of the future harvest. Bishop Otey often spoke to his family of his aged father's emotion, when he, a stripling from Chapel Hill, went home on a visit, and proposed to hold prayers in his father's house. "To think," said the old man, "that my son, whom I had never taught to love God, should come home and teach me my duty, cuts me to the heart, whilst I thank God for this mercy." This manly and pious act was mainly instrumental in bringing both his parents into the Church, in the communion of which they died, at a ripe old age. Bishop Otey ever reverenced his parents. His mother's Bible and his father's Hymn-book, he counted among his most precious treasures, bequeathing the former to his eldest son.

At the age of twenty-one, Mr. Otey married Miss Eliza D. Pannill, whose family had removed from Petersburg, Va., to the neighborhood of Chapel Hill. She was a lady of remark-

able beauty, and subsequently displayed such energy of character as made her truly a help-meet for one who, in the midst of incessant labor and toil for others, was to raise and educate a large family of children. The collegians at Chapel Hill still point out a secluded nook, called Otey's retreat, amid the trees entwined with the fragrant Yellow Jassamine, where the young lover planted a thornless rose at the time of this engagement. "Here he often retired, to study and to muse of the brighter threads woven into his student-life." Soon after his marriage, Mr. Otey removed to Tennessee. It is told of him, that many years after, speaking of his companions in this journey, his horse and buggy, wife and fiddle, he would say, "the horse and buggy were long gone and nigh forgotten, but wife and fiddle are as good as ever." One of his children adds, "The violin was one of his simple pleasures. He played well by ear, and often accompanied his daughters on the Piano. It was an old Cremona, and the only thing some poor man saved from a shipwreck off the coast of North Carolina. He afterwards knew and loved my father, and gave him this violin. Its sweet tones reverberate through my memory, as the sweetest I ever heard as drawn forth by my father's hand, although I have heard Ole Bull and other fine violinists since."

"Like the gale that sighs along
Beds of oriental flowers,
Is the grateful breath of song
That once we heard in happier hours.
Filled with balm the gale sighs on,
Though the flowers have sunk in death,
So when pleasure's dream is gone
Its memory lives in music's breath."

Mr. Otey settled near Franklin, Tennessee, and opened a County School, boarding with Major James Maury. At the end of a year he took his wife, with her child, to her mother in North Carolina, but continued the School in Tennessee six months longer. He then removed to Warrenton, North Carolina, to take charge of the Academy in that place.

In May, 1823, that man of wondrous power, John Starke [illegible], of Mecklenburg, Va., was consecrated Bishop of

North Carolina. It was a beneficent Providence which conducted the young Otey from his recently selected home in Tennessee, back to North Carolina; for here he was placed under the influence and teaching of the master mind of that generation. The effect of such teaching was soon apparent. Mr. Otey was confirmed by Bishop Ravenscroft, and at the same time presented his first-born to the same Prelate for Baptism, in St. John's Church, Williamsboro, on the 8th of May, 1824. In reference to this period of his life, Bishop Otey makes the following touching record, in his address to the Convention of Tennessee, in 1848. Noticing the death of a devout layman, "Mr. John Anderson, well known in this and in the Diocese of North Carolina, for his humble piety, and fervent zeal for the Church," the Bishop adds: "He was in Christ before me; and to his meek but instructive conversation, to his exemplary deportment, witnessed twenty-five years ago, do I now feel that I am greatly indebted, under God's blessing, in being turned away from the love of this world, to seek Christ and the peace which He alone can give."

From this time Mr. Otey gave himself and all his powers unreservedly to the service of Christ in the Ministry of His Church. Never was vow of allegiance more faithfully fulfilled. Mr. Otey was admitted to the Diaconate by Bishop Ravenscroft, in St. John's Church, Williamsboro, N. C., on the 16th of October, 1825. On the 17th of June, 1827, he was ordained to the Priesthood by the same Bishop, at Hillsboro, North Carolina. Long afterwards he said, that he had tried Law, Medicine, and Teaching, but was never satisfied until he gave himself to the Ministry. He never then took a backward look or had a regret.

The commanding intellect, the impetuous temper, the noble simplicity of Bishop Ravenscroft, made an ineffaceable impress upon this young and enthusiastic disciple, which was seen in all the future life of the latter. Both were distinguished for their profound, intelligent, and hearty submission to the teaching of the Church, as embodied in her Creed, Sacraments, and Formularies; and both were equally distinguished for freedom and independence of thought and action, beyond those

That Ministry he exercised regularly in Franklin, Nashville, and Columbia.

Such was the extreme ignorance of Liturgical worship in this region, that it was sometimes said—"I will go to the place where the man preaches and his wife explains." Or, "I will go to hear that woman jaw back at the preacher."

The Service in Franklin was held in a room of the Masonic Hall, Mr. Otey being a member of the fraternity. Here his wife was often the only respondent. After Morning Service, he would take a frugal repast, mount a borrowed horse, and ride to Nashville, eighteen miles distant, by a common country road, often almost impassible. This he did in all weathers. Reaching Nashville, he had to hunt up the key to a room, provide wood, and make a fire with his own hands, and give notice from one to another, that he was ready to tell of Jesus. Richly, in after years, did Nashville yield him fruits of friendship, and, what he valued more, souls won for Christ.

This was hard work; and it was all the harder from the fact, that the society of these places,—one of them the Capital of Tennessee,—was at this time wealthy, aristocratic, and refined. The over-worked Schoolmaster, going about in the garments soiled and bespattered by a long ride on horseback, to find the key of the room to be used for Service, and to gather fuel for the fire which he must kindle before he could preach the Word of God, required much more nerve, and patience, and self-denial, in these proud circles, than if the same work had been done among plain, laboring people. But he did it all cheerfully, for his Master's sake.

We have a glimpse of the young Minister's home, and of his domestic life, during these years of unremitting toil.

"Gradually his simple cottage, not orneé, or Gothic, but a plain, weather-boarded, one story building, of two rooms and a porch, was enlarged to four rooms, a latticed back Piazza serving for meals in fine weather, and an office in the yard, where his boarders slept, and where his then small library was stored. The cottage was nearly hidden by a wild Rose and English Honey-suckle, and at one end of the Piazza he had trained a Sweet-briar. The yard was large, and shaded by

young Locusts and majestic Sugar-trees." Each day, when the labors of the school were over—and those labors were severe and exhausting, for, generally without an assistant, he taught the whole circle of primary and academic studies—he would repair to this pleasant home, and there again contribute to the support of his family, by repairing articles for use and comfort, and by cultivating his garden. It was only after the day had closed, and these labors could no longer be continued, that he could find a little time for his proper ministerial work.

To save the time and trouble of kindling a fire in the office in the yard, he would remain in the family room, by his thrifty wife's fireside, and there, where various avocations were pursued, seat himself at a little cherry stand, with only a "tallow dip" for light, and amid the lullabies of children and their various chat, prepare those Sermons which the most intellectual delighted to hear. As he often said, "I rocked the cradle with one foot while I wrote." Often he stopped the swiftly gliding pen to help some child at its lesson, or to interpose a few words on some subject of general interest. Happily, he possessed the power of complete abstraction in his work, and so, under these unpropitious circumstances, could compose sentences faultless and beautiful.

While the hard-worked Presbyter was engaged in these multitudinous labors, his home was gladdened by a visit from "that grand old Roman," as he was wont to call him, Bishop Ravenscroft. "I well remember," says a daughter of the household, "how proud we all were to do him honor, following the example of our parents;—how the stern-looking but genial old man shook his shaggy eye-brows at me, telling me they were his horns:—how he clutched the new blue ribbon of my cottage straw bonnet, saying, "Oh ho! a little girl I baptized, in the toggery of the Devil:"—and how my father's mischievous vein was gratified at the sport of his honored and revered father in Christ. Another of his sayings was, "Otey, you must stir up these people, stir them up—up—up?" Often, in the days of Ives's lamented defection, have I heard my father wish we had a Ravenscroft in the Church. "Oh! how we

sed his unflinching integrity," he would say, " when shepherds ere derelict of their duties."

Many eminent men received the elements of learning, and hose habits of study and principles of action which lead to reatness, at the School in Franklin, taught by Bishop Otey. Among them is Commander Maury, whose fame is coextensive ith the world. Bishop Otey continued always the enthusias- ic and self-denying advocate and promoter of Popular Edu- ation. Often, indeed, with sorrow and mortification be it poken, did the necessities of his hard position, after he was lothed with the dignity, and almost crushed with the burdens f the Episcopate, compel him to resume his School as a means f support.

During this period, his fine constitution, over-mastered by uperabundant labor, frequently gave way, subjecting him to ecurring attacks of fever. Even in the delirium of these fe- ers, his thoughts dwelt continually on the souls he must save. He would piteously plead with his wife, who strove to quiet im, " Let me preach to these dying sinners. Don't you see hem all around me perishing for the bread of life ?"

This burning love for souls, and this exquisite sensibility, elonged to him in health and sickness alike, and neither the miliar routine of official duty, or the chill of age, could di- inish them. We can never forget the impressive scene which- curred in St. James Church, Richmond, in October, 1859. ishop Otey preached, a large number of the members of the eneral Convention being present. The Sermon was that noble d masterly argument on "The Christian Ministry," which was terwards published. Nothing that we have ever heard or ad on this subject is at all equal, for force and condensation, this admirable discourse. In the pulpit, the aged Prelate as the strong man armed, forcing conviction upon every mind. ut scarcely had he reached the vestry-room, when he burst into ars, his tall frame shook with irrepressible emotion, and in oken accents he exclaimed, " The people are wandering and erishing for lack of knowledge, and the Ministers of God are raid to tell them the truth."

There is nothing like hard work, well pursued. It was not

long before Nashville was strong enough to call its own resident Rector. In 1830, the Diocese of Tennessee was organized, and its Primary Convention held. At the Session of the Convention held on the 29th of June, 1833, Mr. Otey was elected Bishop of the Diocese, and in the beginning of the ensuing year, the official record of the Church in America contains this entry :

"Know all men by these presents, that we, William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pa., Presiding Bishop, Henry Ustick Onderdonk, D. D., &c., Benjamin Treadwell Onderdonk, D. D., &c., and George Washington Doane, D. D., &c., under the protection of Almighty God, in Christ Church, in the City of Philadelphia, on Tuesday, the 14th day of January, in the year of our Lord one thousand eight hundred and thirty-four, did then and there rightly and canonically consecrate our beloved in Christ, James Hervey Otey, A. M, Rector of St. Paul's Church, Franklin, Tennessee, of whose sufficiency in good learning, soundness in the faith, and purity of manners, we were fully ascertained, into the office of Bishop of the Protestant Episcopal Church in the State of Tennessee, to which he hath been elected by the Convention of said State. Given," &c.

The high Office thus worthily bestowed was, on the part of this godly man, but a new and more solemn pledge to take and bear the consecrated Cross, in the very spirit of his most illustrious predecessor in the Apostolic Office, realizing, in all his subsequent life, much of the experience of that inspired teacher ;—

"In labors more abundant, in journeyings often, in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst. Besides those things that were without, that which came upon him daily, the care of all the Churches." (2 Cor. xi., 23–8.)

Not long after his consecration, the whole South-West appealed to Bishop Otey for Episcopal Services. And he was not a man to think of sparing himself when souls were to be won and his Master's Kingdom enlarged. For long years, besides taking care of his own Diocese, he ministered as Provisional Bishop of Mississippi and Florida, and as Missionary Bishop of Arkansas, and Louisiana, and the Indian Territory. Most of the journeys throughout this vast region, an Empire in extent, were necessarily performed on horseback, exposed in turn to the scorching rays of a Southern sun, and to the terrific violence of Southern tempests.

Here is a specimen of continually recurring entries in his ournal. He has arrived at Hernando, in Arkansas, late in ie evening. "Inquired for Mr. —— the Minister, find him ro miles off in the country. Inquire for Mr. D., he is one ile off—sent a note to Mr. D., who invites me and friend to s house: go to Mr. D.'s at night in the rain. Weather too clement for going to town next day. Next morning wind gh, and clouds heavy and thick. We set off, and find no- ing ready when we arrived. The house filled with smoke, and ght or ten persons present. I put out the fire and threw the noking brands out of doors." On his return we find—"Bridges rer creeks generally washed away. * * At Nouconnah, found ie bottom on both sides covered and nearly swimming. We assed with some trouble, the road submerged for the distance f a half-mile." A few more days of hard riding and official abors, and then the entry, "Was so fatigued that I could go o further. Was kindly received and entertained by Mr. W." fter riding all day on horseback in that miasmatic country, old, sick, and hungry, he would be compelled to eat most un- ealthy food; and after a sleepless and unrefreshing night, rise, "head aching badly, eyes sore, and every bone and mus- le aching," but he is compelled to hold Service and preach hat day. Often, his only note is, "weary, weary, weary." This constant exposure, and the nervous exhaustion attendant pon his official duties, gradually undermined the fine consti- ution of Bishop Otey, and rendered him an invalid all the atter years of his life. In connection with this, the long rides n horseback brought on a local affection, which was a source f much pain in all this time and, towards the close, of ex- essive torture. Yet no complaint or murmur ever escaped im. He had surrendered himself to spend and be spent in Christ's service, and he never repined at the costliness of the acrifice.

It is amazing, when we look at the map of the regions em- raced in his jurisdiction, to think that the labors of one man, nd such labors, could be extended over so vast a field. The onder is, not that his constitution gave way at last, but that e did not sink under the task as soon as he seriously under-

took to perform it. His memory must ever be dear to the Church in all that region, for it was planted and nurtured with the blood and manhood of this true warrior for Christ.

The first relief came to Bishop Otey from the consecration of the Rev. Leonidas Polk, as Missionary Bishop of Arkansas and the Indian Territory, in December, 1838. The same gentleman was soon afterwards elected Bishop of Louisiana. In 1841, Dr. Elliot was consecrated for Georgia, and became Provisional Bishop of Florida. In 1844, Dr. N. H. Cobbs was consecrated for Alabama, and Dr. G. W. Freeman as Missionary Bishop of the South-West. The large Diocese of Mississippi remained under the charge of Bishop Otey, until the consecration to that field of the Rev. William Mercer Green, D. D., in Feb., 1850. Bishop Otey was, on this occasion, one of the consecrators to the Episcopate of the man by whom he had himself been baptized, thirty years before. The labors of Bishop Otey were more blessed in Mississippi than in any other portion of his extensive jurisdiction. So greatly was he beloved and revered in that Diocese, that his journeys, in the later years of his Episcopate, there, were almost like triumphal progresses.

While Bishop Otey was thus spreading a knowledge of Christ and the Church over so many extensive States and Territories, he did not neglect the minutest interests of his own Diocese of Tennessee. It was during this same period of wonderful activity, that he projected and established the largest and most successful Church School then known in America. The assertion may seem startling, but the records of "Columbia Female Institute," for many years, and its noble influence for Religion and the Church during all those years, will prove it past contradiction.

One year after his consecration, Bishop Otey began this good work. The "Institute" was founded in 1835, at Columbia, Maury County, Tennessee. There were then but seven or eight male Communicants in the Church in that County. The greatest proportion of the required sum was, nevertheless, raised in the neighborhood, in subscriptions of from five hundred to one thousand dollars each. The Institution was soon in

ective operation, scattering the seeds of knowledge and of ety all over the South-West, its pupils averaging two hundl each year. There remained a debt of $10,000, incurred at e commencement, first by the failure of a contractor, and en by the financial crash of 1837, which ruined many of the iginal subscribers, and not only caused the loss of their subriptions, but made it impossible to make up for the delinency of the contractor. This debt could not be discharged r the income, because the necessities of the situation and the hristian and Missionary character of the Institution, demandl a liberal scale of expenditure, which absorbed the entire evenue. This state of things induced the Bishop, in 1841, o make an appeal, for the first time, to Eastern Churchmen or aid. He visited in person the Eastern cities, and after all is exertions, only $5,000, one half the required amount, was ealized. At the same time, several Church Schools in the North-West were receiving munificent endowments from the ame source. In reference to this appeal, the Bishop, in 1843, wrote to the Editor of the *Banner of the Cross*, a letter, from which we take this passage :—

"I was disappointed, not mortified. Those who aided my efforts were disappointed, and to this day it remains to me and to them a problem unsolved, that an effort which seemed to give every indication of success in its inception and progress, fell short of the anticipated result. Can you assist me, dear sir, with a reason? I hear, and I partly believe it, that large sums have been contributed within the last two years, to at least two of the Institutions named above; and is this ascribable to the fact that they are doing more for religion and learning than the Female Institute? Or is it believed that they are more properly Church Institutions? Now, sir, I will not make positive assertions, in the absence of certain and authentic information, but I will venture to give my opinion in the premises, founded on the most reliable intelligence I have been able to get. I venture the opinion, then, that the Columbia Female Institute, for the last three years, has had, each session, a larger number of pupils under moral, religious, and intellectual training, than Kenyon, Kemper, and Jubilee all taken togother. I venture the opinion, that the number of teachers in the Institute, constantly, daily, and hourly employed in the business of instruction, is greater than all the Presidents and Professors of the three Colleges united. And lastly, I assert, and that without the fear of contradiction, that if the religious character of an Institution is to be judged of by the attention given in it to Christian Worship, that not one of the Institutions above named can be justly compared to the Institute. Is the Daily Morning and Evening Service of the Church celebrated daily, morning and evening, in one of them, as it is here? As to the influence for good which the Institute exerts, in comparison with

these other Institutions, a few years will probably show. Any one, however, who has been at the pains to consider how much power a mother exerts in the formation of character, will be at no loss how to estimate this influence, and in whose favor to strike the balance."

The renewed application made by the Rector of the Institute, supported by this manly letter, did not procure the necessary relief. The effort was renewed in 1846, we know not with what success, probably another failure—for the advances made by the Rector enabled him, for a time, to have the irresponsible control of the Institution. Nevertheless, the Institute proceeded in its triumphant and useful career, for many years longer. During all those years Bishop Otey continued to be its "Visitor," guardian and stay. His Annual Addresses to the graduating class are full of wisdom, tenderness, and beauty. Fortunately, they are preserved in the columns of the "Guardian," a charming Monthly Magazine published at the Institute.

It is painful to know that, for a time, a dark cloud threw its shadow over this bright luminary of the West, and the sorrowing Bishop was compelled to withdraw his favor and countenance from the Institution. But this cloud presently passed away, and for several years before the War, the Columbia Female Institute was again under the control of the Church, the munificent dispenser of blessings over all the land.

The establishment of "Mercer Hall," a School for boys, after the Bishop removed to the neighborhood of Columbia, his unsuccessful effort to establish a Theological School under the name of Ravenscroft College, and his recent, noble efforts in behalf of the "University of the South," attest his enthusiastic and life-long devotion to the cause of sound, thorough, and Religious Education.

Bishop Otey was a Churchman, in the best and truest sense of the term. He loved and reverenced the Church, and bowed to her decisions with intelligent and unreserved submission; and he never spoke with more severity and righteous indignation, than when he characterized those who used their positions in the Church to betray and to deny "the mother of their peace and joy."

But his soul was too pure, and his integrity too stern, to ld his convictions to the solicitations of party, by whatever cious name that party might be called. Thus, on special stions, he was often found separated from that large body of urchmen with which, on all great general principles, he was erfect accord. A painful occasion for separation from some the most beloved of his brethren, occurred in 1844. In the l of that year he was one of the Presenters of the Bishop New York; and, for the reproaches which were then heaped n him, it is but just that we should here record his own ple and manly vindication to the Convention of his Dio- e in the Spring of 1845. Referring to that subject, he s:—

I conceive it due, however, to the relation which we sustain to each other, to here, that never, in the whole course of my life, have I been called on to per- so painful and distressing a duty, as in that presentment and trial. I know will give credit to the sincerity of this declaration, for you have, in years gone frequently heard me speak in terms of warmest affection and respect for the y chiefly concerned in those proceedings. He was one of my Consecrators, from the day of our first acquaintance, our intercourse had always been of the t friendly and cordial character. It was not in my heart to join in any mali- s or causeless prosecution of an individual for whom I had so many reasons to rtain profound respect, on account of his talents; and sincere esteem, on ac- t of his urbane and engaging deportment. I was not even apprised that it been contemplated by any one to prefer charges against him, until a memorial at effect was laid before the House of Bishops. When, however, grave char- made under oath, were preferred against him by responsible persons, and n those who had known him long and, as I supposed, intimately, utterly re- d even to examine the affidavits which so deeply implicated his character, I that duty to Bishop Onderdonk, as well as duty to the Church, required me no er to hesitate; but, so far as depended on me, to place the whole subject be- an impartial and competent tribunal, for a full, free and thorough investiga- in order to a final and righteous decision."

We have spoken of the freedom of Bishop Otey from the uence of those scholastic technicalities which are excrescen- upon Christianity, and which hinder and retard its progress. e enemies of the truth are very eager to accept each and all these narrow Systems, as the veritable representations of religion which these enemies seek to destroy; for their rk is thereby marvellously facilitated. So, in the Southern t of the continent of Europe, Infidelity rejoices to believe

that the worst corruptions of Romanism present the true meaning and aspect of Christianity; for, by this substitution, men find an ample excuse to their own consciences for its total rejection, and abundant arguments to prove its fallacy, for the conviction of others. The narrow technicalities of opposing Schools, in Protestant Christendom, have been used in the same way. One of these injurious technicalities is, the restriction of the Grace of God and of the indwelling of His Spirit to particular classes of people. But in designating the class, thus specially favored and separated from the mass of mankind, the holders of this dogma have differed very widely. One set of theologians, misconstruing the Baptismal Service, and our Saviour's language in His conversation with Nicodemus, affirm that the Holy Spirit and, consequently, Spiritual life, are only given to the baptized. Another set, as confidently affirm that Baptism has nothing to do with the matter, and that the Holy Spirit, and, consequently, Spiritual life, are only bestowed upon those who are consciously *converted*. These two irreconcileable versions of a fictitious dogma, have been the subject of a bitter and interminable controversy in the Church.

The enemies of Religion were eager to accept either form of the dogma as the true representation of Christian doctrine: for thereby they were enabled to array common observation and the universal consciousness against Christianity. Both these sources of evidence attest, unmistakeably, that the baptized, and those who profess to be converted, are identical in character, motive and disposition, with the rest of mankind; that they have the same internal struggles, and the same external difficulties to encounter, and that the only real difference between classes of men, comes from the external rule of life, to which each endeavors to conform. Thus the Bible, as an external rule of life, produces one type of character, the Koran another, and Heathenism a third. And so of the subdivisions of each of these rules. It was most injurious to Christianity thus to stake its claims to acceptance upon a dogma so easily and effectually discredited. And we doubt not that the pertinacity of many good Christians in holding on to

row technicality, in one or other of its forms, is one
: the infidel reaction which is spreading so widely in
. We can do no better service, therefore, than to show
shop Otey, and all the best and largest minds of the
, utterly repudiate the dogma.

ıp Hobart, long ago, tried to rescue the Baptismal Ser-
m the use which one party made of it in support of
ihe modifications of this dogma, by proving that the
rth in Baptism is not the beginning of Spiritual life,
incorporation of the child of God into the Church of
' the joint operation of the Word, the Water and the
ihere to be trained for his heavenly inheritance. And
erpretation was generally received, as indeed it had
ifore generally held, by the great body of Church-

' years afterwards, Dr. Samuel Seabury, in a series of
d Essays, demonstrated, from the testimony of the
res and the Church, that the Holy Spirit was given to
, to be the principle and fount of Spiritual life in all,
:ce of all that is good in Human Nature, and of all the
' of that Nature for holiness, for receiving the truth,
g and obeying it. And this, too, was generally ac-
lged by Churchmen to be a faithful exposition of the
although it brought upon the author quite a storm of
tion from some who arrogated to themselves a sort of
e patent to the gifts of the Spirit, and from others
oneously feared that such a doctrine would diminish
rest of the people in Foreign Missions.

ı two principles, without any particular effort to ex-
eir logical connection, and the important influence of
nnection upon Christian doctrine, have been always
less consciously held by the great body of the Clergy
ll-informed Laity of the Episcopal Church. Bishop
ıd his gifted preceptor, Bishop Ravenscroft, saw clearly
ıe of these principles, and of their mutual relation, as
ıdation of Christian teaching. From an elaborate Ser-
on this subject, which Bishop Otey was accustomed
tly to preach, we take these pregnant sentences :—

"And now, the very first blessing which results from this arrangement (the redemption in Christ Jesus) is, the *restoration of man's spiritual capacity.* There is that in him, *the gift of God in Christ,* which enables him to perceive, and perceiving, to love and venerate the perfections of God—which enables him to discern between good and evil,—which qualifies him to receive instruction, and when instructed, and according to the measure of instruction, to determine in his own mind, at the instant of performing any action, whether he is doing right or wrong. This, by some, is called the Moral Sense—by others, Conscience—by Solomon, 'the candle of the Lord.' By whatever name you call it, it is that restoration of a spiritual capacity, by which the moral character of man is made susceptible of improvement, and it is the free, unmerited gift of God in Christ to man—to all mankind—to every human being endowed with a rational soul. For thus argues the Apostle: 'By the righteousness of one, (that is Christ,) the free-gift came upon all men unto justification of life.' He 'is the true light that lighteth every man that cometh into the world.' * * * "And now, as the next step in the arrangements of Divine wisdom for our recovery, we are to consider what purpose the Church answers for this end. You are to remember that the Nature of Man is yet sinful—his nature must be changed and made holy, otherwise the first step for his restoration avails him nothing."

He goes on to show that the redeemed child of God must be

"placed in a state in which all needful helps are assured to it, to perfect holiness in the fear of God—where it may be guarded and protected from all the enemies of its peace, or strengthened against their assaults, and preserved to God's heavenly and eternal kingdom. Hence we say, that the child or person baptized is translated from the Kingdom of darkness into the Kingdom of God's dear Son: and this change of state we denominate *Regeneration.* The term is used, and logically, from the resemblances between the circumstances of the natural and spiritual birth."

"A child, previous to its natural birth, exists only from union with its mother: in this state, the food which she eats goes, in part. to its nourishment; the breath which she breathes supports its life, and the blood which her heart circulates, conveys health and strength to its limbs, members and organs, which, day by day, are mysteriously fashioned and wondrously formed. Thus all the arrangements and appendages of a perfect human body are gradually adjusted, until it is fitted for a change in its circumstances, and prepared for a new mode of existence. It has lungs to breathe, organs to digest food, a heart to circulate the vital fluids, and in short everything suited for that new state into which it is about to be introduced. Now all this, we conceive to be an apt illustration of the true spiritual state of the unbaptized child. Its moral powers or faculties are just in that state to require the influences and teachings of Divine Grace, that it may attain to that point of improvement of which its nature is capable. for which God designed it, and which is fully met, only in its being qualified for the enjoyment of his presence in heaven—the perfect consummation in bliss of body and soul in the mansions of immortality. It is unnecessary to remark upon the change of the child's state after it is born into this world. Suffice it to say, that all its powers begin now to act in the way they were intended, and the full development of these, dependent on the care of parents, constitutes the perfection of the natural or physical man. And so, after a

l manner, when the child is brought into the Church, its spiritual faculties
ers receiving that cultivation necessary to their development, in the faithful
the Means of Grace, called the food of the soul, it at length attains to the
of a perfect man in Christ Jesus."

e Bishop adds :—

thout these views, I confess my inability to meet the Anabaptist in argu-
nd defend infant baptism. Under any other aspect of the whole subject,
ot how from babes we are to attain the stature of men in Christ Jesus.
s one other analogy used by the Apostle upon the subject, very striking,
if I mistake not, utterly overthrows both the opposing views of the Roman-
l the Calvinists. It is that of the *graft*. Now, if the graft be dead, in vain
u attach it to the stock. It must have some life. And so the germ or prin-
spiritual life must exist in the soul,—planted there by God—before the dew
ne Grace can impart its fructifying influence."

is subject is so important, that we will venture to add
ıer thought to the luminous propositions of Bishop Otey.
ɜ who deny the universality of the Grace of God and of
piritual life which that Grace imparts, are accustomed to
the manifest good that is in all men, to what they style,
·e *human virtues*,"—carefully abstracting from the said
ın virtues all possible influence of the Grace or Spirit of

Have these persons ever asked themselves what *Virtue*
Do they not know that all moralists and legislators have
rmly maintained that the knowledge of God and the ca-
y of obeying His Law, is the foundation of all human
ation, and of all human virtue? Human Virtue is not
te instinct. It is the conscious action of an intelligent
; *doing right*, under a sense of obligation to God. It is
ss than "the answer of a good conscience towards God."
ffirm that a man can accomplish this without the Grace
od prompting and assisting him, is the precise expression
ıe Pelagian heresy.

ıe great English Moralist, Bishop Butler, in the first three
s Sermons, undertakes to tell us what may be known of
present actual condition of Human Nature, aside from
nformation derived from the Bible. He shows that there
that Nature a power to achieve all the goodness, both as
ety and morality, which Christianity requires or provides
ınd that *the actual present condition of that Nature is*

flagrantly violated, when this goodness is not attained. This, he also shows, was the conclusion of the best Heathen Moralists, from the same premises.

But this conclusion, unless taken in connection with the truths of the Gospel, as Bishop Butler intended it to be, is manifestly contrary to those truths. It is not for us to prove this here. The Church has decided it from the beginning, and that decision is sufficiently set forth in the Ninth and Tenth Articles. The Ninth says:—

"Original sin is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from Original Righteousness, and is, *of his own nature, inclined to evil,* so that the flesh lusteth *always* contrary to the Spirit."

And the Tenth Article tells us, that—

"The condition of man" is such, that "we have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ preventing us."

The Gospel truths, thus set forth, modify and explain the conclusion of Bishop Butler. They show the duality of man's present state, as the *fallen* but *redeemed* child of God. They point out the vitiation of his nature, by which that nature is only inclined to evil; and the gift of God's preventing Grace, by which man is enabled to resist the evil, to struggle against the flesh, to obey and to love the Law of God. This is the present state of Human Nature, according to the greatest Moralist of modern times, and according to the uniform decision of the Universal Church. This is the representation of Human Nature given by St. Paul in the first and second chapters of the Epistle to the Romans. He shows that the Gentiles were condemned because they held "the truth in unrighteousness." He traces the progress of their wilful departure from God, just as we can every day see the same fatal descent, and the gradually attained supremacy of Evil, in each soul of man who resists the Holy Ghost. He describes the process by which the whole Gentile world had gradually fallen into its actual condition, by sinning against light and truth, and the strivings of God's Spirit. The deterioration went on, says the Apostle, until "God gave them up to uncleanness," and "gave them up unto vile affections," and "gave them over to a rep-

bate mind." Just so God deals now with men. It is the me Spirit, but divers ministrations.

The great Apostle to the Gentiles connects himself, in soul-irring descriptions, with universal Humanity. He stands fore the world as a man; conscious of all that man had felt; id adopting for himself, and as the expression of his own expe-ence, the very language of the great and the good men of all mes, he sets forth the struggle between the Good and the vil within us, which all could recognize, because all had felt ; and then, he points to the Gospel of the Son of God, as e necessary complement of Humanity, as the effectual means bringing this struggle to a glorious end, by giving a com-lete and final victory to the Good over the Evil. In the ame of diseased manhood, as the representative of his kind, e Apostle exclaims, "O wretched man that I am! who shall liver me from the body of this death?" Then, at this cli-ax of the description of spoiled and perverted Humanity, mes from the lips of the same man, commending it to the arts of all men, the sweet assurance of the glorious Gospel, I thank God through Jesus Christ our Lord. So then, with e mind I myself serve the Law of God; but with the flesh, e Law of Sin."

The Church, the Visible Kingdom of God, is an integral rt of this blessed Gospel of Salvation. Man is born once o this world of sin and death, with an Evil Nature, corres-nding to his evil abode. Redeemed by the Incarnation and ath of the Second Man, he is quickened by the Holy Ghost, en unto him; made alive unto God and to goodness; en-wed with a capacity for holiness, with power to resist the l of his nature and of the world, and to attain to a meet-s for eternal joys. But this mere capacity of holiness, this ritual power, this new life, which he receives *as a man* from E MAN Christ Jesus, must, like all life, be nurtured, and eloped, and trained, to its proper end and purpose, else it l become frustrate and perish. Therefore, says the blessed viour, and, therefore, says the Church, echoing her Master's rds, "Ye must be born again, of water and of the Spirit." e child of God must be transferred, by the Sacrament of

Baptism—by a second birth—from the world, where the Evil Nature alone is nurtured, into Christ's Kingdom, where the new and Spiritual Nature may be nurtured and trained, and taught to overcome the evil, and to perfect holiness in the fear of the Lord.

This teaching of the Church is in consonance with the universal Consciousness of men, and makes the Gospel to be, indeed, glad news of great joy to all people, because it shows how the struggle between Good and Evil, which is common to all men, may be brought in every man to a triumphant and glorious issue, "through Jesus Christ our Lord."

It is the conflict between these two powers, the earthly, sensual and corrupt Nature, on one side, and the Divine Gift, the Third Person of the very Godhead, on the other, and the purposed design of this conflict—the conquest and extinction of the Evil in man, and the complete triumph of the Divine, so fitting the redeemed child of God for an eternity of bliss,—that explain and account for all the most striking anomalies of this strange, perplexing life of ours.

The loveliness and purity of a little child, are emphatically and repeatedly employed by our Saviour, as the highest earthly image of a heavenly nature. But all Christian teaching, and all human observation, concur in the testimony, that every child is born with a corrupt nature, the very nature that shows itself, in mature age, in the grossest forms of wickedness. Whence then its beauty of character, its loveliness and purity? These can only come from the fresh and full indwelling of the Holy Spirit, the Author and Giver of life, bestowed upon this child of Adam, to be unto it the power of a glorious immortality. There is, then, the same contest, already commenced in the heart and nature of an infant of days, which is to be the characteristic of its life-struggle, and the determining force of its external existence. To this conclusion we are shut up by the facts of the case, natural and revealed.

And this conclusion furnishes us with a full and joyous solution of one of the hardest problems of life, the sufferings of little children. Even the corrupt Nature of these little ones, so blessed and so visited of God, must be purified and perfected

y suffering; not for actual transgression, of which they are incapable, but that the moral nature may know, by trial and experience, the hatefulness of sin, and the pains that are inseparably connected with it. By this sharp but short experience f the dread penalty of sin, their eternity of happiness is augented; they are washed in the same Blood of the Lamb that keth away the sin, the black, damning sin of the whole orld that lieth in wickedness, and are thus enabled to join in e song of the redeemed,—"Worthy is the Lamb that was ain."

In 1853, Bishop Otey was appointed, by the House of Bishps, Chairman of the Commission on the Memorial of Dr. uhlenberg and others. To the work of this important Commission he gave his whole heart and mind. With his usual sregard of himself, he carried on a vast correspondence in lation to the subjects embraced by the Memorial, and in 356, submitted to the House of Bishops a Report, distinuished for the largeness of its view, and for its profound apreciation of the work of the Catholic Church in America. It true, and it was to be expected they would be, the Report, nd the subsequent action of the House of Bishops, were abused y some persons as a license for irregularities and illegalities hich they had long before practised. But the great princiles of the Report are unquestionably sound, and will be more nd better understood and acted upon, as the Church grows to adequate sense of the work that is before her. The late ction of the Diocesan Convention of Pennsylvania, in regard the organization of the work of Christian Women, is a fine lustration, in 1863, of the gradual progress of one of the rinciples enunciated by Bishop Otey in 1856. The Report ys:—

"And here we are constrained to call attention to the wasted energy and unemyed power of the women of the Church. The Sisters of Charity in the Romish mmunion are worth, perhaps, more to their cause, than the combined wealth of ir Hierarchy, the learning of their Priesthood, and the self-sacrificing zeal of ir Missionaries. The providential government of the world leaves everywhere arge number of unmarried and unemployed females, and thus appears to point e Church to a wise appropriation of their peculiar talents and gifts, in the cause Christ and of humanity. The associated charity and benevolence of Christian

Sisterhoods which we have in mind, is the very opposite of the hermitage and the nunnery. Instead of a criminal and cowardly withdrawal from the world, and the duties which the wants and distresses of humanity may claim, it is the voluntary consecration to Christ of all the powers of body and soul, in the active performance of the most tender, the most endearing, and yet the most neglected offices of charity. Many have seen and many lament our loss, in this respect: but individual zeal and effort can effect but little, in the way of providing a remedy. The constituted authorities of the Church must take hold of the subject, deal with it without reserve, combine effort in the cause, and give direction to it without the fear of man."

The day of our country's trial and great tribulation was now approaching; "a day of darkness, and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." And it came not without frequent and solemn warnings from this true patriot and faithful sentinel upon the watch-tower. All through his Ministry, Bishop Otey had constantly and fearlessly proclaimed that the Institutions of this country were founded upon Religion and Virtue, and that, when these supports were removed, the whole edifice would crumble, and the condition of the people would be wretched and miserable, in proportion to the inestimable privileges they had despised and neglected. In one of his early Addresses to the Convention of Tennessee, he said:—

"The elements of Christianity are far more deeply and intimately interwoven with the frame-work of society, and of our Civil Institutions, than is generally supposed, or than is apparent on slight reflection. That which most nations have laid at the basis of their civil regulations, and incorporated with the fundamental laws of the land, our countrymen have taken for granted."

After showing how the Laws are in many instances nullified by a vicious public opinion, he adds:—

"Now, all this results from the deterioration of public morals, from overlooking the great cardinal and conservative principles of our Institutions; and if the process continues, as it is likely to do, in the mighty impulse that moves our citizens to compass sea and land, and penetrate the depths of the wilderness to gather pelf, it is perfectly evident that it may and must end in the subversion of all Government by Law, and throw society back upon its original elements: or, what is now frightful to contemplate as a probable issue, the strong hand of Despotism may seize upon and sway the sceptre of arbitrary power over a land watered by the tears and hallowed by the blood of some of the most pious, enlightened men, that have ever struggled for civil and religious liberty."

More than twenty years afterward he preached:—

ılon made no law against the crime of parricide, for he could not conceive the bility of its commission. So the founders of our Republic never proposed to a Constitution for the government of Infidels and Mormons." "The thought Infidelity would ever sway the sceptre of power over this nation, by the vol-y consent and expressed will of a free people, never obtruded itself upon their tions. Had they supposed this, even as a remote probability, they were men gacity and wisdom enough to perceive that a different Constitution from the hey gave us would be demanded. Infidelity can be curbed and restrained by standing armies; by the strong hand and iron heart of a relentless despo-" * * * "Nations, as such, will not be held to answer at the bar of God's nent, as individual transgressors; but here, in this world, they will reap the rd of iniquity, and find pride, injustice, faithlessness, and ingratitude, visited a overflowing flood of shame, humiliation, oppression, corruption, and con-t."

Iere is a part of the peroration of his noble Discourse, de-red in Memphis, on the 8th of Jan., 1860.

Imagination now pictures millions upon millions of habitations in cities, towns, ges and neighborhoods, dotting the whole land, and there are happy inmates em all! From thousands upon thousands arises, every morning and evening, roice of prayer and praise, of thanksgiving and melody! * * * * Com-e is busy, trade is active, manufactures yield their stores, and agriculture her d products. In the midst of all this contentment, present prosperity, positive yment, and prospective happiness, the cry, like a death-knell, rings through all borders—'*The Union is dissolved! and the sun of our glory has gone down!* n, with its wild shriek of despair, spreads its dark wings over all the land, and shadows the 'desolation that cometh like a whirlwind!' Every face gathers kness, every bosom heaves a sigh, and every eye drops a tear! Well may we , if not now, take up the lament of Christ over Jerusalem, and say—O! my ntry! '*If thou hadst known, even thou, at least in this thy day, the things which ng unto thy peace! but now they are hid from thine eyes!*' "

Prophet of God! vain were thy warnings! The fatal con-racy between the Abolitionists of one section and the few ginal Secessionists of another, sowing, for many years, the ds of discord among brethren, prospered but too well to its it dread consummation. The conservative masses of the ntry, North and South, were powerless, and, so far as cial language could be used, voiceless. For our National s, and as the result of that iniquity, the destinies of this ntry were in the hands of those who had determined upon ruin. Nominally opposed, they acted together to a com-n end, with a felicity of mutual aid and cöoperation, which owed that the adversary of God and men was their common viser and official go-between.

What course Bishop Otey took for the protection of Religion and the Church, in this terrible emergency, we cannot now fully know or understand. The time is not yet for the consideration of that subject. The "abomination of desolation" has indeed reached first the loved State and beautiful home of Bishop Otey. But because iniquity continues to abound, and Infidelity reigns, and lawless power walks abroad shameless and unrebuked, and dishonest greed gorges itself upon the spoils of the people,—all the miseries we have seen and felt will be but "the beginning of sorrows," the earnest of the woe that is to come. If the Nation will not repent, forsake its evil way, and turn with a true heart unto the Lord our God, then the pall of death will enlarge itself, and cover the whole land in blackness, and freedom and well-being will go down together in darkness and in blood.

Leaving these public cares and duties and labors of this untiring servant of Christ, let us see him once more at his quiet home. That home was one of those true images of Heaven where love dwells. "And God is love." Not long after his consecration, Bishop Otey removed to a beautiful farm, near Columbia, Tennessee. Here he continued to reside, until, a few years since, he was induced to remove to Memphis.

Bishop Otey's love for his children was deep and tender, and they fervently loved and revered him. He carefully trained them "in the nurture and admonition of the Lord." The Family Altar, and its hallowed associations, were dear, even to the second generation. The majestic form and solemn tones of their grand-father arrested every childish, wandering eye, and the red lips parted in reverent awe, and yet trusting love, as the little faces turned up to his. Says a letter now before us :—

"What beautiful or glorious scene of Nature is there that does not recall his kindling eye, his thrilling voice, his spiritual soul, ever leading me up to the throne of the Author of all goodness and beauty? Not an evening with its burning stars, but tells me of the lessons of wonder and praise of the mighty God, Who stooped from His majestic Throne to dwell on earth, despised and rejected of men whom He came to exalt to His own place. Not a joyous morn, with its glittering dew-drops, bird-matins, and glad sunshine, that he did not point out as a new mercy from an all-loving Father! Not a crested wave on the wide ocean, not a thunder-peal from the storm-cloud, that was not used as indicative of the power or wrath

of an offended God. And the calm, grand mountains, God's own altars! what emblems of the peace of the Christian! which lifts him above the jarring elements of the lower world. Not a waving tree, or fragrant flower, that did not call forth emotions of gratitude to the wise Being who might have given food to man without ministering to the finer instincts of his nature. Not a work of Art, even, that was not traced back to the Divine Source, which bestowed the gift to create it, on man.

"Once, when I was a mere child, he walked with me in our garden, filled with food for the table, fruit for the more delicate palate, and yet not without its flowers, beautiful, but common enough for children's gathering, all the providing of his own and my mother's hand. We chanced, in our walk, upon a newly blown White Lily, on its tall, green stalk, amidst its sister bells. My father stopped. "Look, my child," said he, as with one finger he slighly filliped one of its snowy petals. Upon its satin, pure surface the yellow dust fell, and falling, stained. In vain, at his bidding, I tried to wipe it off. "Such is female purity—a touch, a breath sullies forever." Such was his lesson, and never has one of these royal flowers met my eye, but that lesson was recalled. Such were his daily teachings to all about him. But the amazing love of Christ was his favorite theme: and yet, familiar as thought and use made it, tears ever choked his voice at its recital, at the family or simple altar."

The first death in this happy family deeply affected the sensitive nature of Bishop Otey. The first called was a lovely daughter, Sarah. Bowing to his Father's will with the meekness of a child, he never ceased to feel the stroke. Never did the anniversary of her death, or that of other members of his family who in turn were called, occur, without being recorded in his journal, with heart-breaking accents of self-criminations and prayers for Grace. Vain were all the increasing honors, comforts, and blessings of life, to eradicate that sorrow. Hearing, in 1857, of a similar bereavement sustained by a friend, his warm heart poured forth its sympathy in a letter, tender and beautiful, which that friend placed reverently and permanently in his Family Bible, that it might serve as a continual memorial of the writer, and of his subject, for more than one generation. As we are trying to describe the man as well as the Bishop, we will give a sentence or two from this Letter.

"I have felt this affliction, I think, in all its unmitigated severity and undiluted bitterness. The grave has, years ago, closed over my fondest earthly hopes, centered upon the persons of two dearly, perhaps too fondly beloved daughters; and time has done but little for me, but impress on my heart and memory the sense, more indelibly, of my loss. I am ready, therefore, in all such cases, to weep with them that weep! I know that words of human condolence cannot soothe the anguish of a bleeding heart. Its ease must come from a higher and holier source. But still there is some alleviation of sorrow to know that it is shared by our friends,

and especially by those whose experience enables them to estimate the extent of our loss. * * * * I well remember how that years ago I would repeat passage after passage from Holy Scripture, for the consolation of those laboring under distress of mind, and feel astonished that my words would fall like water on the rock, without impression. I had not then realized that none but the bereaved can truly and really sympathize with the bereaved. I had not then felt, with David, that 'it was good for me that I had been in trouble.' I scarcely attached any clear meaning to St. Paul's expression, 'we joy in tribulation.' I had not then come to a practical and experimental knowledge of this great and concerning truth, that there are certain graces of the Christian character which can be exhibited only in circumstances of trial, under the crushing load of affliction. Probably I should never have learned these things, had not God taken me up and dashed me down, and broken me into pieces like a potter's vessel."

Bishop Otey had, naturally, a very strong constitution, with force and energy enough for two or three men. His figure was tall and commanding, and his piercing black eye was softened by the habitual benevolence of his countenance. But the work to which he was appointed, and which he undertook and executed with an indomitable will, was too much for any man; and this, with constant exposure to all climates and weathers, gradually undermined his constitution. After resorting to the various mineral and sea-side waters of the United States, with no permanent benefit, he was advised to try a sea-voyage, and the Cold Water Cure, at Malvern, England. This he did, with manifest advantage to his health, in the Spring of 1851. The physician, under whose care he placed himself here, told him that he could not recover until he had perfect rest of mind. This was the counsel of a man who understood his noble profession. The nervous system, once shattered by excessive ministerial labor, can never be restored but by "perfect rest." This rest, neither his position or character permitted to Bishop Otey. For a few years after his return, he enjoyed comparative ease and comfort, but labors incessant again sapped the source of life. His sufferings, for the last three years, seemed to take his spirits and thoughts almost entirely from earth and earthly scenes. And as the dark days came on, he seemed to view the state of our wretched country with the eyes of one almost on the verge of the spirit-world, and wept and groaned over the woes of our common humanity.

Even during all these years of suffering, Bishop Otey's mind

retained its elasticity, and his heart its love for nature, for God, and for man. We cannot forbear to furnish our readers with a few brief extracts from Letters written at that time. In one, dated "Beersheba Springs, Aug. 5th, 1859," he says:

"I am now seated at a window, which looks out from a house on a mountain, hree or four thousand feet above the sea level, towards a mountain of equal height, sparated from this spot by a deep valley. Ever and anon the lightnings flash, and e hoarse thunder rolls along these woody heights, and reverberates from the ep and rock-braced gorges, winding among these everlasting hills, till it comes wn with that awful and heavy sound that seems to shake the world. It reinds me of the Apocalyptic thunders, with their seven voices, summoning the rld to judgment. O, what a day that will be! How often have I dwelt in imanation upon its sublime and overwhelming scenes, till earth and earthly things emed, to the mind's eye, as less than nothing and vanity!

"The rain is descending in copious showers, fertilizing the fields and 'making ft the furrows thereof;' the mists are curling up the woody sides of the mounin, and presently the Rainbow, with its lovely form, with its glorious arch—the ost beautiful and the most magnificent object in creation,—will be seen, spanning e heavens, and reminding men of God's faithful promise, the token of the covemt which He made with all flesh! How beautiful is this world! How pleasant as abiding place, if sin had not entered to defile, and death to separate and deroy!

"But I must not enter on this train of thought. I have not space; I have not me. There is that grand thunder again! Why can you not be here, to enjoy ith me these grand and beautiful and glorious works of our Almighty, and All ercíful, and loving Father in Heaven!"

The second Letter is dated from the same place, July 13th, 861, and records the death of that faithful companion of his ys and sorrows, whom he was so soon to follow:—

"Accompanied by —— I took the remains of your beloved Ma, to St. John's urch-yard, Maury County, and there committed them to the peaceful rest of the ave, between your venerated Grandma Pannill, and your dearly beloved Sarah. a bereavement which has made me feel more desolate and lonely than I conived that any earthly event could do, there was something that was tranquilizing the thought your Ma was resting by the side of those whom she tenderly loved, d by whom she was as tenderly beloved in life. It is a peaceful spot—the afteron was calm, with a clear, bright sky, while the beams of a brilliant and setting n fell gently upon the face of our precious one. * * * * And now she sts in the blessed hope of a joyful resurrection to eternal life, when Christ shall ise her up again at the last day! It is consoling also to dwell upon the thought, at she has rejoined the spirits of those dear ones who have gone before! I imane to myself, the communings which they have about the past, the present, and ose whom they have left on earth. I hope it is neither sinful nor hurtful so to nd out inquiring thoughts after them that preceded us to the land of the blest, here is no pain and no sorrow."

It will be recollected that Bishop Otey had, in early life, selected a spot on one of the Peaks of Otter, where he wished to be buried. But after the consecration of St. John's Church and Church-yard, at Ashwood, near Columbia, he laid his departed loved ones there, and directed that he should be placed with them, in that hallowed ground.

The last Letter from which we shall quote, was written within a few months of his death, and when his sufferings were very great; yet all his care was for others. It is dated "Memphis, Nov. 22d, 1862." How wise, how timely are his counsels! They should be read and heeded with reverential awe, as a voice from the grave, as among the last words of this chosen Minister of Christ.

"Your feelings of anxiety—the secret and silent musings of mind, of which you speak, as wearing upon you heavily, are very natural. And yet, I am satisfied that we ought to make some resistance to this disposition, created by surrounding circumstances, to speculate about the future. You will, no doubt, have observed that no matter what topic is introduced into conversation, in the social circle, the turn given to remarks is certain to end upon the War, its events and consequences. Where I have been, among those with whom I have mingled, the character of the observations indulged in, and the language used, is far, as a general rule, from being of a Christian spirit. This is what is meant by the demoralizing effects of War; and they are inevitable. We can neither speak nor write about passing events, and the actors in them, as becomes the Gospel of Christ. All this proves one thing; that we have not made such attainments in the Christian life, in soul-culture, as we should have done. The conversation of professors of Religion, judged by the precepts and example of Christ, would lead one to doubt whether any spiritual life was left among us. We are told that the commands of Christ, to love enemies, to do good to them that persecute you, and the like, do not apply to a state of War; and I readily grant, that there is little or no place for them on the battle-field. But surely they ought not to be excluded from private life and social intercourse, on every occasion where the Christian virtues of meekness, gentleness and charity, may find a place for their exercise. The people of this generation, who now have the control of things, have had very little experience of the miseries and evils, generally, of War. I had a vivid recollection of the War of 1812-1815, both as it regards the effects felt in America and in Europe; and I was certain, that all we have suffered would happen, and far more than we have yet felt, will happen. I was, therefore, most reluctant of all about me, to see the inception of this contest. I did everything in my power to prevent it, but it was like throwing straws against the wind. But I did not intend to fall into this line of remark. I do not like to think about it, much less to talk or write about it. I am very glad to observe, from your Letter, that you still feel pleasure in surveying the beauties of Nature. How refreshing to turn from the contentions and disquietudes of men, and open an ear to that "still, small voice," that reaches us from the multiplied

forms of beauty which the forests present, in the various tints of the leaves—or from the bright stars, looking down upon us, telling that behind the magnificent dome in which they are set, there is a world of light, radiant with the beams of love—or from the hum of the insect world, reminding us of that swell of praise, that rises from all the works of God, and in which we are called to unite! Cherish the feelings which such views inspire, and then turn to the Word of God, and 'be refreshed with the multitude of peace,' which He promises to them that love and obey Him." * * * * "Here I study to be quiet, and drive away, as much as I can, all anxious cares. If I only had good health, I think I should get along quite comfortably. The Federal Officers, some two or three, including Gen. Sherman, have treated me with marked consideration, and have not interrupted me in the slightest manner. They visit me occasionally, as I do them to intercede for friends, and I show them all the civility due to their position as Officers and gentlemen. I had a hard time during the Spring and Summer with sickness, though I received every attention and kindness that heart could ask."

Want of space alone compels us to withhold many beautiful thoughts in this and in other Letters which are before us. But we must come now to the close of this good man's life. In his last protracted illness he was most patient, submissive, and gentle. It was touching, when his mind began to fail, to see the natural, lowly humility of character displayed, by the requests he would make, adding, "if it was no trouble."

The last time but one that he partook of the Holy Communion, he requested the Minister to pause at the words in the *Confession*, "in *thought*, *word*, and *deed*," repeating them himself with marked earnestness and solemnity: and, on receiving the Cup, held it a moment clasped in his trembling hands, and said, "I call you all present to witness, that my only hope of salvation is through the Blood of Jesus Christ." He received this blessed Sacrament again, and for the last time, on Easter Sunday. And then wrote in his Diary the simple word,—EASTER. Afterwards, acknowledging the receipt of an offering from Calvary Church, Memphis, he concluded his Note with these words, probably the last he ever wrote—they are the words of St. Paul—"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

During the last week of his illness, the Bishop was almost entirely unconscious; and words or sentences of Scripture, or the Lord's Prayer, were the only things that attracted his attention. He died at his residence in Memphis, on Thursday,

April 23d, 1863, aged 63 years, 2 months and 25 days. The Funeral obsequies were performed at Calvary Church, and his remains are in a casket, in a marble Cenotaph, in Elmwood Cemetery, Memphis, waiting the subsidence of those fearful storms of War, which sweep over our hapless land, to be conveyed to his chosen place of earthly rest, at "St. John's in the Wilderness," until new Heavens and a new Earth shall greet his adoring gaze. His Will directs that "a simple tomb should mark the spot containing his body, having upon it his name, date of his birth, and death, and the words,—FIRST BISHOP OF THE HOLY CATHOLIC CHURCH IN TENNESSEE. THE BLOOD OF CHRIST CLEANSETH US FROM ALL SIN."

We close this imperfect sketch with a just and beautiful tribute to the memory of Bishop Otey, written at our request by one who knew and loved him long.

If in Nature "a thing of beauty is a joy forever," much more, in Grace, must every fresh contemplation of a transcendently beautiful moral character give fresh joy. As such I accounted, and still account, the late Bishop of Tennessee. In all that adorns the meek, loving, Christ-like disciple; in all that gives strength and dignity to a Ruler in the Church; in all that helps to sweeten and elevate man's intercourse with his fellows, Bishop Otey shared largely. The result was, a character of singular beauty and attractiveness. His portrait, which has adorned my library for more than twenty years, hangs before me, as I write these lines, and in the combination of intellectuality and goodness, of manly beauty and Christian spirituality, the canvas is a fair transcript of the original.

In any assembly of men, social or Ecclesiastical, you could not help noticing the Bishop, as well from his affable bearing as from his commanding figure. Of late years, sickness, and trials manifold, had left their mark on his frame, but, for all that, he was a grand specimen of a man. In social life he was one of the most charming companions, full of refinement, perfectly unaffected, and a lover of honest humor in its proper place and time. He was fond of children, and children were

nd of him. This mutual sympathy was no accident; it rang from and reposed in his own sweet, child-like disposion, his purity and guilelessness. He could turn from the terchange of thought on a severe theological or critical point, caress and amuse the youngest member of the household; nd I have seen him, with heart and voice alike engaged, ri-ng a little child on his knee, and singing, with a right good ill, snatches from some old negro nursery melody of his outhern home. His presence was always as the sun-light to ne house where he tarried as a guest.

Intellectually, he maintained a high place among men of ulture; although solidity and straight-forwardness, rather nan brilliancy, characterized his style of thought and speech. [e had received a liberal education, and was an alumnus of ne of the Southern Colleges; and - from some incidents which can recall—I am inclined to think that he diligently culti-ated his classical studies along with the profounder investi-ations which his Theological and Episcopal position necessi-ated.

As a Divine, he was well read, especially in all that apper-ained to the defence of the Faith and Church of Christ. Evangelical Faith and Apostolic Order," was emphatically is motto; and in his practical application of it, he followed, trictly, the Apostolic injunction, to "speak the truth in love."

In his Official duties, never did Christian Bishop work more nselfishly, or with more indomitable perseverance. His whole oul was in his work, yes, and his whole body too! and his oilsome Episcopate will show perils and self-sacrifices, truly postolic, met in a truly Apostolic spirit. In season and out f season, as the pioneer in the untrodden fields of Missionary ork, and within the limits of the Diocese, often without ad-quate pecuniary compensation, this Man of God glorified is Master, and asked no other reward than the permission to lorify HIM. The glory of GOD in CHRIST was the well-spring f his noble self-sacrifices, and of his persistent zeal; it is the nterpretation of the intense reality which characterized him.

The tone of his mind was devotional. I believe that he was minently a man of prayer; and yet, along with this, mani-

festing, and liking in others, whatever was truly human and genial. Few Ministers, of any Order, have been so well fitted to influence men, and few have been so successful. But with all the tokens of Bishop Otey's loving labors, which the memory of his friends may cherish, we may assure ourselves, as we recall his chequered life, that there is but one record, the book of GOD'S remembrance, which can fully disclose his worth and works.

The Church will not willingly let die the memory of this noble Christian Man and Bishop.

Very faithfully yours,

W. H. ODENHEIMER.

RIVERSIDE, July 13, 1863.

NOTICES OF BOOKS.

CRITICAL HISTORY OF FREE THOUGHT, in Reference to the Christian Religion. Eight Lectures preached before the University of Oxford, in the year MDCCCLXIII., on the Foundation of the late Rev. John Bampton. By ADAM STOREY FARRAR, M. A., Michel Fellow of Queen's College, Oxford. New York: D. Appleton & Co. 1863. 12mo. pp. 487.

This is one of those works, which the thoughtful reader, who buys but few books, will be glad to see. It is sufficiently learned; it bears the marks of close and extensive reading; it is well arranged, and its matter is well digested. The Author is thoroughly master of his subject; he had a definite aim in writing, and he has accomplished his object. There are many collateral points touching his grand subject, such as the efficient causation of Unbelief in the human will, and the history of influence of Free Thought on other Religions, as Paganism and Judaism, &c.; these he merely alludes to, in defining his own position and work. His main object is, to give a connected history of the variety of forms assumed by Skepticism, and an analysis of Unbelief; and this, rather to guide the student, than to refute the unbeliever. At the same time, while he carefully traces the intellectual modes and processes of unbelief, he does not altogether overlook the moral, social, and political influences, under which that unbelief has been developed. In tracing the resistance of the human mind to the Christian Religion as communicated through Revelation, he notices the four Crises of the Christian Faith in Europe.

1st. The struggle with Heathen Philosophy, about A. D. 160—360; the disbelief of Lucian and the Epicurean School; the Philosophy of the Stoics, Neo-Platonists, and Mystics. And he notices the literary attacks of Lucian, Celsus, Porphyry, Hierocles and Julian.

2d. The second Crisis reached from A. D. 1100—1400, and was a political as well as intellectual struggle, Ghibellinism as well as Skepticism. This period brings before the Scholastic Philosophy of the Middle Ages, the Nominalism of Abelard, and the Realism of Anselm and Aquinas.

3d. The third Crisis extends from A. D. 1400—1625; and was the era of the Renaissance and of Humanism; and marked the transition from Mediæval to Modern Society. This is one of the best, most masterly portions of the work. We see the breaking up of a blind authority, which had reigned for centuries, and the political and social causes which generated unbelief. He brings out the startling fact that Infidelity has always done its great work in Romish countries.

4th. The fourth Crisis, commencing in the seventeenth century, under the influence of the Philosophy of Bacon and Descartes, comprises, (*a*) English Deism in the seventeenth and eighteenth centuries,—and he notices the writings of Lord Herbert, Hobbes, Blount, Toland, Lord Shaftsbury, Collins, Woolston, Tindal, Morgan, Chubb, Bolingbroke, and Hume; (*b*) Infidelity in France, and the attacks of Voltaire, Diderot and the Encyclopædists, Rousseau, and Volney; (*c*) Free Thought in Germany,—and here he notices the Philosophy of Wolff, the works of English Deists, and the influence of a colony of French Infidels at the Court of Frederick II. among the influences at work in the first half of the Eighteenth Century, and leading to the abominations of Modern German Rationalism. The subsequent history of German Philosophy he divides into three Periods: I. Destructive in character; inaugurated by Semler; II. Reconstructive, inaugurated by Schleiermacher; III. Definite and final tendencies, inaugurated by Strauss. These Periods he subdivides, and notes the various schools of Philosophy and forms of doubt, with the writers who have been most noted as exponents.

His last Chapter is devoted to Free Thought in England in the present Century, and to its illustrations; in (*a*) the Positivism among the educated; (*b*) Naturalism among the masses; (*c*) doubts created by Physical Science; (*d*) the appeals of In-

tuition, by Carlyle and Emerson; (*e*) direct attacks on Christianity, by Mackay, and Gregg, and Miss Hennell; (*f*) the Deism of Intuitional Consciousness, by Parker and F. Newman, &c.

We have thus given a brief synopsis of this most important work; because we desire to put it in possession of all our readers, and especially of the Clergy of the Church. Mr. Farrar well says, "the discovery of the causes of a disease, contains the germ of the cure." We have this battle to fight in our own country, and, not unlikely, in our own Church. The lack of solid learning in our country; the insolence and impudence of theological snobs and neophytes; the little hold of Creeds and Symbols on the masses; the wide-spread prevalence of Infidelity in and through some of our oldest Colleges; the timid, hesitating tone and bearing of men from whom better things were expected;—all this leads us to hail such a work with gratitude. To our Clergy, we say, read the work thoroughly; master it; and you are in possession of some of the weapons to do the work to which the Church calls you. You are unworthy of your position, if you are regardless of the issues of the times, on points like these. The strife before us, and upon us, is one which admits no dallying, no compromising.

We have spoken of this work warmly. It is the best thing of the kind that has been published. We only wish the "Price Lectures" at Boston, instead of being a sham, might be made in like manner to meet the wants of the Church in New England.

These Bampton Lectures, however, by Mr. Farrar, with all their excellences, have a capital defect. As a historic record, they are well nigh exhaustive, and the Notes in the Appendix are invaluable. He does not write as an apologist. He defines, in the outset, his own position as a believer in Christianity; and declares, that from this stand-point, he enters upon his investigations. This is frank, and honest, and honorable. He lays down the following as the "foundation of the Christian Religion: (1.) The doctrine of the reality of the vicarious atonement provided by the passion of our blessed Lord; (2.) the supernatural and miraculous character of the religious revelation in the book of God; and (3.) the direct operation of the Holy Ghost in converting and communing with the human soul." This is all very well, as far as it goes. But how do we know, that we have the "Book of God?" How do we know, what are the Doctrines and Institutions, contained in it? Men differ, and differ endlessly, on these points. They ought not, but they do. How shall we decide, except by referring to the *practice* of the men who *wrote* the Books? In other words, Mr. Farrar has left out of view "the Pillar and Ground of the Truth." It does not affect his argument as against the Forms and Modes of Unbelief; but it does affect the value of his volume as a guide to the inquiring.

Mr Farrar is a clear-headed man, but his style is somewhat labored, and occasionally obscure, until the reader becomes familiar with it.

THE LIFE OF OUR LORD UPON THE EARTH; considered in its Historical, Chronological, and Geographical Relations. By SAMUEL J. ANDREWS. New York: Charles Scribner, 124 Grand Street. 1862.

It is a hopeful sign, that the Person and Work of our Lord are beginning to awaken so lively an interest among Christian scholars and interpreters. The great conflict of the Church, for a generation to come, will be around this citadel of the Faith. If this can be successfully assailed, all is lost; if it can be held, all is safe. For the Incarnation is a fundamental doctrine of Christianity, as being a great central fact in the history, not of this world alone, but of the whole creation; St. Paul having taught us, that not only *by Christ*, but *for Him*, all things were made. He, as the Incarnate One, is the root of all Truth. Apart from Him, there is neither Revelation of God, nor Atonement, nor Redemption, nor a Kingdom. But if He be believed in as the Word made flesh, crucified, risen, and glorified, every other part of the Christian System follows by an inevitable necessity. So long as the Gospels remain unshaken, all the assaults of Infidels upon the Inspiration of the Pentateuch, are labor thrown away; for what they are really fighting against is *the Truth as it is in Jesus;* the truth that finds its centre and completion in Him. They are struggling to break His yoke, and to throw off His authority. They are resolved that they will be under no obligations to Him, for deliverance from sin; and under no responsibility to Him, as the Head and Ruler of the creation; and they

aving no stone unturned to get rid of every truth about Him, that would uncomfortably upon the conscience. The Redemption of Humanity by the f God made Man, is what they cannot endure; and they are determined, at ards, to obliterate that Fact from the records of history. Hence, the as- upon the Pentateuch, geological, ethnological, and critical; for, through Mo- hey hope to wound Christ. If they knew that He could not be dethroned, would feel little interest in convicting the Jewish Lawgiver of mistakes.

ere are two ways in which the Incarnation can be defended; the one dogmat- d the other historical. The truth about Christ can be set forth in the form of act doctrine, without reference to the conditions of time and place; or, in the of fact, in which the same truth is expressed in its local and chronological estations and relations. It is too much forgotten, that Christianity is a series vine Acts for the redemption of the world, wrought by the Second Person in odhead, (with the concurrence and invisible coöperation of the Father and the Ghost,) in the nature and in accordance with the constitution of man. Re- tion cannot be understood without taking in the human element as truly as ivine. It was in our nature that God was manifested, and the form of the estation was determined by the structure of humanity, and the laws to which ubjected. Time, place, and circumstance entered as essential elements into ork of our Lord upon the earth. They were the conditions under which this was done. It was of that work, His human life on earth, that He declared, s finished," and He bowed His head and gave up the ghost.

is the historic, in distinction from the dogmatic or doctrinal aspect of our 's life, that Mr. Andrews has chosen as the field of his labors. He seeks to p the frame-work which encloses and contains the spiritual truth, in order this may be guarded against all injury, or rather, perhaps, that it may be pre- d in a clearer light, and seen to better advantage. "The simple purpose of book," he says in his Preface, " is to arrange the events of our Lord's life, as t us by the Evangelists, so far as possible, in a chronological order, and to the grounds of this order; and to consider the difficulties, as to matter of which the several narratives, when compared together, present; or are sup- d by modern criticism to present." He has done this in an earnest and reve- al spirit, taking for granted the authenticity and credibility of the Gospels, he common faith of Christendom respecting the Lord, and aiming, on this lation, to harmonize the accounts of the Evangelists, and to show the Divine om by which the successive steps of His life were guided. His book shows rough acquaintance with the literature of the subject, ancient and modern, gives, in a style of unusual clearness and condensation, the results of delibe- and cautious judgment, as well as of accurate scholarship. The reader will in it a clear, though brief statement of the opinions of the best harmonists nterpreters, so that where he cannot acquiesce in the author's conclusions, he inted to the highest authorities for additional light.

ne of the best chapters in the book is that on the "*Divisions of the Lord's stry*," from which we will give an extract or two, as specimens of its method style:

Turning now to the Ministry of the Lord, let us consider it in its relations to of the Baptist, and as under those historic conditions that have been already tioned. His first work was to present Himself to the Jews as their Messiah, hom the covenants of God with Abraham and David should find their fulfill- t, all the predictions of the prophets be accomplished, and for whom the Bap- had prepared the way. Of His Messiahship He must give proof, first and ly, by His words, which should show Him to be the Truth of God; and sec- by His works, which should show Him to be the Power of God. * * * * ed to flee from Jerusalem, the Lord goes into Galilee. And now the second e of his Ministry begins. His work in Galilee seems to have had a twofold ose. It was first directed to the work of gathering disciples; such as hearing words felt their truth, and seeing His works recognized in them a Divine er. To Him, the true Light, all who loved the light would come. Thus He ered around Him the most receptive, the most spiritually minded, from every t and class, and teaching them, as they were able to hear, the mysteries of His on and of His Kingdom, prepared them to be His witnesses unto the nation.

* * * But as it became evident that His death was determined upon, He will not permit the nation to commit so great sin, without the distinct knowledge of His Messiahship. They shall not reject Him as a simple prophet, or as a forerunner of the Messiah, but as the Messiah himself. In the third and last stage of His Ministry, therefore, we shall find His Messianic claims made prominent, both in His own teachings, and in the testimony of His disciples, who, to the number of seventy, were sent two and two before Him, as He journeyed to Jerusalem. In this city only could He die, for this was 'the city of the great King,' and His death could not be by lawless violence, or in secret, but must be in the most public manner, and by a solemn and judicial act; and here He must announce himself as the true King, the Son of David, the long-promised Deliverer." pp. 124–129.

Mr. Andrews's Book does not come into competition with Bishop Ellicott's very interesting "Lectures on the Life of our Lord," which are of a different character, and have a somewhat diffarent aim. Delivered before the University of Cambridge, they are, properly, more rhetorical and diffuse; and seek to unite, in some degree, the homiletic with the critical. They are full of eloquent and beautiful passages, (the Notes have in them, also, much learning and sound criticism,) and would be more attractive to the general reader, but are not so thorough in the discussion of the difficult questions that meet the thoughtful student of the Gospels. Taken together, these two works supplement each other, and furnish almost all that is needed for the understanding of the outward history of the Lord.

Mr. Andrews has prefixed to his book elaborate Dissertations on the dates of the Lord's Birth, Baptism, and Death; in which most of our real knowledge on these matters seems to be condensed. He gives a due place to the traditions of the Church, without following them blindly and servilely. The whole work is written in the spirit of faith and reverence; and while using, freely and fearlessly, all the materials which the discoveries of travellers and the skeptical criticism of the German Schools have accumulated, he never forgets, that Christianity is a fixed and unchangeable Fact, and the Church a Divine Organism; both growing out of that great Mystery of Godliness, "*God*, manifest in the Flesh."

We close, as we began, by expressing our joy at the great change which is going on in many quarters in the direction of Christiam inquiry. The skeptical spirit of the age is already meeting a glorious reaction. Men are studying the Gospels of Christ with fresh ardor, and are drawing from them and from Him weapons of heavenly temper for the fight with the Infidel. This is as it should be. The more Christ is known, the more His wonderful Scheme is unfolded to the eye of faith, the more impotent will be all the assaults upon His Person, and the Offices which He fulfills, as our Prophet Priest, and King. Apparent discrepances in the record will vanish, and new harmonies will disclose themselves to the spiritual eye. As in nature, every augmentation of power of the microscope brings out new and unexpected wonders and beauties, so is it with the Word of God, and the Plan of His Grace. It is instinct with Divine life in every part, and hides within it mysteries of wisdom and love and power, giving evidence of its Author, which can never be exhausted. Simple, childlike, unquestioning faith in Christ, and in the instrumentalities of His appointment—this is the great, the difficult lesson of the hour, and of the age, for the Church to learn.

MOSHEIM'S ECCLESIASTICAL HISTORY, translated by Murdock, with notes by Soames, edited with notes by the REV. W. STUBBS, Rector of Navestock, and Librarian to the Archbishop of Canterbury. London: Longmans. 1863.

We notice this new English edition, only to state an act of gross injustice to the American translator. The Rev. Dr. Murdock spent the last years of his life in translating what, after thorough examination, he believed to be the very best History of the Church, written in modern times, and the best adapted to the wants of American Scholars. As compact as such a work can be, Mosheim's History is not only not infected, like Neander's and other German histories, with German Neology, but it is, what it professes to be, a History, and not a historical Philosophy. Dr. Murdock also expended a large sum in preparing himself to append the Notes, which form so large and valuable a portion of the work. He then had the whole work transcribed, and made application in proper form in England for a copy-right. That copy-

right he never was able to obtain. Yet the American edition has been reprinted in London again and again, without the slightest remuneration to the American Author and Translator, who never hesitated to speak of it as a pirated work. It is, however, a confirmation of his judgment as to the value of the history, and a tribute, though a most ungrateful one, to the success of his own research and learning as a historian.

A MANUAL OF DEVOTIONS, for Domestic and Private Use. By GEORGE UPFOLD, D. D., Bishop of Indiana. New York: D. Appleton & Co. 12mo. 1863. pp. 244.

With all the multitude of Family Prayer Books, and their number is legion, we have long thought that there was room for just one more; and we have sketched the plan of one, and made some little preparation in way of realizing our own ideal of what such a work should be; short, comprehensive, familiar as home words always should be, yet reverential, and withal Church-like; full of the loving-kindness of our Heavenly Father, and breathing that spirit of Charity, which His own blessed Gospel inspires. We confess that this new volume by the excellent Bishop of Indiana, is framed after that plan so closely, that we shall probably abandon further preparation. Adopting Henry Thornton's Family Prayers as the basis of his work, the Bishop has rid them of a certain narrow Calvinistic tone, has infused into them the loving, comforting spirit of the Christian Covenant, and added several Occasional Prayers adapted to the varying wants of every Christian Family. It is an excellent work; and may be confidently recommended to those who are in search after one of the most difficult things to find, a good Family Prayer Book.

JOURNAL OF A RESIDENCE ON A GEORGIAN PLANTATION, in 1838—1839. By FRANCES ANNE KEMBLE. New York: Harper & Brothers. 1863. 12mo. pp. 337.

Mrs. Fanny Kemble (Butler) spent a few months at her husband's plantation, on one of the Islands on the coast of Georgia, about twenty-five years ago. During this period she kept a Journal, which, with a Letter to the (London) *Times*, and another Letter to E. G. Esq., fills the volume before us. She writes like a restless, dissatisfied woman; by her own confession she jumps at conclusions hastily; and she evidently went to the South fully prepared "to get up a scene," and would have been intensely miserable if she had not succeeded. The book is full of the most tedious and common-place sentimentalism, and the style is dull. On one subject, child-bearing among the slave-women, she never tires herself, and returns to it again and again. On the whole it is not an agreeable book to read; and as it takes only a one-sided view of the subject of Slavery in the South, it can do nobody any good, though it may possibly gratify a morbid appetite, and so find readers.

PSALMS AND HYMNS FOR PUBLIC WORSHIP: with appropriate Tunes. Revised and edited by JAMES TURLE, Organist of Westminster Abbey. London: Society for Promoting Christian Knowledge. 1863.

This is a small Quarto, (semi-octavo,) and is one of the best of the many Hymnals to which the last twenty years have given birth in our Mother Church. It consists of a very judicious selection of metrical Psalms, generally, though by no means exclusively, from the Prayer Book Version of Tate and Brady, followed by an equally excellent selection of Hymns for all the Church Seasons from Advent to Trinity, for Saints days, Ember days, Holy Baptism and Communion, Confirmation, Burial, Consecration of a Church, Missions, Morning and Evening, etc., etc., with a large number of "General Hymns." The proportion in quantity which the Hymns under the different subjects bear to each other, may be understood from the number of pages devoted to each; ninety-six pages are given to the selection of Psalms in metre; one hundred and thirty pages to the Church Seasons, from Advent to Trinity; one hundred and thirty pages to Saints days—the Sacraments, Rites, and less frequent occasional offices of the Church; and one hundred and thirty-six pages to "General Hymns." The Music generally stands on the same page with the words, harmonized for four voices, in "short" or "close score," as Musicians call it; i. e., the Treble and Alto on one staff, and the Tenor and Bass on another, directly under.

The Hymns, and of course the versions of the Psalms, are almost entirely from Anglican sources. This is certainly remarkable, since the publication of so many happy translations of the grandest Latin, German, and even Greek Hymns, by a judicious selection from which this Compilation might have had its present genuine excellence greatly enhanced.

The Sponsorship of this volume by the S. P. C. K. is no reason for its very striking and almost exclusive Anglicanism, any more than their publication of the Prayer Book is a reason for excluding all parts of it which were not of Anglican origin. The metrical Hymns of the Church are the common heritage of all the faithful, no less than the Collects, Canticles, Versicles and Litanies. We have not had them hitherto, simply because their reproduction in English is so very difficult. Now that the difficulties have been grappled with by many so successfully, for compilers of Hymnals for general use to ignore the fruits of this labor, is deliberately to withhold that which would be "for edifying" to millions of the "household of Faith."

Another feature of the volume, which detracts much from its usefulness, is the fragmentary character of many of the Hymns. Not unfrequently occurs a tune occupying a whole page, or nearly so, with a Hymn of *one* stanza, or perhaps *two* of six or eight lines each, occupying the opposite page. Such studied provisions for the Hymnody of the Church, *belittle* this important and edifying portion of Divine worship, and prevent that ardor and life which is the soul of all vocal song: for, before the people can get warmed and elevated up to the spirit of a genuine Choral, they find themselves at the end of the Hymn. In Germany, where Hymnody has attained a development and grandeur exceeding everything before known in the history of the Church, the Hymns average from eight to twelve Stanzas, of from six to eight lines each. And not only is one Hymn of this length sung through at a time, but often three or four, more or less, in immediate succession. Nor this only in Protestant Congregations, where Hymns are made to supply as they may the deficiencies of meagre Liturgical Offices, but in Roman Catholic Communities and Cathedrals as well. We are not at present prepared for anything of this sort, but are reminded by such facts of the truth, in Art as in Nature, that *life-power* is always to be estimated by the vigor and scope of its manifestations.

Speaking of the German Chorals, brings to mind, that a very large number of the Tunes in this book are taken from this invaluable and almost unlimited store of sacred song: but, alas! so stretched, and clipped, and mangled, as to be scarcely recognizable, at first glance, by those who are quite familiar with the originals. To see such lovely and symmetrical melodies as that of the Hymn "O Haupt voll Blut und Wunden," tortured into a C. M. Double, (p. 60,) and altered, in almost every phrase of the Melody, from the most authentic versions of the Tune; or that of "Jesu meines Leben's Leben," contracted into a 7s Double, (p. 62); or that of "Straf mich nicht in deinem Zorn" (7.6. 7.6. 3.3. 6.6.,) *utterly ruined* by twisting it into a 7s 6 lines! is almost too much for one patiently to witness. And as if it were not enough to mutilate these almost matchless melodies, in their harmonic treatment, the Editor has utterly ignored, or disregarded, the keys in which they were originally composed.

Is the organist of Westminster Abbey totally ignorant of the Church Modes? If not, how could he bring himself to set and harmonize (to mention but a single case) the melody of "O Haupt voll Blut und Wunden," (pure Phyrgian) in E flat major? And if he be ignorant of the Modes, why does he tamper with melodies written in them. We really should not have thought this of Mr. Turle. A man holding his position, and employing the advantages which his position brings, ought to have a keener æsthetic sense, a better trained artistic conscience, than so deliberately and remorsely to mutilate, as he has done throughout this volume, some of the choicest specimens ever produced in the Art to which *his own* life is devoted. How would he like to have his own able productions thus treated? But, besides the intrinsic excellence and beauty of a thing of Art, does it acquire no sanctity from the approving verdict of ages and generations? One melody which he has altered, that of the German Hymn, "Wer mehr den lieben Gott läst walten," given on page 254, struck such a chord in the popular heart, that *four hundred hymns* were written to be sung to it within the first century after its publication, which was in 1657, more than two centuries ago. And, moreovor, the ori-

Hymn for which this melody was composed, or to which it was wedded by omposer of both Hymn and Melody, (G. Newmark,) has been translated into iah, and published repeatedly, during the last ten years, in the very city in h Mr Turle has all the while resided. It is as good a Hymn, in its English , as the one for which the Organist of Westminster has thought it worth to mutilate such a tune. Why, then, if he wanted to give this Tune, and l find no other Hymn of its metre, did he not give its own Hymn? Or, if he ed music for a Hymn which he wished to give, why did he not draw upon the rces of his own genius, and leave unmarred this exquisite melody? The may be said of more than a score of similar instances in this Compilation.

t we are extending our remarks too far; and some may, perhaps, think our ures too severe. They are prompted, however, by no unkindness; far from ut by our great interest in the important subject to which this book is one of ost valuable contributions yet offered. We have now to say, and with great ure, that of the many Manuals for Congregational song that have been pub- d within the last score of years, this is, on the whole, second only to Hymns nt and Modern. The versification is remarkably smooth and clean, and gen- Classical English. The Adaptations of Tunes to the Hymns is done with a nent and taste that we have not seen equalled in any other work. Some in- es are so happy as to be worth, singly, the price of the book; while many of riginal compositions, by the Editor and others, are surpassingly excellent. ithstanding the deficiencies and mistakes, as we cannot but regard them, al- spoken of, we rejoice to see a volume of such general merit, and promise of lness, issued by the venerable Society for Promoting Christian Knowledge, destined to the immense circulation which the *imprimatur* of that society l secure to a much less able work, throughout the world-wide dominions of ritish Empire.

APITAL OF THE TYCOON: a Narrative of a Three Years' Residence in Japan. SIR RUTHERFORD ALCOCK, K. C. B., her Majesty's Envoy Extraordinary and nister Plenipotentiary in Japan. With Maps and Engravings. 2 vols. 12mo. w York: Harper & Brothers. 1863. pp. 407, 436.

til within a few years, nearly all that was known of Japan was gleaned from pfer, whose large and valuable work formed the basis of nearly all the modern on the subject. To our own Navy belongs the honor of opening that won- l country to foreign intercourse; and what Commodore Perry, in 1854, and Harris, subsequently, have accomplished for our national commerce, the na- of Europe have not been backward in claiming and securing for themselves. e Treaties of 1857 and '58, the exclusive policy of Japan was broken down, tions and privileges of trade agreed upon, residence at Yeddo granted to For- Ministers, and diplomatic Ministers from the Court of the Tycoon to be sent reign Governments. In virtue of this new arrangement, Sir R. Alcock re- d three years in Japan, as Her Majesty's Minister Plenipotentiary; and we in these two volumes, more valuable information respecting that remarkable ry and people, than in any book of modern times. After all, we suspect that ercial relations with Japan will never amount to much, until the whole sys- f network of its internal government is broken to pieces. Indeed, late intel- e intimates that such an event may not be far distant. The following passage Sir R. Alcock's work will show, what a complicated affair the Government is. describing the *Daimios*, a race of Barons, who farm out the land between and whose power was formerly much greater than it is now, he says: "This summary of their history was necessary here, to show how this nation is ned on a feudal basis, with two hereditary Sovereigns; one by right divine; he other by successful usurpation, supported by material force, who is himself in check and controlled partly by the traditional respect for ancient customs and and still more by the hereditary Daimios professing a nominal subordination, eeping up a real antagonism. The whole country is thus parcelled out in large mall territories over which feudatory chiefs rule absolutely, although ostensi- e subjects of a Suzerain and an executive chief of the state, and amenable to aws of the empire, but opposing and limiting the authority both of Mikado

and Tycoon, as occasion serves or their interests and passions dictate. We have in presence, therefore, a ducal system of sovereigns, each with their separate court, high officers, and nobles; next, a class of nominal feudatories, the *bona fide* rulers of the country in detail under a feudal system. And over all, intertwined and twisted round every individual member of this tripartite hierarchy of two Sovereigns, their courts of great officers, and a class of great territorial barons, each of whom enjoys a petty and semi-avowed independent sovereignty,—there is cast like a spell an elaborate network of espionage, which seeks to control by treachery and finesse those who cannot be subjected by overt force, and to bring all under one bondage or system of government."

In respect to the great question of Christianity in Japan, and the causes of its terrible persecution and its rigid proscription, less is said by Sir R. Alcock than we wish. The author evidently sides with Kämpfer, in attributing that well-nigh fiendish animosity to former Jesuit intrigue and love of power; instead of to the mercenary jealousy and influence of the Dutch. Sir Francis Xavier, the Jesuit, landed at Japan about A.D. 1550, and in 1629 the Christians numbered, it is said, 400,000. Twenty years later, Christianity was declared utterly extinct in the Islands; an event accomplished by a series of persecutions unparalleled in barbarity. The volumes before us, however, treat mostly of other matters, the manners and customs of the people, the various productions and resources of the country, &c., &c. Upon these, they are quite full. Valuable information is also given as to the social condition of the people; also, Art, Literature, and Philosophy, all which were borrowed from China; and Morals, which are at a lower ebb than has generally been supposed. The Maps and Illustrations, which are numerous, are, we need not say, as coming from the Messrs. Harper, well executed.

THE SOCIAL CONDITION AND EDUCATION OF THE PEOPLE IN ENGLAND. By JOSEPH KAY, Esq., M. A. of Trinity College, Cambridge, Barrister at Law, etc. New York: Harper & Brothers. 1863. 12mo. pp. 323.

The first impression which the reading of this book gives, is that of astonishment at the real condition of the great mass of the laboring classes in England; it is so wholly different from the accounts as presented by English writers generally. The next feeling, which is sure to follow, is a deep indignation at the affected sympathy and philanthropy, which the English nobility and the upper classes are exhibiting over the institution of American Slavery. Compared with the working classes in the agricultural counties, and the manufacturing and mining districts in England, the Slaves in the United States are, as a class, much happier, and morally, religiously, socially, and intellectually, vastly more elevated. If the English are justified in interfering with the Domestic Institutions of the United States, because of Slavery, we Americans will be justified in interfering with the Domestic, Social, and Political Institutions of England. That is the plain lesson of this book.

The work is timely. The American editor, whose name does not appear, but whose Preface is signed "S—., Newport, R. I., July 24, 1863," says; "Some eighteen months passed in England, Scotland and Ireland, during which time he visited all the great working counties, as well as many of the principal agricultural centres, convinced the American editor of this work, that the great culture, refinement and education of the higher classes of society there, were purchased at the cost of the utter degradation and brutality of the lower orders. Having collected full evidence from official documents, from reports of various societies, and from the press, daily, monthly and quarterly, that his personal convictions were correct, he was prepared to lay before his countrymen a picture of English life sufficiently revolting to persuade the most skeptical among us, that our political institutions, notwithstanding all their faults, should be guarded as invaluable, if estimated by comparison with the result of the past thirty years' working of Great Britain's internal policy. * * * * At the same time it occurred to him that a double value would be given to such a work, if it were done by an English hand, and accordingly he lays aside his own, and publishes some chapters of a book by an English scholar and gentleman, as well known for his integrity as for the thorough character of his study of the subject in hand. He was commissioned by the Senate of the University of Cambridge to travel through Europe, to examine the comparative moral condition

f the poorer classes of the different countries. The chapters in this work which ılate to England, are those only which form the volume before us."

The work of Mr. Kay was published in London in 1850. In 1861, so far from ıe evil of pauperism being diminished, the editor says, "before the cotton famine ımmenced, and with no war on their hands, England and Ireland's paupers had creased about *five per cent.* yearly, since 1851; with three millions more of popu-tion, less land was under cultivation than in 1851, and one-third of her people ere fed from foreign sources." Indeed, the pauperism of England must increase, ı the small free-holds and copy-holds are merged in the great estates. In the ar 1770, 250,000 freehold estates were in the hands of 250,000 families; 1815, all the lands of England were in the hands of 30,000 proprietors; and the ımber is growing less and less. Hence, the deeper and deeper poverty and deg-dation of the agricultural laborers; hence, the crowding masses pouring into the anufacturing towns, and the practical heathenism and gross criminality which ster there; and hence, we do not hesitate to say, the wonderful sympathy of ese cotton lords with the cotton-growing portion of our own country, whose pro-ections they hope to monopolize. Mr. Kay's chapters are full of statistics, gath-ed from the most authentic sources. His statements of the causes of all this retchedness, and the remedies, are bold and worthy of consideration by Christian ilanthropists. He closes his chapters with the following remarkable summing p of his conclusions: "The poor of England are more depressed, more pauper-ed, more numerous in comparison with the other classes, more irreligious, and ery much worse educated, than the poor of any other European nation, solely ex-pting Russia, Turkey, South Italy, Portugal and Spain."

HE CHURCHMAN'S REASONS FOR HIS FAITH AND PRACTICE. By the Rev. N. S. RICHARDSON, D. D. Second Edition. New York: James Pott, No. 5 Cooper Union. 1863. 12mo. pp. 323.

The former edition having been long out of print, and the work being called for y some of the most earnest and successful of the Clergy, the author has devoted hat time he could spare from other duties, to a new edition. The work is now lmost a new one. Some of the chapters have been re-written; and especially ıat on the "Fruits of Modern Systems," which has been adapted to the startling, rrible condition of our own day and times; two new chapters have been added, ne on "American Methodism," (which we commend to every Methodist who can e induced to read it,) and one on the "Modern Theory of Development;" and ıany new Notes and References are appended, for those who may wish to read ırther. It is believed that, to an honestly inquiring mind, the Church is presented ı a manner that cannot well be resisted; of course, no argument will avail with ıose whose minds and hearts are poisoned, and their consciences seared, with ha-ed and prejudice. The tone of the work will not, it is hoped, be objected to by ny one who regards the Church as something else than a mere "Sect among ects." We notice two or three typographical errors, but they are unimportant, ıd will be corrected hereafter. The work is neatly published by Mr. Pott, at the ffice of the Tract Society, (who is in many ways doing a good work for the hurch,) and will be sold to Parish Libraries at a reduced price.

OUTHERN HISTORY OF THE WAR. The First Year of the War. By EDWARD A. POLLARD. Author of "Black Diamonds," &c. New York: Second Edition. C. B. Richardson. 1863. 8vo. pp. 368.

The first chapter of this work is the only one which has much general interest. t fills thirty pages, and is devoted to the causes of the War. The author is partly ight in his estimate of the antagonism between the "States Rights" party and the 'Consolidationists;" he is partly right, in affirming the existence of a party at the North, who were false to their own oaths and treacherous to the Constitution; but he whole tone of his work is so ultra and violent, and its estimate of the North is o uncandid and untrustworthy, that it has very little value. His language is often trong, if not elegant, and the gall of bitterness which he pours out upon Jeffer-on Davis and his Cabinet is at least amusing. Him, he calls an autocrat, who

has absorbed all the offices of the government; and them, he regards as a "Collection of dummies." Southern critics of a former edition, who, it seems, differed from the author, he greets as "drunken patriots, cowards in epaulettes, crippled toadies," &c., &c. He says, he "spits upon the criticisms of such creatures." The greater part of the volume is devoted to the first year of the War, sketches of and comments upon, engagements in battle, &c., &c.

MEMOIR of the Life and Character of the late Hon. THEODORE FRELINGHUYSEN, LL. D. By TALBOT W. CHAMBERS. New York: Harper & Brothers. 1863. 12mo. pp. 289.

Mr. Frelinghuysen was born in Franklin, New Jersey, March 28, 1787; graduated at Princeton College, in 1804; was admitted to the bar, in 1808; elected to the Senate of the United States, in 1829; was Chancellor of New York University, in 1839; was candidate for the Vice Presidency of the United States, in 1844; was President of Rutgers College, in 1850; and died, April 12th, 1861. From 1846, until his death, he was President of the American Bible Society. The Rev. Mr. Chambers, the author of the Memoir, a relative of Mr. Frelinghuysen, has done his work judiciously and conscientiously; and the tribute is worthy of one of the best of American Statesmen.

DOCUMENTARY HISTORY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, by FRANCIS L. HAWKS, D. D., and WM. S. PERRY, A. M. New York: James Pott, No. 5 Cooper Union, Fourth avenue.

The Twelfth No. completes the First Volume, making 328 pages. The Second Volume will be issued, bound, at $2.00; and will complete the History of Connecticut. The Nos. published contain interesting Letters from Rev. Messrs. Johnson, Graves, Lamson, Dibblee, Punderson, Beach, Gibbs, Watkins, Mansfield, Wetmore, Camp, Newton, Scovil, Winslow, &c., and also from Churchwardens, and others of the Laity. At the end is given a brief *Sketch of the Seabury family*, by one of the members of it. The work grows in value as it proceeds. The stern, uncompromising principle of the founders of the Church in Connecticut, and the bitter persecution of the Puritans, are both of them *facts*, bearing, too, directly upon the present condition of things in New England.

THE YOUNG PARSON. Philadelphia: Smith, English & Co. 1863. 12mo. pp. 384.

The Rev. Petit Meagre, "the Young Parson," the hero of this book, is a "High-Church" Presbyterian, inexperienced, but well educated, conscientious, and self-denying; who, with the purest motives, takes charge of a country congregation, at $250 a year. The people, however, seem to have had very loose notions on ecclesiastical matters. The rudeness, the impertinence, the intermeddling, and gossiping, and dictation, and stinginess, and the inevitable Sewing Society of course, which have made the parish intolerable to his predecessors, are brought to bear upon him; and a narrative of incidents of this sort makes up the volume. If this is a true picture of the inner life and practical workings of Systems, where the people make and unmake their own Creeds and Ministers, we do not wonder that the more decent and sensible persons among these Sects are glad to escape into the Church, on the score of good taste, if for no higher motive. The picture, as drawn by the artist, is pretty highly colored, and has some coarse features, but it will do good, if it can be placed in the right hands.

THE SUNDAY SCHOOL SERVICE AND TUNE BOOK, selected and arranged by JOHN C. HOLLISTER, Superintendent of the Sunday School of St. Paul's Church, New Haven, Conn. New York: Mason Brothers. 1863.

We predict for this Manual a wide circulation, because it has been gotten up as a necessity, and been successfully used in one of the most flourishing Sunday Schools in the Church, and so has been fairly tested. The volume also contains an "Order of Service," for the opening and closing of the Sunday School, and a well selected "Table of Lessons" for a Catechetical Exercise at other hours than the

regular Church Service; both these are prepared and arranged by the Rector, the Rev. Mr. Drown. Among the Hymns, besides those taken from the Prayer Book, we notice several beautiful Christian Lyrics, in which our language is becoming, from many sources, so rich, and our Prayer Book is so meagre; and we are glad to see that provision has been made here, for all the greater Festivals of the Church. The Music is well selected, the melodies being mostly simple, and many of them are already great favorites with children. In the selection both of the Hymns and the Music, the compiler has culled from a wide field, but his work has been guided by a Churchly instinct, a cultivated taste, and a thorough appreciation of the practical wants of the Sunday School. We commend the work to the attention of the Clergy who feel the want of such a volume, as one deserving their attention.

SIXTH ANNUAL REPORT of the Board of Commissioners of the CENTRAL PARK, in the City of New York. With Maps and Illustrations. 8vo. 1863. pp. 71.

From this Report we give the following facts:—The estimated cost of the Park up to the present time, including the purchase of the land, is $7,827,426.04. If extended to One Hundred and Tenth street, about which there is still some doubt, its total area will be 843 19-1000 acres. There are but seven Parks in the world of larger extent than ours. These are:

Great Windsor Park, near London, 3,500 acres. Richmond Park, 2,468 acres. Hampton Court and Bushy, 1,842 acres. Phœnix Park, near Dublin, 1,752 acres. Bois de Boulogne, near Paris, 2,158 acres. Gardens at Versailles, 3,000 acres. Prater Garten, Vienna, 1,500 acres.

During the last year, a grand total of 4,195,595 persons have visited the Park. Of these 1,996,918 were pedestrians; 71,645 were equestrians; and the balance occupied vehicles, numbering 709,010. On one Sunday, 36,752 pedestrians visited the Park; and on another, 5,151 vehicles. Out of this immense number of visitors, but 135 arrests have been made, and of these 103 were for fast driving. There are eleven boats on the lake. Over 25,000 persons took a sail during the season of 1862.

A statement is made of the donations to the Board for the use of the Park. From which it appears that eighty-seven casts, in plaster, of the works of the late Thomas Crawford, have been presented by Mrs. Louisa W. Crawford: also the statue of Flora, in marble, by Crawford, presented by R. K. Haight. Among the animals given are the following: Seventy-three white swans (twenty-eight of which have died), two trumpet cranes (both dead), four deer, three does, a monkey, a red fox, two Poland geese, an American eagle, a black eagle, two Syrian gazelles (both now dead), an opossum, the ox "General Scott" and the ox "Constitution," two musk deer (both now dead), an Australian cockatoo, two sheep, and a marsh hawk (dead). The surviving animals are in good condition, and are subjects of marked interest to visitors.

The carriage drive below One Hundred and Second street is open for its entire length for public use, a distance of over seven miles. The bridle road now open is a little over four miles long. The total length of walk now in use is a trifle over eighteen miles.

The Terrace forms the architectural termination of the Mall. In constructing it pedestals have been placed for the reception of such statuary as may from time to time come into the possession of the Commissioners. In this manner receptacles have been provided for statues illustrative of "Day," "Night," "Sunlight," "Moonlight," "Starlight," "Twilight," "Childhood," "Youth," "Maturity," "Old Age," "Spring," "Summer," "Autumn," "Winter," "The Mountain," "The Valley," "The River," "The Lake," "Science," "Art," "Pomona," "Sylva," "Ceres," and "Love." The Terrace is divided into upper and lower portions. When finished, it will form the most elegant and elaborate architectural specimens in the Park. The interior walls are arched, to correspond with the external openings, and within the leading lines these arches are proposed to be finished with marble and Caen stone. The flights of stairs which approach the Lake, with their adjacent ornamentation, constitute even now a pile of palatial grandeur. The designs for the Terrace are from the pencil of Mr. C. Vaux, who is personally superintending the construction.

It is hoped, by the Commissioners, that the Park will before long rival the Botanical Gardens, Arboretum, Museum of Economical Botany, and Herbarium of Kew Gardens, on the Thames, and that a collection of foreign and domestic animals rivaling that of the Zoological institution at the Jardin des Plantes or the Surrey Gardens, will be added to its list of attractions. The New York Historical Society have been presented by the State with the massive stone State Arsenal on the Park grounds, and will probably soon remove to it its valuable collection of Egyptian and Oriental curiosities, and of Paintings and of other works of Art, ancient and modern. There are men in that Society who will not be satisfied until their Gallery shall rival the British and South Kensington Museums, and shall be virtually free to the public.

A CLASS-BOOK OF CHEMISTRY; in which the latest Facts and Principles of the Science are explained and applied to the Arts of Life, and the Phenomena of Nature. Designed for the use of Colleges and Schools. A New Edition—entirely rewritten. With over three hundred Illustrations. By EDWARD L. YOUMANS, M. D. New York: D. Appleton & Co. 1863. 12mo. pp. 460.

From the Preface of this book, we gather the following as its leading points. It is not so much a new edition as an entirely new work, rewritten and re-illustrated throughout. It brings up the general subject to the latest moment, and contains a large amount of new and interesting matter not found in existing chemical textbooks. The new views of heat and the great principles of the Conservation and Correlation of Forces, which may now be regarded as established in the scientific world, are first presented in Prof. Youmans' new work, in a form suitable for classroom study. It also embraces many other results of recent investigation, as Spectrum Analysis, and the new elements discovered by it; Prof. Graham's interesting views on Dyalysis and the colloidal condition of matter; Berthelot's remarkable researches in organic synthesis; Prof. Tyndall's brilliant discoveries concerning the offices of Aqueous Vapor in nature; together with many other new facts, and new explanations of old ones. The volume will also be found to embrace several of the interesting views advanced by the author in his lectures on the "Chemistry of the Sunbeam." The work is not intended as a technical book for chemists, but is written in a style suitable for popular reading and study. It is designed to convey that kind and amount of information upon the subject of chemistry and its application to the arts of daily life and the phenomena of nature, which are now indispensable to a good general education.

PRESBYTERIAN, METHODIST and BAPTIST Testimony to Confirmation as a Primitive and Apostolic Rite. Witnesses, Calvin, Beza, Baxter, Wesley, Adam Clarke, &c., &c. Compiled by the Rev. B. Wistar Morris, Assistant Minister of St. Luke's Church, Germantown, Penn. Philadelphia: C. M. Burns. 1862. 16mo. pp. 95.

We are glad to see a new edition of this well arranged little Manual; which ought to be in every Parish and Sunday School Library. If any one objects to Confirmation, send for this little volume. It will silence the gainsayer, if, from his obstinacy, it does not convince and convert him.

The following publications have been received:

ROMOLA. A Novel. By GEORGE ELIOT, Author of "Adam Bede," "The Mill on the Floss," &c. With Illustrations. New York: Harper & Brothers. 1863. 8vo. pp. 250.

LIVE IT DOWN. A Story of the Light Lands. By J. C. Jeaffreson, Author of "Isabel," &c. A Novel. New York: Harper & Brothers. 1863. 8vo. pp. 248.

FRIENDS IN COUNCIL: a Series of Readings and Discourses thereon. Two Volumes. New York: Reprinted from the last English Edition. James Miller. 1863. 12mo. pp. 301, 279.

THE BIVOUAC AND THE BATTLE-FIELD; or Campaign Sketches in Virginia and Maryland. By George P. Noyes, Capt. U. S. Volunteers. New York: Harper & Brothers. 1863. 12mo. pp. 339.

BISHOP H. W. LEE'S PASTORAL LETTER. "The Agent and the Means of Sanctification." Trinity Church, Iowa City, May 27, 1863. 8vo. pp. 23.

REV. B. B. BABBITT'S SERMON, on "Church Work," at the First Annual Convention of the Church Union, in St. Paul's Church, Boston, May 19th, 1863. With Constitution, &c., &c.

Whether the Church is to save Massachusetts and New England from Romanism on the one hand, or the rankest Infidelity on the other, is now the simple question. That unrest, that heart-rending struggle, which is possessing multitudes of earnest, inquiring minds, will be met some way. These persons are looking for something radically different from the Puritan System, and they will find it. They do not believe that the true Church of Christ is a mere Sect among Sects, and they will not be mocked, at this late day, with the platform sentimentality of "our common Christianity." They are hungering for bread, and they are sick even to loathing of such chaff. There is not in all the world, we are persuaded, a field which calls more loudly for the Gospel in its integrity, than this same New England, the fountain-head, at second-hand, of our modern infidelity. Thank God, there are men there, Clergymen and laymen, who know their mission, and who lack neither the courage nor the wisdom to discharge it. It is no child's play they have in hand. This Sermon sounds the key-note; and the men whose names we find on the list of the Society, will, be believe, do their work in the fear, and faith, and love of God and of His Son.

THE DIRECTORY FOR PUBLIC WORSHIP, AND THE BOOK OF COMMON PRAYER, considered with reference to the question of a Presbyterian Liturgy. By Charles W. Shields, Pastor of the Second Presbyterian Church, Philadelphia. Philadelphia: W. S. & A. Martien, 606 Chestnut st. 1863. 8vo. pp. 48.

If any of our Clergy or Laity wish to see one of the most remarkable pamphlets of the times, let them send for this. We give the publishers' address in full. They have another work in press, to which we shall give attention when the work appears. Some of the positions of Mr. Shields are as amusing to Churchmen, as they will be astounding to Presbyterians. We bid him God speed in his labors.

ESSAYS ON THE RESTORATION OF THE DIACONATE, by the Rev. J. H. Nichols, D. D., of Bishop's College, Lennoxville, C E., and the Rev. J. Carry, Woodbridge, C. W. Montreal: John Lovell. 1863. 8vo. pp. 16.

We are glad to see that a great principle of Ecclesiastical Order is working its way among our Canadian brethren, as it is among ourselves. Primitive Dioceses, and Primitive Bishops, and Primitive Deacons, and Primitive Deaconesses, and Primitive Work, we shall have in due time. They will all come together. When we see the rapid strides of Popery, with its well-marshalled ranks, especially in our large cities, and the wide-spread, increasing skepticism of multitudes of our young men, we confess to some impatience at the stolid, dignified, conservative indifference of our own branch of the Church.

REV. DR. E. M. VAN DEUSEN'S CONVENTION SERMON, in St. Andrew's Church, Philadelphia, May 27, 1863. "The Church Aggressive."

An admirable Sermon, written in the full spirit of our remarks upon the Essays last noticed.

REV. J. GIBELOW'S Discourse on the Times, in St. Mark's Church, Augusta, Maine, Aug. 6, 1863. 8vo. pp. 8.

LIEUT. COL. PILSEN'S REPLY to Emil Schæk's Criticisms on Maj. Gen. J. C. Fremont's Campaign in the Mountain Department. 8vo. pp. 14.

OBITUARY RECORD of the Graduates of Yale College, during the Academical Year ending July, 1863, at the Meeting of the Alumni, July 29, 1863.

FRANK W. BALLARD'S ADDRESS, before the New York Young Men's Christian Association, April 27, 1863. "New York City a Mission Field."

We shall have more to say upon this pamphlet, and more use to make of it by and by.

PROCEEDINGS OF THE BOARD OF TRUSTEES of the General Theological Seminary, at the Triennial Meeting, Sept. 30, 1862, and the Annual Meeting, June 24–5, 1863. New York. 1863.

ONE HUNDRED AND NINTH ANNUAL CATALOGUE, &c., of Columbia College. 1863.

There are, including all the Departments, 689 Students in this venerable College.

CATALOGUE, &c., of Nashotah Theological Seminary, 1863.

FOURTH ANNUAL CATALOGUE of Griswold College, Davenport, Iowa, 1863.

ANNUAL ANNOUNCEMENT of the Departments of Medicine, and Surgery, and Law, of the University of Michigan, 1863–4.

CATALOGUE of Eagleswood Military Academy, Perth Amboy, N. Jersey, 1862-3.

FORTY-SEVENTH ANNUAL REPORT of the American Bible Society, May 14th, 1863.

EIGHTEENTH ANNUAL REPORT, &c., of the Prison Association of New York. 8vo. pp. 117.

SECOND ANNUAL REPORT of the Woman's Central Association of Relief, No. 10, Cooper Union, New York, 1863.

THIRD ANNUAL REPORT of the Erie, Pa. Young Men's Christian Association, with the Address of the Rev. J. F. Spaulding, 1863.

Mr. Spaulding, in his Address, examines with a master's hand, the connection between Science and Revelation.

CORRECTION.

The vote in the last General Convention, on the Hon. Murray Hoffman's Resolutions, having been incorrectly stated in our April No., (p. 110) we give the vote as reported in the printed Journal.

Dioceses represented by the Clergy, 22. Ayes, 7; Nays, 14; Divided 1.

Dioceses represented by the Laity, 16. Ayes 2; Nays 13; Divided, 1. The vote was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE:—

CLERGY: Delaware; Indiana; Maine; Massachusetts; Michigan; Ohio; Pennsylvania.

LAITY: Delaware; Ohio. It should be added, that Maine, Massachusetts, Michigan and Pennsylvania, each cast a clerical minority vote in the negative.

DIOCESES VOTING IN THE NEGATIVE;—

CLERGY: California; Connecticut; Illinois; Kentucky; Maryland; Minnesota; Missouri; New Hampshire; New Jersey; New York; Rhode Island; Vermont; Western New York; Wisconsin.

LAITY: Connecticut; Illinois; Kentucky; Maine; Maryland; Massachusetts; Michigan; Minnesota; New Hampshire; New Jersey; New York; Rhode Island; Western New York.

Connecticut, Minnesota, and New York, each cast a clerical minority vote in the affirmative; and New Jersey and New York, each a lay minority vote in the affirmative.

The vote of the following Dioceses was equally divided: of the Clergy, Iowa; of the Laity, Pennsylvania.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

...e.	*Bishop.*	*Time.*	*Place.*
...hn Perrin,	Potter, H.	June 28, 1863,	Annunciation, New York City.
John Wm.	Potter, H.	June 28, "	Annunciation, New York City.
...r Platt,	Upfold,	May 24, "	Christ, Indianapolis, Ind.
Henry,	Potter, H.	June 28, "	Annunciation, New York City.
...ustine W.	Potter, H.	June 28, "	Annunciation, New York City.
...njamin,	Williams,	June 16, "	Chapel, Middletown, Conn.
...rge Bailey,	Potter, H.	June 28, "	Annunciation, New York City.
...ron,	Whitehouse,	July 19, "	Bishop's Church, Chicago, Ill.
...ames,	Whitehouse,	Aug. 23, "	Bishop's Church, Chicago, Ill.
...n. Brice,	Potter, H.	June 28, "	Annunciation, New York City.
...lliam H.	Potter, H.	June 30, "	Mediator, New York City.
...s Fenelon,	De Lancey,	July 19, "	Trinity, Seneca Falls, W. N. Y.
...lore Myers,	Potter, H.	June 28, "	Annunciation, New York City.
...orge,	Potter, H.	June 28, "	Annunciation, New York City.
...phen Price,	Potter, H.	June 28, "	Annunciation, New York City.
...ert Upham,	Potter, H.	June 28, "	Annunciation, New York City.
...as. H. W.	Potter, H.	June 28, "	Annunciation, New York City.
...ge Storm,	Potter, H.	June 28, "	Annunciation, New York City.
...n Wm.	Potter, H.	June 28, "	Annunciation, New York City.
..., George,	Potter, H.	June 28, "	Annunciation, New York City.

PRIESTS.

...e.	*Bishop.*	*Time.*	*Place.*
...an, Wm. S.	Potter, H.	June 29, 1863,	Calvary, New York City.
William,	Bedell,	June 28, "	Rosse Chapel, Gambier, Ohio.
, Densm. D.	Kip,	May 10, "	Grace, San Francisco, Cal.
Villiam,	Bedell,	July 1, "	Trinity, Tiffin, Ohio.
Simon G.	Williams,	Sept. 12, 1862,	St. Matthew's, Wilton, Conn.
..., Chas. H.	Eastburn,	June 24, 1863,	Christ, Andover, Mass.
..., Henry D.	Bedell,	June 28, "	Rosse Chapel, Gambier, Ohio.
H.	Bedell,	June 10, "	St. Paul's, Steubenville, Ohio.
H. A.	Bedell,	June 10, "	St. Paul's, Steubenville, Ohio.
...ll, Sam'l, Jr.	Bedell,	Aug. 16, "	Epiphany, New York City.
..., Pliny B.	Eastburn,	July 7, "	St. Luke's, Chelsea, Mass.
J. Sturgis,	Williams,	June 16, "	Chapel, Middletown, Conn.
Lyman,	Kemper,	June 28, "	Zion, Oconomowoc, Wis.
...ne, Chas. H.	Whitehouse,	July 5, "	Bishop's Church, Chicago, Ill.
..., Wm. D.	Potter, H.	June 29, "	Calvary, New York City.
Albert E.	Whitehouse,	July 5, "	Bishop's Church, Chicago, Ill.
...ker, Ozi W.	Eastburn,	Aug. 7, "	St. Stephen's, Boston, Mass.
, C. H.	Bedell,	July 1, "	Trinity, Tiffin, Ohio.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
All Saints,	McCoskry,	June 18, 1863,	Brooklyn, Mich.
Calvary,	DeLancey,	July 24, "	Northville, W. N. Y.
Christ,	DeLancey,	Aug. 11, "	Binghamton, W. N. Y.
Holy Trinity,	Williams,	June 30, "	Westport, Conn.
House of Prayer,	Stevens,	July 14, "	Branchtown, Penn.
St. John's,	Williams,	June 11, "	Pine Meadow, Conn.
St. Mark's,	Eastburn,	June 16, "	Southboro', Mass.
St. Paul's,	Williams,	July 7, "	Middlefield, Conn.
St. Paul's,	Potter, A.	June 23, "	Lock Haven, Penn.
St. Paul's,	Lee, H. W.	June 14, "	Council Bluffs, Iowa.
St. Paul's,	Whipple,	June 9, "	Winona, Minn.
St. Peter's,	Whipple,	June 24, "	Shakopee, Minn.
St. Thomas's,	Hopkins,	June 25, "	Brandon, Vt.
Trinity,	McCoskry,	July 8, "	St. Clair, Mich.

OBITUARIES.

The Rev. GEORGE N. CHENEY, Rector of St. Luke's Church, Branchport, W. N. Y., died at Branchport, June 12th, aged 36 years. He was a native of Canandaigua, and for about ten years was Rector of Trinity Parish, Rochester. He was ordained deacon at Alexandria, Va., by Bishop Meade, July 16, 1852; and Priest, by Bishop DeLancey, in Grace Church, Rochester, W. N. Y., June 28, 1853.

The Rev. THOMAS B. FLOWER, Rector of St. John's Church, Ashfield, Mass, died at that place, June 23, 1863, aged 49 years.

The Rev. JAMES KEELER, of Janesville, Bremer County, Iowa, entered into rest, June 26th, 1863. He was the third son of Aaron Keeler, and was born at Norwalk, Fairfield County, Conn., April 20th, 1787. His father was an agriculturist, and he assisted on the farm until he was eighteen years of age, having few advantages but those of a Common School education. His mind, at an early period, seems to have been much troubled on religious subjects; but being of a reserved disposition, he did not express his thoughts to any one, and he became gloomy and despondent. When about 16 or 17 years of age, the death of a grand-father, an old man above 90 years of age, made a powerful impression on his excited mind; and soon after, he dreamed that the old man arose, sat up in his grave, cleared up his doubts, and gave him much good advice. This singular dream, which he well remembered, had some influence on his subsequent life. He now determined to gain an education; and as his father rendered him no assistance, he effected his object by teaching, while pursuing his own studies. He taught in various parts of the State of New York, also in New Jersey, Maryland, Virginia, and North Carolina. He became proficient in and a lover of the Latin classics, the principal authors of which he usually read over once a year, for many of the last years of his life.

He commenced studying Divinity, under the Rev. Bethel Judd, D. D. He was ordained Deacon, by Bishop Hobart, while Connecticut was under his Episcopal jurisdiction, probably early in the year 1818. Binghamton, New York, was his first field of labor, and there he organized a Parish, and travelled as Missionary far into the surrounding country. His next Parish was Unadilla. He sometimes accompanied the venerable "Father Nash," the well known apostle of Western New York, in his Missionary tours. In the year 1822, he removed to Wallingford, Conn., where he served St. Paul's Church for a very small stipend, depending on his school to supply the increasing necessities of his rising family. He was ordained Priest by Bishop Brownell, Nov. 4th, 1823, in Christ Church, Middletown, Conn. In 1828, he was invited to become the Rector of St. Andrew's Church, Meriden. While at Wallingford and Meriden, he officiated a part of the time in six or seven other Parishes, at different times. He spent one year in Union

hurch, Hitchcockville, and two or three years in Northfield, Conn. In 1835, he turned to the State of New York, and took charge of St. Luke's Church, Harrisville, Broome County. Here he purchased a farm, on the banks of the Susquehanna, both to afford occupation for his sons, and to recruit his own health, which had become sadly deranged. In 1849, he removed to Muscatine, Iowa; and in 1850, to Cedar Rapids, where he organized the Church and spent three years. He then removed to Janesville, Iowa, but not meeting with the coöperation he had been led to expect, and some of the denominations occupying the ground, he never organized a Parish there, though like a good Churchman of the old sort, he continued as long as he lived, to hold Divine Service in his own house, where all attended who chose.

After his removal to Janesville, he had no regular charge; but before the organization of the Parishes at Cedar Falls and Waterloo, he often held Services in those two towns, without remuneration from the people; and only last spring he took a missionary trip in the northwest counties of Butler, Floyd, Mitchell and Worth, holding Services where he had the opportunity, hunting up Church families, and baptizing children. Even to the last, age had not impaired his faculties or powers of endurance, either of body or of mind. Few men living could sustain the severe and protracted exercise of intellect to which he daily accustomed himself,—reading, with few interruptions, from early morning till late into the night.

He was buried on Saturday, the 27th of June, the Funeral Services being performed by the Rev. W. F. Lloyd, of Waterloo, and the Rev. H. Townsend, of Independence. A very large congregation of his friends and neighbors attended to pay the last sad tribute to the remains of the venerable and good old man, and faithful Minister of JESUS CHRIST.

The Rev. BENJAMIN HALE, D. D., died at Newburyport, Mass., July 15th, 1863, aged 66 years. He had been incapacitated for severe labor for several years, but his death, from disease of the heart, was sudden. He was born in old Newbury, now Newburyport, Mass., in 1797: graduated with honor at Bowdoin College, in 1818, and immediately became principal of the Saco Academy. In 1819, he entered the Theological Seminary, Andover, Mass., and became a Congregational preacher, in 1822. The four years thereafter he spent as a tutor in Bowdoin, and as the President of the Gardiner Lyceum. In 1827, he was called to Hanover College, N. H., as Professor of two important branches of learning, and held that office until it was abolished by the Trustees, in 1835. During his incumbency, he delivered lectures on Chemistry, Pharmacy, Medical Jurisprudence, and Natural Philosophy, and laid the foundation of the College's extensive and valuable Geological and Mineralogical Cabinet, and moreover he himself was the architect in the reconstruction of the building.

It may seem strange that the Trustees of Dartmouth should have decided to abolish a Professorship thus nobly and creditably illustrated by its incumbent. But there are "wheels within wheels" in the management of Colleges as well as that of other institutions. Dr. Hale was an "Orthodox" Clergyman, not long graduated from Andover, when he was called to this Professorship at Hanover.

Before actually entering on the discharge of its duties, he had attached himself to the Protestant Episcopal Church, and it was not till he saw fit to publish a volume, entitled "Scriptural Illustrations of the Liturgy," that the idea seems to have occurred to the Trustees, that the College could do without the Professorship of Chemistry. They could find no fault with the manner in which it had been conducted, but they could destroy it altogether, and so displace its incumbent, and this they did.

On Sept. 28th, 1828. he was ordained Deacon, by Bishop Griswold, in St. James's Church, Woodstock, Vt.; and Priest, by the same Bishop, Jan. 6th, 1831, in St. Paul's Church, Newburyport. Mass.

After his return from a visit to the West Indies, whither he went for his health, in the summer of 1836, Dr. Hale was elected to the Presidency of Hobart College, in Geneva, N. Y. In 1852–3, he made a brief visit to Europe; and in 1856, he resigned the Presidency of the College, which he had held for twenty years; since which time he has lived in retirement in his native place.

He was the author of several scientific and professional works; but his main and successful endeavor, after leaving Dartmouth, was the building up of Hobart College, at Geneva, in which there should be combined with the highest intellectual culture of the mind, the systematic and correct training of the heart in the religion of the Gospel and the Church of Christ.

President Hale was ever the Christian gentleman and scholar, faithfully discharging the duties of his responsible position, and at the same time enjoying the respect and love of all with whom, in social and friendly relations, he was brought in contact.

Besides the volume mentioned above, he published in 1838, a pamphlet on the Division of the Diocese of New York, and several Lectures, Addresses and Sermons.

The Rev. WILLIAM KELLY, Rector of St. James Parish, Dexter, Michigan, died at Dexter, Aug. 13th, 1863. More than the passing notice which we are able to give, is due to the memory of this departed Presbyter of the Church. Of the place of his birth, and his early history and education, we know nothing. We first became acquainted with him as a Methodist minister, stationed at Dexter, Mich., in 1851. A copy of this Review had fallen in his way, and shaken his confidence in the Methodist System. He at once became a subscriber to the Review, and our letters from him at that period, exhibited the workings and struggles of an honest, noble mind, in search of the "Truth as it is in Jesus." As the results of his faithful and protracted inquiry, he renounced Methodism; and although he had a family depending on his labor for support, gave up his profession and salary, and became a Candidate for Orders. He was ordained Deacon, by Bishop McCoskry, in St. Thomas's Church, Battle Creek, Mich., March 26, 1855; and Priest, by the same Bishop, in St. Paul's, Detroit, in the same year. He expressed to us, more than once, the peace of mind and inward satisfaction which the Church brought to him; and his tribute of warmly expressed gratitude for the Review, as a leading instrument in his conversion, has often and abundantly cheered and repaid us, amid the ceaseless toil and drudgery of our labors. His first Parish was at Ontonagon, Mich., where he labored faithfully and successfully for a few years; when he removed to Dexter, where he died. At a meeting of the Clergy, after his Funeral, the Bishop in the chair, the following were among the resolutions adopted:

Resolved, That we desire to put on record our sincere respect for the talents, acquirements, and Christian and Ministerial fidelity of the deceased.

Resolved, That our departed brother, in his honesty of mind and heart, and his lovely simplicity of character, has made for himself the testimony of "an Israelite indeed, in whom was no guile."

Resolved, That in his perseverance and diligence in the two fields of his ministry in the Church, the departed has left his brethren the valued legacy of example and incitement.

Resolved, That the Diocese has lost a Presbyter, than whom none was more devoted to its interests, more willing to labor in its service, and whose absence will be painfully felt in its councils.

The Rev. FREDERICK T. TIFFANY, Rector of Trinity Church, Claverack, Columbia Co., New York, died at Claverack, Sept. 2d, 1863, aged 68 years.

CHURCH IN LIBERIA.

Having given in our last No. the results of the formal action of the Clergy of Liberia in organizing the Church there, it is proper also to preserve the following, which we take from the August Spirit of Missions. The Foreign Committee withhold for the present the expression of their opinion. We have reason to know that there is more in this whole movement than meets the eye. They say:

"In laying before our readers the following letter from Bishop Payne, giving an account of the meeting of Convocation, and the resolutions adopted by that body respecting the recent action of the so-called "Church Council," held in Monrovia, we take the opportunity to say that full particulars in relation to the whole subject of Church Organization in Africa have been received in communications from the Bishop."

RESOLUTIONS.

1. That the late action of the Liberian clergy, in Organizing the General Council of the Protestant Episcopal Church in Liberia, was hasty and permature.

2. That said organization being effected without the concurrence and, in most cases, without the knowledge of the Liberian churches, can have no authority over those churches until formally approved and accepted by them.

3. That the organization effected at Cape Palmas in April last, entitled "The General Convocation of the Protestant Episcopal Church" in Liberia and parts adjacent, uniting, as it did, the counsels, and prayers, and efforts of ministers, catechists and teachers, foreign, Liberian, and native, was, in our opinion, best calculated to promote the interests of Christ's cause in this part of Africa.

4. That, entertaining such views, and as the Liberian organization was effected without the concurrence of this Convocation, we invite the clergy and churches of Liberia to meet us, according to the provision in Article I. of General Convocation, in St. Mark's Church, Cape Palmas, in February, 1864.

5. That a copy of these resolutions be sent to the clergy of Liberia, and the Foreign committee of the Board of Missions of the Protestant Episcopal Church in the United States of America.

DIOCESE OF PENNSYLVANIA.

At the late Convention of this Diocese, two Reports were presented worthy of special notice. One was by the Committee appointed last year on that part of the Bishop's address which touched on Sunday Schools. It was read by the Rev. Mr. Lounsbury, and concluded with several Resolutions, of which we give the two following:

Resolved, That the religious education and spiritual nurture and training of children have been, by Divine appointment, lodged in the family and the Church; that the true position of the Sunday school in relation to these is one of simple *coöperation*, subordinate, auxiliary to both, designed to help the parent and the pastor in caring for the lambs of the flock, but incapable in itself of doing the work of either, or of making up the sad results of their loss.

Resolved, That the slight hold we gain by years of training upon the multitudes of children who come under our influence in the Sunday Schools of our Church, and the small number we retain in after years, in any living connection with our congregations, are not *accidents*, but the legitimate issue of a manifest cause: we have not trained them to a love for the Church and a personal appreciation of her character and services; and therefore, the Convention hereby gives expression to its deep conviction, that if we desire our Sunday school children shall become permanently attached in after years to the worship of our Church, we must bring the general aspect and regimen of the school and the Church more into harmony with each other.

The other Report was on the employment of Christian Women in Church work, and was read by the Rev. Dr. Leeds. We give the Resolutions appended to the report.

Your Committee, in conclusion, respectfully submit for consideration the following resolutions:

Resolved, That the systematic devotion of themselves by Christian women to works of piety and charity among the needy, deserves all the encouragement which the church can give; and while their direction in so doing is left, under the Bishops, to their respective pastors or the clergy of the districts in which they may be called to labor, they shall command our prayers that they may be upheld and guided in their life of love by the Blessed Spirit of the God of grace and love.

Resolved, That the designed incorporation, by its Managers, with the "Hospital of the Protestant Episcopal Church in Philadelphia," of a system of religious and charitable ministration in the services of faithful women, and of a school for the education of Christian visitors and nurses for all places of sickness and want, meets the hearty approval of this Convention; and that its clergy and laity will cordially second any efforts that may be made by the Bishop of the Diocese and the Managers of the Hospitals, to carry out this benevolent and Christian intent.

Resolved, That, leaving with perfect confidence to the authorities in the Church the organization and moulding of this important department, it is yet earnestly hoped, and is hereby recorded as the desire and prayer of the Convention present, that out of this seed may grow an Institution, primary in position, whose object shall be, not only the association and training of women for lives of mercy and labors of love, but also to gather around it all the auxiliaries to Christian usefulness, in Homes for the Aged, Asylums for Reform, Infirmaries, Orphan Houses, Christian Nurseries, and the like, to be served by its ministry to the glory of God and the highest good of His creatures.

GEORGE LEEDS,
M. A. DEWOLFE HOWE,
LEIGHTON COLEMAN,
FELIX R. BRUNOT,
HENRY COPPER,
} *Committee.*

EDUCATIONAL.

The Rev. Dr. Park has resigned the charge of St. Luke's Church, and his position in Racine College, Wis., and is about to establish a Seminary for boys, called IMANUEL HALL, near Chicago, Ill. Dr. Park is a thorough scholar, and a successful educator, and if his life is spared, his new Institution will do a noble work for the Church in the West.

At a special meeting of the Board of Trustees of Racine College, held on the evening of July 14th, 1863, the following Preamble and Resolution were passed unanimously, viz:

WHEREAS, The REV. ROSWELL PARK, D. D., Chancellor of Racine College, and Professor of Natural Philosophy and Chemistry in the same, has presented his resignation of these offices;

Resolved, That in accepting it, the Trustees desire to place on record their sincere gratitude for his laborious, earnest and self-sacrificing efforts for the foundation of this College, and to express their hope that in his new sphere of labor he may be enabled to promote the welfare of that Church of which he is a faithful and true hearted Minister.

H. WHEELER,
Sec'y of the Board.

BROWNELL HALL.—This is the title of the Female Seminary, located at Saratoga, two miles north of Omaha City, Nebraska Territory. Bishop Talbot has secured a fine, large building, every way adapted for the purpose. The school was opened September 16th, for the reception of both boarding and day pupils.

The regular College course of study at St. Paul's College, Palmyra, Mo., having been interrupted, the Rev. William B. Corbyn, D.D., announces that he will continue the School, and endeavor to make it worthy of its old reputation.

SUMMARY OF FOREIGN INTELLIGENCE.

ENGLAND.—CONVOCATION: PROVINCE OF CANTERBURY.

Both Houses assembled on Wednesday, July 1st. The most important matter before it, at least to us American Churchmen, was a Petition, presented to the Upper House, by the Bishop of Oxford, as follows:

To his Grace, the President, and their Lordships the Bishops of the Upper House of Convocation of the Province of Canterbury.

The humble Petition of the undersigned members of the Lower House of the said Convocation.

Sheweth—That your petitioners have learned with much interest that in the recent Synod or Convocation of the Bishops and Clergy of the United States of America certain steps were taken with a view to promote intercommunion between the Russo-Greek Church and the Anglican communion.

Your petitioners believe that the present time may be more favorable than former times have been for efforts in that direction.

They therefore humbly pray your venerable house to use your endeavors to bring about such intercommunion.

And your petitioners will ever pray, &c.

This Petition is signed by Mr. Massingberd, Archdeacon Bickersteth, Archdeacon Denison, Mr. Joyce, and a large number of members of the Lower House.

He also moved the following Resolution, which was carried:

That his Grace, the President, be requested to direct the Lower House to appont a Committee to communicate with the Committee appointed at the recent Synod of the Bishops and Clergy of the United States of America, as to intercommunion with the Russo-Greek Church, and to communicate the result to the Convocation at a future session.

The following Committee was appointed on the *Russo-Greek Church:* The Archdeacons of Bucks and Taunton; Dr. Leighton; Lord A. Compton; Sir G. Prevost; Chancellor Massingberd; and the Rev. Messrs. Fendall, Seymour, and Randolph; *five* to be a quorum.

QUEBEC.—CONSECRATION.

The Rev. JAMES WILLIAM WILLIAMS, Bishop elect, was Consecrated Bishop of Quebec, at the Cathedral, on Sunday, June 21st, by the Bishop of Montreal, (Fulford), Metropolitan, assisted by the Bishops of Toronto, (Strachan), Huron, (Cronyn), Ontario, (Lewis), and Vermont, (Hopkins). The Rev. Canon Thompson, of Montreal, preached the Sermon.

MONTREAL.—METROPOLITICAL SEES.

The Provincial Synod, 17th September of last year, after a very lengthy debate upon the succession to the Metropolitical See, finally passed the following Resolution:

Resolved, That it is the sense of this Synod that the Metropolitical See ought to be fixed to one city; and that the decision of Her Majesty, the Queen, in selecting Montreal as the Metropolitical See ought, if possible, to be maintained; that, therefore, a Committee be appointed to devise, in consultation with the Diocesan Synod of Montreal, some measure for the solution of the difficulties in the way of the election of the Metropolitan.

The Committee so appointed, composed of the Bishops of Huron and Ontario, and of a Clergyman and Layman from each Diocese, met at Montreal on the 16th of June, and after a lengthened conference with a Committee of the Diocesan Synod, agreed to recommend the following plan, viz:—That, upon a vacancy occurring in the Metropolitical See, the Bishops of the Province should meet at Montreal simultaneously with the Synod of that Diocese, and nominate to the Diocesan Synod of Montreal a person to fill the office of Bishop of Montreal and Metropolitan; and if the Diocesan Synod should decline to elect him, then to nominate a second, and so on till an election was made. The report was adopted, with an amendment to the effect, that the House of Bishops should nominate two or more persons to the Synod of Montreal, and if none of these should be elected, the House of Bishops shall again exercise their right of nomination. An amendment of the Rev. Canon Bancroft's to place the nomination in the Provincial Synod was lost.

CONTINENTAL INTELLIGENCE.

FRANCE. L'UNION CHRETIENNE.—This organ of the rising Gallican party grows in interest and power, and in an evident disposition to affiliate with the Catholic elements of the Church of England. A series of three Articles upon "The Desire manifested by the Anglican Church to enter into communion with the Oriental Catholic Church," by the Arch Priest Wassilieff, appear in the Nos. for May 17th, 4th and 31st, and give expression to sentiments which, coming from such a source, are of special interest to us at this time. "Knowing the spirit of peace and of charity which animates the Orthodox Church," says this Russo-Greek Divine, "we believe that we interpret her feelings in saying that her heart has beat with joy at

the news that she might be able to give the kiss of peace to the great and venerable Anglican Church." Calling it, "this ancient Church whose origin is in the Orient, and to which St. Gregory the Great devoted a solicitude so Christian and so disinterested,"—he declares that "Roman ambition did not completely reach its end of domination, for the Anglican Church always preserved something of her first independence and attachment to ancient tradition."

These Articles show a very just appreciation of the character of the English Reformation; speak of the Continental Reformers as having "placed themselves too much outside of the Catholic idea," as having been "too isolated in their opposition to Rome," and as "having followed too exclusively their own individual inspirations." The writer then proceeds, in a kindly spirit, to dwell upon what seem to him the defects and errors in a work which he regards as, in its leading design and principles, a sound and holy one; "for," says he, "Romanism and Catholicism are incompatible ideas; they contradict each other just as much as the particular and the universal." "It is then," continues he, "in a spirit of truth and of liberty that it (the Anglican Church) shows a tendency to unite itself with the Catholic Orthodox Church, and it is well inspired when it turns its regards thitherward."

The writer then proceeds to speak of the "Orthodox" Church, and to claim for it the faithful succession and representation of the Primitive Church, and of the Saints and Doctors which are recognized as authority by the Church of England. He claims for the East four of the primitive patriarchates, regarding Rome as possessed, therefore, of but *one-fifth* of the patriarchal authority; and of but *one-third* of the succession from St. Peter, which, St. Gregory said, was divided between Rome, Antioch and Alexander. The unity and solidarity of her Episcopate is urged, against the autocracy of Rome, as proof of the primitive character of her organization; and the encyclical letter of the Oriental Patriarchs and Bishops to Pius IX, is brought to bear witness to the Anglican Church that the "Orthodox" guarantees the conservation of Christian doctrine, quoting from it a passage to the effect that the polity of the Eastern Church renders, not the Episcopate and Priesthood alone, but the whole body of Christian people, the guardians of the faith.

In the Number for May 24th, the Abbe Guettée attempts to furnish a common ground for Union, as regards the doctrine of the Holy Eucharist, by drawing a distinction between the *substitution* of the spiritual body of Christ for the Sacramental elements, and the *conversion* of these latter into the Body and Blood of Christ,—in either case admitting the non-existence of bread and wine after consecration. Assuming, as the standard for the determination of truth, the Holy Scriptures and the *witness*, not the *independent authority* of the Primitive Fathers, he seeks to prove this doctrine. However we may hesitate to accept the conclusions of the learned Abbé, we can but rejoice in the principles which he thus accepts as decisive. If we can once agree in the standard of authority and in the mode of investigating religious truth, and be joined in one common Christian spirit, we shall eventually be enabled to see eye to eye indeed.

The *Union Chretiénne* for May 31st, publishes, with some self-congratulation, a letter from James, Patriarch of Alexandria, to the Editor,—a letter in its character and cordially approving and encouraging spirit, very similar to that from the Patriarch of Constantinople and others, which we transferred to our pages in the last Number. The same issue very favorably reviews and largely quotes from a French translation of Dr. Wordsworth's three Anglo-Italian letters, of which we have spoken more fully in a preceding Article. The Number for June 21st, concludes an able series of fourteen Articles upon the *Council of Florence*, by the Russian Priest, Priléjeff: those for June 21st and 28th contain two Articles upon "The Present State of the Anglican Church," consisting largely of extracts from the *Christian Review*, and relating chiefly to organization and polity: and that for July 5th, commences a review of Bishop Colenso's views and arguments.

L'Observateur Catholique.—This Gallican periodical, in its issue for May 16th, referring to the punishment of Matamoros and his fellow-sufferers, for Bible distributing in Spain, condemns the course of the Spanish Government; and quoting in this connection the approving language of the Monde and its declaration that it regards this case, together with that of the child Mortara, as a triumph of the spiritual power of the Pope, and awaits also that of the *temporal* power;

it responds: "If you expect it, good and gentle ultramontanes, have a little patience. *We* expect quite another thing. We shall see well who shall have had the best ground for his expectation!" The same Number, in a long, leading Article on the spiritual papacy, sets it forth, as it has existed since the 9th century, as the "principal obstacle to the Union of the Churches."

FRENCH PROTESTANTISM.—The great question at issue, in both the National and the General Conferences of the past summer, was the attempt to substitute for the confessedly defective version of the Scriptures by Ostervald, the rationalistic Genevese version of 1835, as the authorized issue of the Protestant Bible Society. The attempt in both instances was signally frustrated, and the French and English Evangelical press warmly congratulate the Church on this victory; without seeing in the simple fact of such a contest, any evidence of the want of power in inorganic Protestantism effectually to conserve the faith.

M. ERNEST RENAN has published a long expected rationalistic "*Life of Jesus*," which is attracting much attention, especially in pseudo-philosophic circles. It is severely reviewed by the two above named Gallican periodicals.

The publication of a work by the Abbé Guettée, entitled "*The Schismatic Papacy*," is announced. It is highly eulogized by *The Christian Work*, from among whose extracts from the Preface we take the following language, wherein the Author "hopes that his new book will help on the increasing numbers of religious men, who in the presence of abuses and excesses of every kind, can no longer preserve their past illusions. Accustomed to regard the Papacy as the Divine center of the Church, they can no longer do so, nor recognize that center in such a focus of innovations and sacrilegious usurpations; they are asking themselves, 'Where, then, *is* the Church of Jesus Christ?' * * * Men there are in Western Christendom, who give out the Papacy to be the legitimate development of the Christian idea, whereas the fact is that it is the *negation* of the same."

PORTUGAL. ULTRAMONTANE DECADENCE.—*L'Observateur Catholique* states on the authority of a Lisbon correspondent, "that the Portuguese ultramontanes are more and more in decadence. The Roman system daily loses ground, not only in the Kingdom, but in the Indian Possessions. All truly religious men in these countries comprehend each day more that the papal autocracy is an insupportable yoke; that it can only injure the development of a true Christian spirit, and promote the cause of the enemies of the Church." "The Portuguese Church has, then," continues L'Observateur, "a thousand times reason to take the position in the Roman Church which was formerly occupied by our Gallican Church, and which this last has abandoned to her sorrow."

GERMANY.—Is there no connection between the present condition of the religious mind in Europe, and the union of the Protestants and "a great number of liberal Catholics" of Prague, in the erection of a monument to John Huss, and his disciple, Jerome? This has been lately proposed: It is to consist of an enormous block of granite, appropriately brought from Constance, and bearing on one side the name of one, and on the other side that of the other of these martyrs for the truth.

SWITZERLAND.—Late advices announce the death of Professor Gaussen, the well known Genevese theologian and author.

SWEDEN.—There is a gradual, but most practical revival of Church-life in this country, showing itself primarily and chiefly in numerous meetings and conferences of the Clergy. Bishop Bring assembled the Clergy of his Diocese at Linköping, in August of last year, when after an animated discussion upon Inspiration, the subject of the employment of the Laity in Church work was considered, the testimony of the Churches of Great Britain to the value of Lay instrumentalities and Lay coöperation, being weightily adduced. It appears, however, that the

Clergy in Sweden have recently declared in their late Diocesan Conference against the employment of vapourers, as recently adopted by a number of Churchmen associated as a Home Missionary Society, on the ground of its being a Lay-institution on the distinctive office of Priest, and at variance with Article XIV of the Augustan Confession—*De Ordine Ecclesiastico*: "Quod nemo docere in Ecclesiâ publicè debeat, aut Sacramenta administrare, nisi rite vocatus."

There appears to be a great falling off in the number of candidates for Holy Orders. This is ascribed among other causes, to the baneful effects upon young men's minds of much of the German philosophy, and to the circumstance that modern civilization has opened up new paths of professional competition which tempt by the prospect of larger emolument.

ITALY.—We collect the following items of interesting intelligence from this Kingdom:—

The Italian correspondent of the *Christian Work* states that the Government had, at the end of last year, established in the Southern Provinces, irrespective of Naples itself, no less than 1,593 boys' schools, with an attendance of 49,239 pupils; 922 girls' schools, with 30,567 pupils; and 234 night schools, with 5,194 pupils.

At the festival of the Statuto, June 7th, this year, many of the Clergy and some even of the Bishops joined in the celebration.

A Parish in the Commune of Caivano, Province of Capitanata, has set the Italian Church a good example. Being devoted to a worthy Priest whom their Bishop refused to them on account of his liberal opinions, the parishioners assembled, elected him as their Pastor, and addressed a petition to the Minister of Grace and Justice, with 500 signatures, for his appointment. The *Press* speaks of this step in these terms:—"Caivano, first among the Communes of Italy, and in face of the fanatical prejudices which unfortunately bind the masses in this Peninsula, returning to the first ages of Christianity, in which the only scope of the Church was Christ and the Truth, in which the people assembled together, elected their Pastor, and all concurred in the election of the Supreme Hierarch,—the Pope: persuaded that one of the most potent reasons why the Papacy took away such a power was to surround itself with men who were not chosen by the people, who, little caring for Christ and His doctrines, but disguised with His badge, the better to deceive, and bent solely on acquiring an almost superhuman power, might succeed in driving men blindly into ignorance and barbarism, to whatever grade they belonged, in order to rule them with absolute theocratic power:—convinced that if by such an act she withdrew herself from the Bishop and from Rome, both of which have withdrawn far from Christ, nay, have set themselves in opposition to Him, she drew closer to Christ and to His doctrine:—for all these reasons Caivano completed the great act, which initiates a new right in Italy, and places this Commune on a level with the most distinguished in our Peninsula."

Count Tasca has recently published at Bergamo, a little pamphlet entitled, "The Independence of the Church of North Italy, proved from History."

The *Christian Work*, for May, records the encouraging unity between the Neapolitan Evangelicals. There had been three congregations; the Waldensian, under Signori Abbia and Peccenini, with whom Sig. Albarella coöperated: the more independent flock of Marquis Cresi: and that of Sig. Perez. The latter had merged into the two former, and they had lately united in the joint celebration of the Lord's Supper, Sig. Appia presiding. In the July Number the same correspondent records that Sig. Albarella has now opened a rival place of worship, and "avows his intention to do every thing he can against M. Appia." He naively adds, "The Naples Committee, composed of foreigners, wishing to aid evangelization, have wisely resolved henceforward to confine their aid to educational efforts."

A new Waldensian place of worship was opened in Florence, in March last. Two Calabrian converted ex-priests, *Vincenzo Calfa* and *Gian Balista Gioja*, have gone to Florence to study in the Waldensian Seminary of Theology, lately established in that city.

Among foreign aid which is being furnished to the radical wing of the Reformers, we notice that the Rev. Edwin E. Hall, the representative at Florence of the

American and Foreign Christian Union, names four Missionaries in different parts of Italy, including the above named Sig. Peccenini, who are supported in the field by that Society. The *Italian Committee of Geneva* report, among the results of its labors, during 1862, the publication of 5,000 copies of Sig. De Sanctis's Tract, *De la Messa*, and 65,000 copies of the Protestant Almanac, *L'Amico di Casa*, by the same Author; the employment of five colporteurs, and the sale, either through these or at depots, of 761 Bibles, 1,514 New Testaments, 622 copies of separate Gospels, 8,171 various religious Tracts, 11,671 copies of *L'Amico di Casa*, for preceding years, and 55,649 for the current year. A member of this Committee has been employed over a year in the preparation of an Italian Concordance. A Scotch lady has invested £1,000 in the Italian funds for the foundation of two large bursaries at the Waldensian College of La Tour. A Mr. Woodruff, an American, has been vigorously and effectively aiding De Sanctis in the establishment of Sunday Schools, and of an Italian Children's Magazine, in Genoa.

A remarkable Priest has appeared in Piedmont, whose preaching boldly exposes the corruptions of the Church, and especially of the Society of *Ignorantelli*. Of this man, whose name is *Dr. Ambrogio*, the Colonial Church Chronicle says, "wherever he shows himself, the people follow him in crowds, and often break out into shouts of applause, on hearing his powerful declamation against the ecclesiastical corruptions."

The Bishop of Mendoir has published a pamphlet, in which he teaches the Church a new degree in Mariolatry, and claims for the Virgin the title and merits of "*Co-Redemptrix*."

Private advices from Italy state "that the King has declared in conversation, his conviction of the necessity of the reformation of the Church, as a stay to the State."

ENGLISH UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Late letters state that the country in which the Mission has been planted, has been desolated by war, disease and famine. At the latest dates up to which accounts have been received, the Mission settlement has been reduced to the greatest extremity, and there appears much reason to doubt whether in that region it can hold its ground.

A meeting of the Committee of the Universities' Mission to Central Africa, has been held to consider the recent news from the River Shiré. After much anxious consultation, it was determined to send out a letter to Bishop Tozer, leaving, as at the time of his departure, the future destination of the Mission, whether in its present position or elsewhere, to be settled by the right Rev. Head of the Mission according as circumstances may guide his judgment.

MADAGASCAR.—The Bishop of Mauritius has given it out as his opinion, founded upon a consideration of the circumstances which led to the assassination of the late King of Madagascar, that the Christian missionaries will have perfect toleration from the new government, unless by some inadvertent act blood should be spilt, and then that the consequences will be fearful. In reference to the statement that the Bishop of Cape Town is anxious that Mr. Ellis, the well-known London Missionary, not at present a member of the Church of England, should be the first Bishop of Madagascar, Dr. Ryan said emphatically, that there is not the slightest chance of Mr. Ellis's accepting ordination and consecration, supposing that the Bishopric is offered to him.

CHINA.—On Easter Day, the Bishop of Victoria ordained as Deacon a native catechist, the first native Chinese minister of the Church of England. The ceremony took place at Shanghai, in the English Church, the whole Service being conducted in Chinese. Thirty-four natives communicated on the occasion, six of whom were "members of the American Episcopal Mission."

AUSTRALIA.—DIOCESE OF ADELAIDE.

The Diocesan Synod met May 11th, about fifty Clerical and lay members in attendance. The Bishop in his Address spoke of the existence of fifty churches, capa-

ble of containing 10, 000 worshippers, and all built by the voluntary contributions of the people, as an evidence that in every part of the colony there were numbers of persons ardently attached to the Church of England, but at the same time confessed the difficulty of maintaining a sufficient number of ministers to keep these churches open. The fact is, that more than a dozen of them are either closed or kept open only by lay readers, or by an occasional service from some missionary clergyman. Rev. Mr. Needham's motion for a revision of the Liturgy was defeated even more decisively than last year, there being a majority against it in every "order," the Bishop on this occasion summoning up courage to vote against it, and the numbers being—Clergy: ayes, 5; noes, 12. Laity: ayes, 12; noes, 13.

One of the anticipated evils of such Synods was illustrated at this Meeting, in the violent language of some of the lay members, who evidently have little acquaintance with either the principles or the spirit of the Church, of which they are members.

BISHOP OF GIBRALTAR.

The Right Rev. Dr. WALTER JOHN TROWER, has been nominated to the Bishopric of Gibraltar, rendered vacant by the death of Dr. Tomlinson. He was educated at Eton, whence he proceeded to Christ Church, Oxford, where he graduated in 1826, at the same time with the Bishop of Oxford, Archdeacon Dennison. Dr. Mortimer, head master of the city of London School, and Lord Henry Bentinck. He took a First Class in Mathematics, and a second in Classics. In 1828 he was elected a Fellow of Oriel College, and held it for several years. In 1839 he was presented to the rectory of Weston; and in 1848, on the death of Dr. Michael Russell, he was elected and consecrated to the Bishopric of Glasgow and Galloway, which he held until 1859, when he resigned it. In 1860 he was appointed Sub-dean of Exeter Cathedral, and has since that time been actively engaged in assisting the venerable Bishop of that diocese in the discharge of his Episcopal duties.

THE BISHOP OF CAPETOWN, AND THE REV. MR. LONG.

On the 24th of June, the Judicial Committee of the Privy Council gave a decision in an appeal from that decision of the Supreme Court of the Cape of Good Hope, reversing the decision and in favor of Mr. Long. The decision rests strictly upon legal grounds. It does not decide against Synods; but it refuses to recognize the legal obligation of Mr. Long to attend the Synod, or take the necessary steps to elect a delegate to it from his Parish. The Synod was not convened by the authority of the Crown, or of the local Legislature; and was constituted subsequently to Mr. Long's institution as Rector of his Parish. This was the defense recognized by the Court. The inherent rights of the Church, and the duty of Mr. Long as a conscientious Churchman to his Bishop, are grave matters the Privy Council did not pretend to touch.

Whether the abnormal condition of the Church in the Colonies will leave a loophole by which Bishop Colenso will escape justice, remains to be seen. The *John Bull* (Newspaper) says, "We learn that, by the mail from the Cape of Good Hope that has arrived this week, the writ summoning the Bishop of Natal to appear before the Bishop of Capetown as Metropolitan, on the 22d of November, to answer to a charge of having published heretical opinions, has been received by the Bishop's proctors."

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ART. I.—INTERCOMMUNION OF THE EASTERN AND ANGLICAN CHURCHES.

Lectures on the History of the Eastern Church, with an Introduction on the Study of Ecclesiastical History. By ARTHUR PENRHYN STANLEY, D. D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. New York: Charles Scribner. 1862.

WE come now to the great subject of Intercommunion, its laws and Principles. Laying aside, for the moment, the Double Procession, (of which we have sufficiently spoken,) is Communion between the Greek and Anglican Churches lawful and practicable? The answer will depend upon the ideas respectively entertained by the two parties, on *Terms of Communion*. What is necessary to Communion between two Branches of the Catholic Church? May one demand, of the other, any thing more, in Faith and Practice, than the Catholic Church has decreed or sanctioned? May it insist upon the adoption, by the other, of any feature, of Doctrine, or Practice, peculiar to itself? Or, may it condemn, in the other, as

an effectual hindrance to Intercommunion, any dogma or usage, which the Catholic Church has not condemned? These questions bring out, at once, the points which require a preliminary settlement, before we can, intelligently, solve the problem of the Lawfulness and Practicability of Intercommunion.

In introducing our own thoughts on the subject, we shall facilitate and relieve the discussion, if we state, beforehand, the principal differences between the Eastern and Western Churches. For this purpose, we will present three Tables: first, of the Differences, apparent or real, between the Eastern and Anglican Churches; secondly, of the Differences between the Greek and Anglican, on the one side, and the Roman Church, on the other; and, thirdly, of the Differences between the Anglican, on the one side, and the Greek and Roman, on the other. In this way, we shall note, the Differences between ourselves and the Greeks; the Differences between ourselves and the Romans, in which the Greeks agree with us; and, the Differences between ourselves and the Romans, in which the Greeks agree with the latter. We confine our list, as we have said, to *principal* differences: viz. those which are most likely to come into discussion, on the question of Intercommunion; without reference to our own opinion of their importance, in themselves, or in comparison with other differences which, as unlikely to occasion dispute, we do not name. We cannot vouch for our perfect accuracy; because we do not pretend to the spirit of prophecy. Nothing can be more uncertain than the current of religious discussion. Nothing can be smaller than the themes which religious controversialists sometimes make to be of supreme importance. At one period, the Greeks and Latins battled as fiercely over the question of Leavened or Unleavened Bread in the Eucharist, as they had ever done over the great subject of the Procession. We have, therefore, selected those points of difference on which we think discussion is most allowable, and most likely to arise, without guaranteeing, that minor and inconsiderable topics will not be thrust forward, on the one side, or on the other. That must depend upon the real desire for union. If love is strong, if the precepts of the Saviour are influential, if we are thoroughly

nced of the sin and the manifold evils of separation, and heartily desire to return to the ancient fellowship, nothing e suffered to stand in the way, which is not of prime imnce, which is not essential to Catholic unity.

I.

ifferences between the Greek and Anglican Churches.

1. On the number of the Œcumenical Councils.
1. On the number of the Sacraments.
1. On Confirmation by Priests.
7. On Marriage of Clergymen, after Ordination.
7. On Consecration to the Episcopate of married Priests.
1. On Transubstantiation.
1. On the Invocation of Saints.
1. On Reverence to Sacred Pictures and Relics.
5. On Prayer for the Faithful Departed.

these may be added certain minor differences of usage, in 1 the Greeks believe that they follow the practice of the st and best ages of the Church; such as, Anointing the ; Unction in Baptism; The Sign of the Cross in Confirm-, and in Consecrating the Lord's Supper; Trine Immer- Mixing water with the Wine in the Eucharist; Praying rds the East; Praying standing, on the Sabbath, (Satur- and on Sunday. The frequent use of the Sign of the , by individuals, in private and social life, (e. g., at one's t devotions; on going abroad; in moments of temptation, bodily danger; at meals, &c.,) is a pious custom, of unted antiquity;* not enjoined by the Church, but sanc- d by her own use of the Holy Symbol. So it is regarded ıe Greeks.

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n this point, it is enough to refer to the well-known passage of Tertullian, *r. Mil. c.* 3,) in which he says, that at every motion, going out and coming going to the bath, to bed, or to meals, whatever their employment or occahey, [the Christians of his day, *circ.* A. D. 200,] were wont to make the sign Cross on their foreheads; not as enjoined by any law of Christ, but as a ısage which tends to strengthen faith.

II.

Differences between the Greek and Anglican Churches, on the one side, and the Roman, on the other.

I. On Papal Supremacy.
II. On Purgatory.
III. On Communion in one kind.
IV. On Celibacy of Priests and Deacons.
V. On Indulgences. [This involves, also, the Doctrine of the super-abundant merits of Saints.]
VI. On Works of supererogation.
VII. On judicial Absolution.
VIII. On the Doctrine of Intention in Priestly acts.
IX. On the Apocrypha.
X. On Divine Service in language not understood by the people.
XI. On the withholding of the Holy Scriptures from the Laity.
XII. On the use of unleavened Bread in the Holy Eucharist.
XIII. On a plurality of Altars in a Church.
XIV. On Fasting on the Sabbath, (Saturday.)
XV. On visiting mortal sins with temporal punishments.
XVI. On the Immaculate Conception of the Blessed Virgin Mary.

We might mention many other points of important difference between the Greek and Latin Churches; on some of which, the position of the Anglican Church is not sufficiently defined, but on most of which the teaching of the Greek theologians approaches, nearly, the spirit of Anglican Doctrine. Some of these points are the following :—On the Nature and Authority of the Church; on the *Necessity* of Priestly Absolution to the Forgiveness of Sins; On the number of Holy Orders; On the Powers of the Episcopate; On the time of the Consecration of the Elements in the Holy Eucharist; On the relative importance of the Rites called Sacraments by the Greeks and Latins; On uninterrupted visible Communion, as essential to the existence of the Catholic Church; and, in general, On the application of Christ's Redemption to the Salvation of men. The whole tone of Greek Theology accords, more

early, with that of the Reformed Church of England, than ith that of the Tridentine Church of Rome; especially, on ie subject of Justification. The *Moral* Theology of the Latin hurch is utterly condemned by the Greek; while, on those oints in which the Greeks seem to agree with the Latins gainst us, (as, for example, the Invocation of Saints, Reverice to Pictures and Relics, Transubstantiation, &c.,) one can ardly recognize a unity of treatment, so diverse is the style of gument between them. The truth is, that the Greek Church as never committed herself to that extreme development of aint-Worship which is found in the Church of Rome. But, ore of this hereafter.

In the Council of Constantinople,* held for the rejection of e "Pseudo-Synod" of Florence, (as its Act calls it,) twenty-e charges were enumerated against the Church of Rome. me of them are frivolous, and some of them are false: but, e quote a few which do not appear in our own Table:—The mmingling of the sexes in public worship; The Pope wearg, on his foot, the Cross, which Christ wore on His shoulder; epresenting God the Father, in Colors; The usurpation of cular Authority by the Pope, when, by succession from Christ, has none; Releasing Christians from Fasting, for money; iving to the Image of Christ, and to the Cross, a Worship hich should be given only to the Word, God and Man; Woripping Images; Eating things strangled. The reader will tice the enumeration of *Image-Worship*. The Greek urch does not allow reverence to Images, "*Sculptilia*," ings carved or graven; believing it to be forbidden by the cond Commandment. She does not allow their presence in r Churches. The Crucifix, therefore, is not used among her ople; on the contrary, there is a violent prejudice against it. er idea seems to be, that it is permissible to make a representation of Christ, or of a Saint, such as, when looked upon, will

* We find the date of this Council, variously stated, at A. D. 1443, the year after termination of the Council of Florence, and A. D. 1484. The former is, doubt-, correct; as the Council had reference to the doings at Florence; and, the cape of Constantinople, in 1453, would make it impossible to hold a Christian Synod re as early, after that event, as 1484.

bring the original more vividly to the mind; but, that it is not lawful to make a likeness, or fac-simile. The distinction appears to arise from a desire to prevent everything like *worship* addressed to the Representation; of which she imagines there is more danger in an Image, since it presents the form and outlines as they exist in real life. We have not, however, included this difference between the Greek and Latin Churches, in our Table. Perhaps, we should have done so; but, we were not well satisfied that the difference is a real one. The arguments by which the Greeks defend the use of *Pictures*, apply with equal force to *Images*. The ground of the difference does, however, show the greater sensitiveness of the Greeks to Idolatry; and, the reader will not fail to note their hostility to every attempt to represent God the Father, by human or material forms. It is a contradiction, they say, of the truth of Scripture, "God is a Spirit." A Greek would look with horror upon a picture which we once saw in a Congregational Meeting-House;—a large eye, painted on the wall, over the Pulpit, with the words above it, "Thou, God, seest me." The Congregationalist would, probably, reply, as did the Unitarian, when questioned, by a Churchman, on the frequent use of the Cross, by his Sect, "*You* mean something by it; *we* don't:" which makes it sheer formalism.

III.

Differences between the Anglican Church, on the one side, and the Greek and Roman, on the other.

I. On the Number of the Sacraments.
II. On married Bishops.
III. On Invocation of Saints.
IV. On Reverence to Pictures and Relics.
V. On Prayer for the Faithful Departed.
VI. On compulsory Confession.

We do not mean to say, that every one of these is a matter which would cause any serious discussion, between the Anglican and Greek Churches, by themselves; but it might, between the two parties named at the head of the Table, the Roman being associated with the Greek in the discussion, and holding

a stronger position, on most of these points, than does the Orthodox Church of the East. On the last point, for example, while the Greek would admit, that Confession to a Priest was a matter to be regulated by each particular Church, for its own people, the Roman would argue for its essential and universal necessity. The Greek Church lacks, throughout, that marked feature of the Tridentine Church, which consists in the undue exaltation of the Clergy, and the accumulation, in their office, of prerogatives and powers which find no warrant in primitive law or usage. The relation of the Clergy to the laity in the Greek Church, has a much closer parallel, in the Anglican, than in the Roman, Communion. Still, the rule of the Oriental Church does require Confession to the Priest, before receiving the Sacrament of the Lord's Supper. In practice, it amounts to but little more than the requisition, in the English Church, that "so many as intend to be partakers of the Holy Communion, shall signify their names to the Curate, at least, some time the day before." The penitent presents himself to the Priest, (usually, some aged Presbyter, at least in the large Parish Churches, is appointed for this purpose,) is asked whether he has committed any grievous sin since he last communicated, and, if not, is, at once, absolved: if otherwise, is counselled and directed as to the religious exercises of Repentance which are binding upon him. So far as our own observation has extended, the system of the Confessional, as practised in the Church of Rome, is unknown among the Greeks; nor would a Greek, commonly, say, that a man must confess before the Holy Communion, unless the laws of his particular Church bind him to it. How different all this is from Romish teaching, we need not stay to explain. Our readers will recognize, at once, that, in all those things we call 'corruptions," the Greek, even where he is justly chargeable with them, holds a position almost as far removed from Rome, in *principle*, as do ourselves. His are the first fragmentary elements, (for the most part, crude and undigested,) of evils which the Church of Rome has erected into a vast and formal system, which she imposes alike on the consciences of all believers. In fine, the Greek Church has never had her Council

of Trent; and, she is, as yet, far enough removed from the possibility of such a Synod.

Let us proceed now to the discussion of the Differences which we have noted. We shall confine ourselves to the first list, viz. The differences between the Greek Church and our own.

1. *The Number of the Œcumenical Councils.*—The Greek Church acknowledges Seven; that of Nice, A. D. 325; that of Constantinople, A. D. 381; that of Ephesus, A. D. 431; that of Chalcedon, A. D. 451; the Second of Constantinople, A. D. 553; the Third of Constantinople, (that of A. D. 680, and the Trullan, or Quinisext, A. D. 691, combined,) A. D. 691; and the Second of Nice, A. D. 783.* One or two other Councils have been called *Œcumenical*, by Greek writers; (those of Constantinople, A. D. 861, and A. D. 879; see Mosheim, *in loc.*;) but, we cannot discover any distinct recognition of them, in that character, by the Greek Church; and, indeed, the proof of her formal acceptance of the Deutero-Nicene, (A. D. 783,) is not clear, for nearly a hundred years after its Session. But, it is universally recognized by the Greeks now.

How many Œcumenical Synods are acknowledged by the Anglican Church? None, as we understand it, by formal decree, since the Reformation. It will not do to say, that she receives all previously acknowledged by her, which were not then denied; for, that would involve us in the acceptance of the Lateran and other Roman Synods of the Middle Ages, which were, undoubtedly, in force, in England, up to the time of the Reformation, and were received there as Œcumenical. One of the dogmas to which we should thus be bound, is a doctrine which, we humbly trust, will never be enjoined, as an *Article of Faith*, upon the members of the Anglican Communion; viz. that of the Second Synod of Lyons, A. D. 1274, that the Holy Ghost "proceeds from the Father and the Son

* We follow, here as elsewhere, the Greek authorities. Western writers assign the Council to A. D. 786; some, to A. D. 787. The discrepancy may arise from the Greek writers giving the date of its first assembling at Constantinople; and the Latins, of its removal to Nice.

as from one principle." It is certain, that that doctrine, (which is the distinctive Romish doctrine on the Procession,) can never win the assent of many, (we believe, a majority,) of our Clergy. Better, if we retain the Doctrine of the Double Procession in our Prayer Book, that it be left, as now, undefined; so that all who choose, may receive it in the Greek sense; which affirms a Procession from the Son, only as far as is equivalent with "receiving from the Son," and, being "sent by the Son." But, we digress. The Anglican Church, Reformed, has never declared the Number of Councils received by her as Œcumenical. It is one of the many points left incomplete by the Reformation. We shall feel such points, more and more, when we come to act in our Catholic character. Hitherto, since the Reformation, we have been, in action, simply, *Protestants*. We are now called upon to show whether we are capable of being truly *Catholic*; and, one of the first steps towards that position is to declare what Synods we hold to be Catholic Councils. There will be no difficulty about the first Four; we presume, not about the first Six; for, our most approved divines, such as Field, Hammond, &c., and, we believe, the general opinion of Anglican Churchmen, sanction so many. There is nothing that we can discover, in the Acts of the Fifth and Sixth, that would not gain the instant approbation of the English Convocations, and of the American Convention. But, of the Seventh, there is, we hope, as little doubt of the instant and unanimous rejection. It is that infamous Council, (our Greek readers, if we have any, will bear with our plainness of speech,—the more so, because numerous members of their own Church concur with us, in regretting, that she ever accepted the Second Nicene Synod,) which ordained the "worship," or, (as the Council affirmed, was, in its intention, synonymous,) the "salutation" of sacred Images and Pictures: for, both are fairly included in the Decrees of the Council, although the Greeks practice the latter only. If the Council had merely affirmed the *lawfulness* of "affectionately saluting" a picture of our Saviour or a Saint, as one might do to the portrait of a friend, we could say nothing against it, excepting that it was an action beneath the

dignity of an Œcumenical Council. But, again and again, the Decree says, "We salute the venerable Images: Anathema to them who *do not.*" And, we may add, to illustrate the inconsistency between the Law and the Custom, thousands and tens of thousands of Greeks, both clerical and lay, are living under the force of this anathema, if it has any. For, nothing is more common than for Greeks, especially of the intelligent classes, to ignore the practice altogether; and, in all our many discussions with the Greek Clergy, we never encountered one who was ready to affirm more than that the respectful salutation of a sacred picture was allowable, or, at the most, commendable. The Council was inaugurated at a period when party spirit ran high on the subject; and, its action was carried through with a fury most unbecoming in "celestial minds." We firmly believe, that the same Decree, in the same shape, would not obtain the sanction of the Greek Church of the present day; certainly not, if the Laity were represented in the Council. The Anglican Church, it seems to us, has only to fall back upon the Council of Francfort, A. D. 794; in which the Action of the Second Nicene Council was rejected and condemned; the British Church being fairly and fully represented, and concurring in the condemnation. Or, if it be said, that the later practice of the English Church was, practically, a reconsideration and approval, and that the Council of Nice was accepted as a part of the whole body of Roman doctrine and usage, then held in England, we may fairly have recourse to another argument, which will be found to have an extensive application in any discussions which may arise respecting the Œcumenical Councils. A broad and clear distinction must be made between the Decrees of those Councils concerning the *Faith*, (to all which Decrees the Anglican Church, we doubt not, would give her ready assent,) and the *Canons* issued by them, on matters of practice. Of the latter sort, are the Acts of the Second Nicene Council. Now, no one of the three great Branches of the Catholic Church, the Greek, the Roman and the Anglican, receives, holds and follows, all the usages established by the Œcumenical Councils. Changing circumstances have gradually altered customs; so that each Church adapts

practice to its own convenience, or necessities. For exam-
e, neither of the Churches which we have named, follows
ictly all the Canons of the *First* Council of Nice. Nor, in-
ed, is it practicable; the order of Discipline, in each of
ose Churches, being changed from what it was in the Nicene
e. Where, for instance, are the penitential "Hearers" and
Prostraters" of that day? Or, which of those Churches now
bids its Clergy to lend money on interest? and deposes
em, if they do so? Kneeling on the Lord's Day, forbidden
the 20th Canon, is practised both in the Roman and Angli-
n Churches, though not in the Greek. And so of later
ouncils. In fine, those Churches have, in fact, adopted the
le of the English Article: "It is not necessary, that Tradi-
ons and Ceremonies be in all places one, or utterly alike; for,
all times, they have been divers, and may be changed, accor-
ng to the diversity of countries, times and men's manners, so
at nothing be ordained against God's Word." (Art.
XXIV.) This rule will apply to the law of the Second
ouncil of Nice, so far as relates to the establishment of Im-
e-worship; or, if it did not, and the Anglican Church
ould persist, as she will persist, in rejecting that
ouncil, there is no hindrance, thereby, to Intercommunion.
he Council ceases to be Œcumenical. It never was truly
cumenical. The Anglican Church, in common with other
hurches of Europe, disowned it at the first, when their votes
ere necessary to its Catholicity. She never formally rescin-
d that Decree. She now repeats and affirms it. We do not
lieve, that, with the prevailing and constantly growing opin-
n of the intelligent and influential members of the Greek
hurch, against the enforced use of Pictures in Worship, this
osition will meet with any solid objection, or will be allowed
hinder the restoration of Catholic Fellowship.

II. *The Number of the Sacraments.*—We confess to the re-
rn of an old feeling of weariness, at the very mention of this
bject. When we remember the profitless discussions which
e have held with Greek Bishops and Priests, all which reduced
emselves, in the end, to a mere war of words; leaving us, in
e Greek sense, ready to acknowledge Seven Sacraments, and

the Greek, in our sense, acknowledging but Two, we do not like to expend another word upon the worn-out topic. Will you say, with our Article, "There are Two Sacraments ordained of Christ our Lord in the Gospel?" Your Greek brother agrees with you perfectly; he does not pretend to more. Will you say, with our Catechism, "Two only" are so ordained, "as generally necessary to salvation?" He has no objection to that. Will you say, that the other "Five, commonly called Sacraments," [the Greek Church calls all the Seven, *Mysteries;* and, the difference in the word is important, because *Mystery* denotes, exactly, the Greek idea of a Sacrament, namely, that which has a grace hidden,] "are not to be counted for Sacraments *of the Gospel,*" and "have not *like* nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible Sign or Ceremony *ordained of God?*" The Greek will agree with you. He will affirm, that Two are ordained of God; (that is, *immediately;* for, *we* would hardly say, that no other was ordained of God *through the Church*, lest we make, of Laying on of Hands in Confirmation and in Ordination, mere human ceremonies;) and, that the other Five are the Tradition of the Church;—and, *that* we cannot deny. He says, a "Mystery" is an "Ordinance, in which, under a sensible sign, the invisible grace of God is communicated to believers."* You cannot deny the truth of this, with regard to either one of the Seven which the Greek calls Mysteries; remembering, that, by the last, which the Romans call *Extreme Unction*, he means the Scriptural Rite of Anointing the Sick with Oil, for their recovery; and names it, The Sanctified Oil, (Εὐχέλαιον.) Why then, you may ask him, do you confine the number to Seven? Is not grace given, also, in other sensible ordinances; for example, in preaching the Word of God? Why not use the term, as your fathers did, of all acts and offices of religion through which, under the Christian covenant, God bestows His blessing? He will answer, We do not deny grace to other acts and offices: but, these Seven are of more general importance and prominence; and, therefore,

* Orthodox Doctrine, by Plato, Metropolitan of Moscow.

e singled out for special enumeration. The fact is, the old eek Church knew nothing of Seven Sacraments in particular; t, the habit has arisen, in comparatively modern times, of so unting the Mysteries, in imitation of the Church of Rome. ie practice, indeed, was originally copied from Latin writers; d obtained an easy success, from the universal respect of ristians for the mystical number, *Seven*. On the whole, conclude, that the topic presents no serious difference be- een ourselves and the Church of the Greeks. The most im- rtant difference is, in our want of the ancient and scriptural te of Anointing the Sick with Oil. Why have we abandon- it? Because, it had been corrupted into the Extreme Unc- n of the Romanists. Why should it not now be restored, compliance with the avowed principle of the Reformation, bring back primitive doctrine and usage? We cannot an- er this question satisfactorily. The Greeks recognize, that, we do not *enumerate* Seven Sacraments, we *have* them, with e exception of this one. They will not make its restoration condition of Intercommunion. But, they regard its absence a deficiency in our Church; and, can we say, that they ve not good reason for so regarding it? This is one of many ints, (a minor one, perhaps,) in which a serious negotiation th the Greek Church, will teach us, what we very much ed to learn, that, though our Church is Reformed she is by means perfect, even in things primitive and apostolical.

III. *Confirmation by Priests.*—In the Greek Church, Con- mation, (called The "Chrism," and, The "Sealing,") is nistered by the Priest at Baptism, immediately after the ad- nistration of that Sacrament, unless a Bishop happens to be e Baptizer. That this was the original practice, at least so as the *time* of Confirmation is concerned, is "evident unto men, diligently reading Holy Scripture and ancient Au- ors." The Catechumen was confirmed, or sealed, immedi- ely on Baptism. That this would be the case with *adults* is nifest; and, our own rule for them still accords with that actice: "It is expedient, that every Person thus Baptized, e. in Riper years,] should be confirmed by the Bishop, so soon ter his Baptism as conveniently may be." The first converts

settled, by each restoring what he has lost. But, we may have something to say hereafter, on our marked deficiency in primitive usages, and our duty respecting them.

IV. *Marriage of Clergymen after Ordination.*—The Greek Church, in common with all the Oriental Churches, allows married men to be admitted to the Diaconate and the Priesthood, and permits them to retain their wives after ordination. But, in the Greek and most of the other Eastern Churches, no one can marry after receiving Holy Orders, whether he receive them in a single state, or his wife die after his ordination. *No marriage after Ordination*, is the rule. The practice is based upon the Canons of the old Councils: (See Apostolic Canons, 26, (19;) Ancyran, 10; Neo-Cæsarean, 1; [the Canons of Ancyra, (Angora,) and Neo-Cæsarea were confirmed by the General Council of Chalcedon;] Trullan, 3, 6.) The Chaldean (Nestorian) Church allows Deacons and Priests to marry after Ordination; retaining, probably, the usage of an earlier day; but, its Bishops, as in all the Oriental Churches, must be unmarried men. The position, it seems to us, to be taken on this point, of Marriage after Ordination, is, that it is a matter of Discipline, in which, although the General Church has established a rule, each particular Church is at liberty to modify it as, in her own circumstances, she may judge to serve best to godliness. It ought, also, to be added, that the Apostolical Canons and those of Trullo are not in force in the Church of Rome; which leaves the Catholic authority on the question, confined to the two Provincial Councils of Ancyra and Neo-Cæsarea, as confirmed by the approbation of the Council of Chalcedon; which did not approve the Canons on *this* subject in particular, but only, in the general, the doings of those Councils. Moreover, the Greeks have a strong prejudice against unmarried Priests and Deacons, unless they are Monks. They will not, ordinarily, allow an unmarried Priest to have charge of a Parish. When his wife dies, unless he be an aged man, he retires to a Monastery. And, the common practice, before receiving one to the Diaconate, is, if he be single, to provide him with a wife. Thus, once said to us the Syrian (Jacobite) Patriarch, in whose Church the same prejudice and

custom prevail, "If a Priest die, in one of our villages, the people, generally, select their most learned man to be their Priest. Then, if he be a young man, and single, we first marry him, then ordain him Deacon, and, soon after, advance him to the Priesthood." "And do you," we asked, "also select his wife for him?" "Well," said the Patriarch, "generally, the people pick out the best girl in the village for him, and, as he is to be their Priest, he complies with their wishes."

v. *Consecration of Married Priests to the Episcopate.*—This is not allowed in the Greek Church, nor, indeed, we believe, in any of the Oriental Churches. The Priest, at his Consecration, must be either a Bachelor or a Widower. The custom is not favorable to the selection of the best men for the office of a Bishop. It confines the choice to the most unfit class of the Clergy, the Monks, who have never served in Parishes, and to the comparatively few Parish Priests whose wives have departed. Again and again, have we heard Greeks, of every degree, and, not unfrequently, Bishops, express their regret at the existence of the rule, and applaud the wider liberty of the Anglican Church. They acknowledge, universally, that it was not so in the beginning; and, that the rule of their own Church was not established till the Council of Trullo, A. D. 691, whose Canons the Church of Rome does not receive. On the whole, we are of opinion, that, in case of negotiation, the Greek Church is much more likely to adopt the freedom of the Anglican, than to impose her own injudicious restriction, as a condition of Intercommunion. It has no Catholic authority, even as a Canon; and, we are confident, would not be allowed to stand in the way of restored Fellowship.

vi. *Transubstantiation.*—Superficial theologians and mere Protestants would say, that the Greek Church certainly holds the Romish Doctrine of Transubstantiation. More critical inquirers would find no more in her teaching than the Catholic Doctrine of the Real Presence. Her most approved writers do not differ, in the main, from the High Anglican Divines, or the doctrine of our Articles and the Office of Holy Communion. One sad consequence of the depressed state of the Greek Church, under the evil sway of Mohammedanism, has been, that The-

gy ceased to be cultivated, the Catena of her learned Writ-gs was broken, and her few studious men resorted, almost of cessity, to the tainted mediæval literature of Rome, which s freely poured in upon them. Hence has arisen an unsus-ious use of terms which, to our ear, have a corrupt sense, d are the acknowledged vocal signs of error. One of these is *ansubstantiation*, (μετουσίωσις,) adopted from Latin Authors, t used, manifestly, in the same sense with the old Greek ms, μεταβολὴ and μετατοιχείωσις, which the ancient Fathers used specting the Real Presence. Hence, an apparent inconsist-cy between the Romish word and the Greek practice; for, do not find, in the Greek Church, the usages which, in the tin, have followed from the Doctrine of Transubstantiation. e Altar is still called the "Holy Table," (ἁγία τράπεζα,) and ll preserves the form of a table, standing in the middle of e Sanctuary. There is no adoration of the consecrated Ele-nts. There is no reservation of them on the Altar, for per-tual worship. There is no Feast in honor of them. The turgies of St. Basil, St. Chrysostom and St. Gregory retain eir ancient purity of expression. There is no Romanism, but the heedless adoption of a Romish word.* However, we ell, perhaps, though thus briefly, too long upon the subject. is not one that is very likely to be brought into controversy; d Greek Bishops, the Patriarch of Constantinople included, ve repeatedly expressed to us their satisfaction with the im-ied doctrine of our Liturgy.

VII. *Invocation of Saints.*—Says the Catechism of Con-antinople, (we translate from an edition authorized by the triarch, and printed in the press of the Patriarchate,) When we invoke the Saints, we do not transgress this (the

* It may be worth while to quote here the language of Plato's Catechism, which, its Greek version, is the accredited text-book in the schools of Constantinople: he Eucharist is a Mystery, (Sacrament,) in which, under the form of bread, the e Body of Christ, and, under the form of wine, the true Blood of Christ, are com-nicated to the Faithful, for the remission of sins, and unto eternal life." We may , that there is, in the Service of Holy Communion, an Elevation and Procession the Elements, but *before* Consecration; and, that a portion of the consecrated ements is reserved, though not kept on the Altar, for the purpose of conveying Sacrament to the Sick; according to the primitive usage.

First) Commandment. For, that Invocation, according to the understanding of our Orthodox Church, is very different from the Invocation of God. We invoke God, and our Saviour Jesus Christ, as the Most High Lord and Almighty Ruler of all things. But, we invoke the Saints, as His servants, and heirs of eternal blessedness. The Invocation of God is nothing else than the deepest subjection of our mind to the Divine Majesty, and the reposing of all our hope in Him; while the Invocation of Saints is the union of our prayers with theirs. It is sufficient to say, in confirmation [of our argument,] that the Saints, while still living, prayed for others, and besought others to pray for them; as appears from Acts xii, 5.; Rom. xv. 30; 2 Cor. i. 11; and Phil. i. 4. Being now near to God, and enjoying His perpetual presence, it is impossible, that they should not have, for the salvation of the Faithful, a fervent desire, known to God. But if it be so, what inconsistency is there in our uniting our prayers and our desire for our own salvation with their desire and their prayers [in our behalf]? with the desire and the prayers, for example, of the Blessed Paul? And, in this consists the Invocation of Saints.

"In such Invocation, the all-powerful Mediation of Jesus Christ is not excluded. For, that is the perpetual and indispensable foundation, both of our own prayers and of the intercession of the Saints for us. Yet, let no one think, that such respect rendered unto them, can help us, when we live incorrigible and impenitent lives. For, the greatest honor we can give to the Saints is, to imitate their lives, and to repose, as they did, all our hope in God.

"It is a great sin to offer to the Saints the same worship which we offer to God; or, to trust in them as we trust in Him; or, to pray more, and more frequently, to them than to Him; or, to celebrate their Festivals with more reverence than those of our Lord; or, to show more respect to their Pictures, than to those of the Saviour. For, the Saints, however exalted they may be, are but servants of God, and creatures of His hands; and, hence, great is the difference between Him and them. From falling into such error and sin, every one, therefore, should guard himself." Among the safeguards

against "error and sin" in the Invocation of Saints, the Catechism gives the following: "Let every one be subject to the truth of Revelation. Let him receive the Divine Word, as the rule of all his thoughts, and follow its guidance."

We have given, thus largely, the Doctrine of the Greek Church, from a modern and authoritative standard, both because the subject is important, (presenting, perhaps, the principal difference, after the *Filioque*, between her and us,) and because, being so important, it seemed but fair to state her Doctrine in her own words. The inconclusiveness of the argument we hardly need to point out. If the Faithful departed do remember us, in loving supplication, (as we do not, for an instant, doubt,) the broadest inference which the fact admits, is, that we may rightly beseech *God* to hear their prayers in our behalf. It is no foundation for an argument, that we may fitly pray to *them*, or ask their prayers for us; but, rather the contrary; the fact itself of their praying for us making such request unnecessary; even supposing that they can hear it, or that it will be, as the Latin theologians assert, revealed to them.

The Invocation of Saints, so far as authorized, has a limited and *comparatively* innocent use in the Greek Church. In her Service Books, we see nothing of it, excepting under the guise of poetical apostrophe, such as we find in the Psalms of David, addressed to angels, and even to inanimate objects. There is no distinct assertion of the doctrine, no *formal* prayers to Saints, nothing that can be called an Invocation, more than may be said of the last sentence in the English *Benedicite*, or of the last but one in our own, or of the sentence in the *Benedic*, "O praise the Lord, ye Angels of His," &c. The Greek Church has not decreed the Invocation of Saints. She has not, like the Church of Rome, made it a point of Faith. She has, as a Church, given it no other sanction than it finds in such use of it in her Services as we have described. She does not bind the use of it on her members; and, in this respect, her position towards it is better than with regard to the "religious salutation" of Pictures, which she holds to have been enjoined by a Council deemed by her Œcumenical. A Greek may never

invoke a Saint, (as many do not,) and yet violate no law of his Church. Furthermore, she lacks that impious extension of the system, in her authorized Devotions, which so deeply shocks one in the Romish usages. She has not committed herself to that woful Mariolatry which is now the most prominent feature in the practical working of the Latin Church. We, by no means, wish to acquit her of excess, especially in certain authorized Forms for private use, which, at least, she winks at, and some of her Clergy encourage. But we are defining her position, as regards Intercommunion; and, we say, that she exhibits nothing, in her doctrinal status, which need prevent her from holding Catholic Fellowship with a Church which rejects the Invocation of Saints altogether. Whether her practice precludes *us* from allowing such Fellowship on our part, we shall come to consider by and by. We ought to add, that the habit of invoking Saints prevails widely, and to a superstitious degree, among the *lower* classes of Greeks; and is, often, encouraged in them by the more ignorant of the Clergy. The classes to which we refer, correspond, in social position, to the ignorant and vicious masses in our own towns, who have no religion whatever, and, literally, live without a God. The poor, unlearned Greek is, almost always, devout, and attends, punctually, to all the prescribed duties and observances of his religion; but, he mixes with them all, a vast amount of superstitious notions and customs. Still, we have always felt, that this is better, far better, than the gross Infidelity and practical Atheism of our own degenerate crowds.

It may be well to offer a specimen or two of the addresses to Saints found in the Greek Service Books. The reader will please to note, however, that, by separating them from the context in which they stand, and presenting them singly and prominently, we give them an effect which they lack, as they are heard in the long stretches of the *Kanons* in the Service. We are, in part, saved the trouble of translating, by the valuable little work of the Rev. R. F. Littledale, lately published in London, entitled, "Offices from the Service Books of the Holy Eastern Church." We have, however, as in duty bound, compared his version with the original, that we might be assured

its accuracy; and, in this view, have reduced a few of his ds to a more literal rendering; at the sacrifice, we fear, of ıewhat of the grace of his scholarly and elegant translation. › following *Stichos* is from the Office for Christmas-Day:

"O thou, God-bearing Virgin,
"Who hast the Saviour borne,
"Thou hast reversed the ancient curse of Eve;
"For, thou hast been a Mother,
"As was the Father's will,
"Bearing in thy bosom
"God, the Incarnate Word.
"The mystery is past searching out;
"We glorify it, all, by faith alone;
"Crying with thee, and saying:
"'Glory to Thee, Inexplicable Lord!'"

We add an *Eirmos*, from the Office for the Sunday of the ly Pentecost:

"Lady, rejoice, in Mother-Maiden fame;
"For, no well-poised and fluent turn of speech
"In eloquence can sing thee fittingly;
"And every mind is dizzied at the thought
"Of Him, thy Child: hence, with voice united,
"Thee we praise.
"Tis fit to laud the Maid who giveth life;
"For, she alone gave shelter to the Word
"Who came to heal the sickness of mankind."

The following, which we take from the Offertory of the Communion Office, has more of the manner and style of prayer, ugh bearing the form of rhythmical and rhetorical apostro-, and, as such, sung to a "Tone." We are responsible for English dress.

"Thou fount of compassion,
"Virgin Mother of God,
"To us be merciful!
"On thy sinning people look,
"And show to us thy power;
"For, in thee do we hope,
"And to thee cry we, 'Hail.'"

We ought, perhaps, to add, that this is immediately preceded by a lowly address to Christ, "imploring forgiveness of sin."

> "For, of Thine own free-will, it pleased Thee,
> "In the flesh, on the Cross, to be offered,
> "That us whom Thou hast formed, Thou mightest deliver
> "From the bondage of the foe: therefore, give we thanks,
> "And to Thee we, singing, say, 'Tis Thou Who fillest all things
> "With joy and gladness, Thou, O our Saviour,
> "Who didst come to save the world!'"

In fine, the position of the Greek Church, with regard to the Invocation of Saints, we take to be this: She presents examples of it in her Services; but, she does not decree it, nor enjoin it upon her members; leaving them free to use it, or not, at their pleasure.

VIII. *Reverence to Sacred Pictures and Relics.*—On this point we have said enough, for the present, under the first head, *The number of Œcumenical Councils.*

IX. *Prayer for the Faithful Departed.*—Perhaps, we should have left this point to be considered hereafter, when we come to speak of primitive usages which have been discontinued in our own Church. We do not imagine, that it will be made a matter of controversy, unless by ourselves; much less do we anticipate, that any intelligent Greek would insist upon it as a condition of Intercommunion. But, we have thought well to give, in this place, a brief conversation which we once held, with the Patriarch of Constantinople, on the subject. We had presented to him a copy of the Prayer Book of the Church of England, in Modern Greek; requesting him to give it a critical examination, and then favor us with his opinion concerning it. He promised to do so, and appointed a day, a fortnight later, for a second interview. We came at the time which he had set; and, after the ordinary exchange of salutations, he took up the Book, which was lying by his side, and said, "I have had this by me all the time since I last saw you, and I have examined it very carefully." "And what does your Holiness think of it?" we asked. "I think well of it," he replied. "I like it very much, on the whole; and, I am glad

to see, that you have so sound a Book of Prayer." "It looks rather small," he added, with a smile, "by the side of our voluminous Services. Is this all you have?" "All," we replied. "*We* should think it rather spare diet, for the worship of the Church," he said. He then continued, "But, I see you have some important differences from us." "Will your Holiness be pleased to enumerate them?" Of course, he first spoke of the Twofold Procession, and with great warmth of feeling, denouncing it as a Romish interpolation. A portion of his remarks we gave at the close of our last Article; and, we need not here report the discussion which followed. He was greatly appeased and gratified, when we told him, that the Anglican Church had not defined the Doctrine, in the Romish, or any other, sense; nor had ever pronounced the Eastern Church "heretical," for the want of it. We then proceeded: "Will your Holiness name a second point of difference?" "Well," he said, "I see you have no Prayers for the Departed." "Mind you," he immediately added, "I am not speaking of *Purgatory*. That is a Latin Doctrine, which we utterly reject. But, Prayers for the Faithful, who have departed in the hope of a good Resurrection." "We do not forget them," we said; "you will find a commemoration of them in our Office of Holy Communion." "I looked for it," he replied, "and noticed it. Its proper place is in the Liturgy, (Communion Office.) That is well, so far as it goes. But, the ancient Church used to pray for her departed children, that they might rest in pleasant, happy and peaceful places, where the righteous rest, and, that God would grant them, in the Day of Judgment, forgiveness of their sins, and the Kingdom of Heaven. And, *we* do the same." We inquired as to the meaning of those Prayers; and the Patriarch said, "We know, their salvation is already sure. But, our Prayer for them shows our love for them, and our continued fellowship with them. And then, you know, we pray for many things which are certain to come to pass. Our Lord teaches us to say, Thy Kingdom come." "Do you consider," we asked, "the want of such Prayers in our Service as anything essential?" "No," he replied, thoughtfully, "I cannot say *that*. But, I think it a great deficiency, and very

much to be regretted." We told him how the omission came about, from the Romish perversion of them. "That may be," he said; "but, the true use is very ancient, even from the beginning." We need add nothing more, to show the position of the Greek Church, with regard to Prayer for the Faithful Departed. The Patriarch's distinctions are to be carefully noted.

(*To be continued.*)

II.—THE UNION, THE CONSTITUTION, AND SLAVERY.

he Papers of James Madison, purchased by order of gress, &c., &c. Three Volumes. Washington: Lang- & O'Sullivan. 1840.

nnals of Congress. Second Session, Sixteenth Con- s. 1820–1.

urtis's History of the Constitution of the United States.) Volumes. New York: Harper & Brothers. 1854.

: struggle in which this nation is engaged has already d that stage in its progress when words of counsel may red, when principles may be discussed, when, if any man row light upon the questions at issue, or say or do to assuage the bitterness of feeling, and become the in- nt of Peace, he is bound not to keep silent. For almost ears, the fierce passions, the mighty energies, the vast es of the entire country, North and South, have been into full play; at what terrible cost, it is too soon yet mate. We do not suppose that the War is yet at an but we do believe that Reason is beginning to resume rone. Men are beginning to ask, when is this awful sac- f the young best life of the country to cease? What ends, for which the War is to be protracted? What difficulties, in the way of securing those ends? In re- ng to these inquiries, in the present Article, we shall with entire frankness; and while we utter only our own lual convictions, we shall do it in complete independence political parties, and, as far as may be, of all sectional ices.

express then, first of all, our full and confirmed belief, permanent separation of this Nation is an utter impos- . The reasons for this belief, we have no space to give ail. We waive here, altogether, the question of the

right of Secession. We aver that the American people were designed, by the Creator, to be one Nation, and not many Nations. Geographically and commercially we must be one. Our great Rivers bind together the great West and North West with the South West, indissolubly, and they will bind them together as long as those waters run. The Mississippi River, from its source to the Gulf of Mexico, can never wash the soil of two nations; it must belong to one great and united people. The mighty domain which was purchased of Napoleon, two generations ago, at a great price, and as a great national necessity, will not, cannot now be abandoned, by the numerous population of the great and growing States which are planted upon its numerous and mighty tributaries. Commercially, and socially, as well as by vast internal means of communication, the Northwest and the Southwest are linked to the Atlantic States by just as firm a bond. Differences of climate and productions, and natural resources, so far from separating such a people, are, or may be, the very elements and conditions of union. The North, and the West, and the South, are mutually made for, and dependent upon each other. An endless border warfare, ruin, utter and remediless, awaits their separation; and this is to be one of the lessons of this unnatural and terrible War. They have flourished together so long and so gloriously, that they had become each proud, self-consequential, envious, jealous of the other. Alienated from each other temporarily such a people may be, yet the bonds which unite and bind them together are natural, and will be permanent. What events are concealed in the future, ere this will be the solution of our difficulties, God only knows; but one united Nation, sooner or later, we must and shall become. That God, in His wrath, has given up this nation to ruin, and that in that catastrophe He will permit so many and such hopes to be forever blasted, we cannot yet bring ourselves to believe.

Neither is Slavery the alone cause, or even the principal cause of the War. It is the *occasion* of it, and it will be and is the great difficulty in the way of a return to Peace. The cause of the War, the primary cause, lying back of and giving shape and direction to all other causes, is the Sins of the Na-

ion. It is the want of Public and Private Virtue. It is the orruptions, the bribery, the peculations, the fraud, notoriously nd shamelessly practiced in high places. It is the alarming xtent to which the National Government has trampled upon he sanctions of the Divine Law, holding its Sessions of Congress on God's Holy Day, admitting to its Council Chambers nen steeped in the heathenish abominations and brutalities of formonism. It is the rapid spread of theoretical and practical Infidelity among the masses of the people, the trampling nder foot of God's Revelation, the rejection of the old Christan Creeds and Articles of Faith, by those once deemed orthoox, and, as a consequence, the undermining of the public onscience. Washington said, in his Farewell Address, "reaon and experience both forbid us to expect that National Morality can prevail in exclusion of religious principles." And et, Religious Principles have lost and are losing their hold on he belief, and conscience, and policy of the Nation. It is the ightful list of crimes against Morality; the judicial tramping upon the sacredness of Marriage, that great Conservator f Social Virtue, and the direct sanction thus given to heahenish lust and licentiousness.* It is the growing disregard f the Christian Sabbath, and with it, the destruction of the reat bulwark of every Moral and Christian Virtue. It is the isobedience to parents, the intemperance, the profanity, the rimes against life and property and reputation, against which he Civil Law is becoming more and more powerless. Here, in his long but incomplete catalogue, is the real cause of the War. In the history of the world, such a Nation, under the Providence of God, never has prospered. Servants to sin, unwilling to govern themselves, men have become incapable of governing others; and so have yielded themselves the slaves of despotic power in some form. Such a process, in the economy of Nations, is both a philosophical necessity, and the Law of God's dealings with His children. It always has been

* As one instance among a thousand; while we write, we notice the following paragraph:—

Divorce Cases.—There are one hundred and seventy-four divorce cases on the docket of the Supreme Court in Suffolk county, Mass.

so, and always will be, until the end of time. Hence, if we would be peace-makers, and on the only durable or possible basis, we must humble ourselves before God; we must repent of our sins; we must come back to those "Religious Principles," as Washington called them, the sanctions of the Divine Law, and the immutable verities of the Christian Faith, on which alone National virtue, prosperity and glory can ever depend.

Although we have named the primary cause of the War, there were secondary, and more immediate causes, the potency of which will vary, in the estimation of different persons. Among these, are the hereditary antipathies of Cavalier and Roundhead, begotten in the stormy periods of English history, and never yet forgotten. There is the old notion, which still clings to the degenerate Puritan, that as "the elect of God" and peculiar favorite of Heaven, it is his special mission, no less than that of the Ultra-Montanist, (and the two Systems have more points of correspondence than is sometimes supposed,) to wield "the two swords," Civil and Ecclesiastical. It was this notion which possessed the fiery zealot, Oliver Cromwell; who, in the name of Liberty and Philanthropy, perpetrated fearful tyrannies and atrocities; in the name of a truer Civilization, was guilty of the most shameful barbarities; and in the name of Religion, went to such an extreme of impiety, that, as Bishop Kennet says, "Heresies and Blasphemies against Heaven were swelled up to a most prodigious height."* Macaulay, who cannot be charged with partiality for the Church, says, speaking of the Puritan dynasty;—

"Another government arose, which, like the former, considered religion as its surest basis, and the religious discipline of the people its first duty. Sanguinary laws were enacted against libertinism; profane pictures were burned; drapery was put on indecorous statues; the theatres were shut up; fast days were numerous; and the Parliament resolved, that no person should be admitted to any public employment, unless the House should be satisfied of his vital godliness. We know what was the end of this training. We know that it ended in impiety, in filthy and heartless sensuality; in the dissolution of all ties of honor and morality. We know that, at this very day, scriptural phrases, scriptural names, perhaps some

* Complete Hist. Vol 3, p. 261. See also *Edwards's Gangræna*, Book I. part 3, p. 75; and Grey's Reply to Neal, Vol. IV. pp. 58-65: 91-5.

scriptural doctrines, excite disgust and ridicule, solely because they are associated with the austerity of that period. The training of the High Church ended in the reign of the Puritans, and the training of the Puritans, in the reign of the harlots."*

England, having tried Political Puritanism for twenty years, during half of which time the System had full play, was glad to restore to the throne that miserable specimen of humanity, the reckless, sensual, hypocritical Charles II.; and she has never cared to repeat the experiment. When men find, in their own wicked hearts, a "Law" higher than the Law of God, they will not hesitate to justify, by such a "Law," any and every act to which the propensities of the heart lead them. History has no darker page than the long list of deeds of brutal lust and savage barbarity, which have been perpetrated in the name of Religion.† This innate idea of a "mission," inwrought into the very framework and texture of the Puritan, makes him, of necessity, whatever his character, a professional "reformer;" this is his vocation; in other words, he becomes a meddler in other people's business. Horace Greeley, himself a New Englander by birth, and a fair type of the modern theory, has expressed this Puritan idea exactly. It is not original with him; it is one of Louis Napoleon's maxims, but Greeley endorses it. "*March at the head of the ideas of your age, and then these ideas will follow and support you.*" Here, in a nutshell, is the secret of the demagogism of the modern Puritan Pulpit.‡

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* *Macaulay's Miscellanies*, Vol. I. p. 312, 313.

† When a Clergyman, at the late Andover Commencement, said, "Give me the infidelity of Theodore Parker, rather than the orthodoxy of the New York Observer," he reminds us of the "Wallingford Community," in Conn., founded by a preacher of the same School; and of the exhibitions of human depravity in Cromwell's time, by "Higher Law" men and women.—See Grey's reply to Neal, Vol. IV. pp. 59–69.

‡ In the early settlement of the New Haven Colony, after enacting that "none shall be admitted to be free Burgesses in any of the Plantations within this jurisdiction, for the future, but such Planters as are members of some or other of the approved Churches in New England," and that "the Court shall, with all care and diligence, provide for the maintenance of the purity of Religion, *and suppress the contrary*;" it was enacted, in April, 1644, "that the Judicial Laws of God, as they were delivered by Moses * * * shall be a rule to all the Courts in this Jurisdiction." The historian says; "Thus it appears that the only code recognized in the

Among the secondary causes of the War, must be mentioned the different habits and customs which grow naturally out of the different Systems of Free and Slave labor, antagonistic in one consolidated Government, yet reconcilable and capable of harmonious adjustment in a Republic. There are the bad exponents of Northern and Southern character, who have carried into both sections false impressions, and who have awakened mutual dislike and hatred. There is a strong sectional ambition and jealousy, which has fully determined to destroy a union under which both North and South have mutually flourished. There is, at the South, a feeling of mortified pride, and more or less of apprehension, at seeing the monopoly of place and power rapidly and surely pass out of its control.* And there

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Jurisdiction at this time, was the Mosaic Law, which very well coincided with their notion, that all Government should be in the Church, inasmuch as "the saints should rule the earth."—*Lambert's History of the Colony of New Haven*, pp. 23, 24, 28.

It is publicly reported that one of these "reformers" declared, not long since, that when they had got rid of Slavery, there were two other great evils to be assailed: one of them the Roman Catholic, and the other, the Protestant Episcopal Church.

* Alexander H. Stephens, of Georgia, now Vice President of the Southern Confederacy, said, in a speech at the Georgia Convention on Secession, (Jan. 16, 1861:)

"What have we to gain by this proposed change of our relation to the general government. We have always had the control of it, and can yet, if we remain in it, and are united as we have been. We have had a majority of Presidents chosen from the South, as well as the control and management of most of those chosen from the North. We have had sixty years of Southern Presidents to their twenty-four, thus controlling the Executive department. So of the Judges of the Supreme Court—we have had eighteen from the South, and but eleven from the North; although nearly four-fifths of the judicial business has arisen in the free States, yet a majority of the Court has always been from the South.

"This we have required, so as to guard against any interpretation of the Constitution unfavorable to us. In like manner, we have been equally watchful to guard our interests in the legislative branch of the Government. In choosing the presiding Presidents (pro tem.) of the Senate, we have had twenty-four to their eleven. Speakers of the House, we have had twenty-three and they twelve. While the majority of the Representatives, from their greater population, have always been from the North, yet we have so generally secured the Speaker, because he, to a great extent, shapes and controls the legislation of the country. Nor have we had less control in every other Department of the General Government. Attorney Generals, we have had fourteen, while the North have had but five. Foreign ministers, we have had eighty-six, and they fifty-four. While three-fourths of the business which demands diplomatic agents abroad is clearly from the free States, from their greater commercial interests, yet we have had the principal embassies,

as been, also, at the South, a full determination no longer to uild up the manufacturing and commercial greatness of the North, but to secure these elements of national strength for tself.

Among these more immediate causes of the War, we men- ion, last of all, and worst of all, the influence of a class of Dis- unionists in both sections of the country, North and South. At the South, they were open Secessionists ; and the interests of Slavery was the weapon with which they now played upon he passions and aroused the strong feelings of the people. At the North, this class of men has embraced various and most livers characters, fanatics, infidels, and philanthropists; yet ll, out-and-out, Anti-Constitutionalists. Unfortunately, too, lthough the number of really leading characters among the vowed Disunionists in both sections was insignificant, and night almost have been counted on one's fingers, yet there were among them some men of real power and influence over he masses. They may have been honest in their convictions, ut they were wholly mistaken and terribly mischievous. These, more than all other immediate causes, were the fire- brands which set the country ablaze; and these men, still playing into each other's hands, are now the great obstacle to a return to peace.

Slavery, as we have said, is not the alone or principal cause of this War. There was more Slavery in the country, com- paratively, at the adoption of the Constitution, than there is ow, or ever will be again. But Slavery was the occasion of he War, and it will form the great subject of debate, of agi-

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o as to secure the world's markets for our cotton, tobacco, and sugar, on the best ossible terms. We have had a vast majority of the higher offices of both army nd navy, while a larger proportion of the soldiers and sailors were drawn from the North. Equally so of clerks, auditors and comptrollers filling the Executive de- artment, the record shows, for the last fifty years, that of the three thousand thus mployed, we have had more than two-thirds of the same, while we have but one- hird of the white population of the Republic. Again, look at another item, and ne, be assured, in which we have a great and vital interest; it is that of revenue, r means of supporting Government. From official documents we learn that a raction over three-fourths of the revenue collected for support of government has niformly been raised from the North."

tation, and of difficulty, in the final settlement of our troubles. For more than thirty years an antagonistic sentiment has been growing up, both at the North and the South, on the subject of Slavery, which was sure in the end, sooner or later, to convulse the whole country; because it was a sentiment directly at war with the letter and spirit of the Constitution.

At the North, Acts of State Legislatures had been passed, calculated to render inoperative that clause of the Constitution which requires the rendition of fugitive slaves; although, we are glad to say, the most obnoxious of these had been repealed. Ecclesiastical bodies have enacted disciplinary regulations on the subject of Slavery; such as would render cordial communion and fellowship with Christians at the South an utter impossibility. So intense has this feeling become, that there is a party at the North, strong and determined, which has taken the ground that the War ought not to end, and never shall end, until Slavery in all the States is utterly exterminated; at all events, that the old Union of Free and Slave States shall never be re-adjusted on the basis of the old Constitution. We shall not cite the formal action, the Resolutions, &c., of various religious bodies in the North, and especially in New England, showing that they have endorsed, and are sustaining this War directly on the ground, not that it is a War for the Constitution, but a War against Slavery. The American "Anti-Slavery Society," which held its Anniversary in the "Church of the Puritans," on the 12th of May last, adopted, "with loud applause," among others, the following Resolutions:—

Resolved, That while the Society has rendered this verdict with the deepest emphasis, THE CONSTITUTION A COVENANT WITH HELL, it has not failed to remind the people of the North that, ever since the adoption of the Constitution of the United States, "their feet have run to evil, and they have made haste to shed innocent blood," in the way of slaveholding complicity; that, by consenting to a slave representation in Congress, to the arrest and rendition of fugitive slaves on their own soil, and to the suppression of slave insurrections by the iron hand of the General Government, they have made "*a covenant with death, and with hell have they been at agreement*," till, at last, "judgment is laid to the line, and righteousness to the plummet," and the hail sweeps away the refuge of lies, the waters overflow the hiding place, the covenant with death is annulled, and the agreement with hell no longer stands.

CONSTITUTION MUST NEVER BE RENEWED.

Resolved, That being thus delivered from that guilty relation—alas! not by repentance or reformation on their part, but by the insane rebellion of those with whom they have hitherto struck hands—the "traffickers in slaves and the souls of men"—IT MUST NEVER BE RENEWED, come what may; but the Federal Government must henceforth be over all, and for all, and under the national flag every human being in the land must find freedom and protection, anything in any State Constitution or State laws, to the contrary notwithstanding.

On the platform of that Meeting, speaking and voting for these Resolutions, with other of the most radical men of the country, infidels and nominal Christians, was a Mr. Theodore Tilton, Editor of the *Independent* (Newspaper,) a paper to which Rev. Stephen H. Tyng, D. D.! and Horace Greeley, are regular contributors; a paper which, since the breaking to pieces of the old Puritan Platforms, has become, together with Greeley's *Tribune*, the practical religious exponent and authority of a large portion of New England. We know, from the most reliable sources of information, that these Resolutions embody the opinions, and express the fixed determination of many who yet would not care to be seen in such a place as the "Church of the Puritans." The Constitutional oaths of these persons, and the awful sin of perjury which the adoption of such Resolutions necessarily involves, seem to have lost their impression upon those who have "become a law unto themselves."*

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* The infidel philosophy of Horace Greeley, though not so silver-toned as that of Wendell Phillips, is more taking with the people.

To show the animus of the *Tribune*, and of the party which it represents, we reprint, as a matter of history, the following lines, which first appeared in the *Tribune*, on the old Flag:—

THE STARS AND STRIPES.

All hail the flaunting *Lie!*
The stars grow pale and dim;
The stripes are bloody scars—
A lie the vaunting hymn.
It shields a *pirate's* deck,
It binds a man in chains,
It yokes a captive's neck,
And wipes the bloody stains.

Tear down the flaunting Lie!
Half-mast the starry flag!

All this on the one hand. On the other, extreme men at the South have taken ground not known or recognized by the Fathers of this Republic, and as directly opposed to the Constitution as that occupied by the most rabid Abolitionists. Not protection, but aggression, has been their watchword. They have claimed Slavery to be, not a State, or Municipal, but a National Institution; and have demanded for it the protection of the National Flag, every where in the United States; and have insisted that they may go as permanent occupants, and carry Slavery with them into any and all the Territories of the country, heretofore declared free. They have taken steps for the re-opening of the Slave Trade; and, within a few years, slaves in considerable numbers have been imported directly into the South, from the coast of Africa.*

Insult no sunny sky
With hate's polluted rag!
Destroy it ye who can!
Deep sink it in the waves!
It bears a fellow man
To groan with fellow slaves.

Furl, furl the boasted Lie,
Till freedom lives again
To rule once more in truth
Among untrammeled men.
Roll up the starry sheen,
Conceal its bloody stains,
For in its folds are seen
The stamp of rustling chains.

The Rev. Dr. Massey, of London, of the English Abolition Clerical Delegation to this country, is reported to have said, at a Farewell Meeting, at the New York Tabernacle, September 27, 1863:—

"He next spoke of his impressions, derived from his intercourse with the religionists of every sect throughout the United States. He found no vindictive feeling whatever amongst any against the South, but the universal feeling was, that the South should not be re-admitted to the Union till slavery was abolished throughout her borders. The revolted States must come back as subjects, not as rulers: they must not only give up rebellion, but they must give up slavery also. Applause."

* In the Senate of South Carolina, the Hon. O. M. Dantzler offered the following Resolutions, December 10, 1859, and supported them in an elaborate argument, which is now before us:—

Resolved, That the Southern States shall be, of right, supreme upon the questions which affect the fortunes of Domestic Slavery.

As a natural fruit of this Northern and Southern sentiment, feelings of alienation and bitterness have grown up between the people of the two sections. On the one hand, the evils and abuses incident to Slavery, such as the violent separation of families, the disregard of the Marriage relation, the gross licentiousness, &c., &c., have been persistently spread before the people of the North, while other and more redeeming facts and features have been as studiously withheld.*

Resolved, That the measures of the General Government, restrictive of the Foreign Slave Trade, are in derogation of this right, and ought to be repealed.

The Richmond Enquirer, (Va.) in an editorial, said:—"The Convention with Great Britain was a triumph of English Abolitionism over the good natured stupidity of the American Government. At the foundation of the Treaty lies the principle that negro slavery is an iniquity and an outrage against human and Divine law. If slavery be morally right and a social benefit, then there can be no impropriety, much less guilt, in extending it. The Convention with Great Britain, while it has failed to accomplish its object, infinitely aggravates the sufferings of the negro, and prevents the supply of African labor from keeping pace with the growing demands of an agriculture which is essential to the wants of civilization. For these reasons we say, *abrogate the Convention.*

But the demands of civilization are not evaded with impunity. *The world must have a supply of tropical productions, and there can be no tropical productions without compulsory labor.* The obstructions thrown in the way of the African Slave Trade have not arrested the traffic, but they have reduced it until *it is altogether inadequate to the wants of mankind.*"

* From a communication in a late English paper, we take the following grouping of facts:—

"I take the Episcopal Church, and I open the diocesan returns of the General Convention held (at Richmond) in 1859, the last before the Secession. Written, as they are, by Southern voluntaryists, for the perusal of those who pay, they are conclusive. In Alabama, 'increasing attention is given to the religious instruction of the blacks.' In Mississippi, 'on every hand is observed the increasing desire on the part of masters to give unto their servants the blessings of the Gospel and the Church.' North Carolina honestly owns that 'the religious instruction of the slaves has been followed up, it is hoped, with increased diligence and success; but it must be acknowledged that the diocese is still far below the standard of duty in this important work.' But in South Carolina, 'about fifty chapels for the benefit of negroes on plantations, are now in use for the worship of God and the religious instruction of slaves. Many planters employ missionaries or catechists for this purpose; many more would do so if it were possible to procure them. Some of the present candidates for holy orders are looking forward to this special work.' One parish has 'thirteen chapels for negroes, supplied with regular services. The number of negroes attending the services of the Church in this diocese cannot be shown by statistics; it is very large and increasing annually.' Nay, there is a 'mission chiefly for the benefit of the slaves' in Charleston; and among the 1,942

Not infrequently, too, visitors from the South, specimens of wealthy vulgarity, in no sense representing the respectability and refinement of that region, have exhibited at the North an

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confirmed during the trienniad, 1,211 were colored; of the 4,775 baptized, 3,557 colored; of the 667 married, 374 colored; and of the 5,672 communicants, 2,819 colored.

'The time has come,' say the Confederate Bishops in their pastoral of 1862, 'when the Church should press more urgently than she has hitherto done upon the laity, the solemn fact that the slaves of the South are not merely so much property, but are a sacred trust committed to us as a people, to be prepared for the work which God may have for them to do in the future. * * * The Church must offer more freely her ministrations for their benefit and improvement.' The teachings of the Church are those which best suit a people passing 'from ignorance to civilization,' owing to its 'objective worship;' 'bald spiritualism' too often leading 'to crime and licentiousness.'

Such are the opinions of the Southern Episcopalians. But the unestablished Episcopal Church is all through the States emphatically a gauge of educated public opinion. The other bodies of Christians, Protestant and Roman Catholic, have each their tale to tell of missionary work among the blacks, aided and encouraged by the masters. Mr. Jones has called attention to an 'address to Christians throughout the world, by the clergy of the Confederate States.' It is essentially a non-episcopalian Protestant document, and out of its ninety-eight signatures there are only four clergymen of our Church. But it is remarkably confirmatory of the pastoral. Both agree in repudiating 'abolitionism,' and no great wonder, considering what Boston means by that word, and how the South regards Boston's meaning. Yet it says, 'While the State should seek by wholesome legislation to regard the interests of master and slave, we, as ministers, would preach the Word to both, as we are commanded of God;' and the notes state that the 'total number of communicants' (*i. e.*, of regular marked down attendants at specific places of worship) 'in the Christian Churches, in the Confederate States, is about two millions and fifty thousand,' of whom the blacks come in for 'five hundred thousand,' or one-fourth of the 'adult population' of negroes. I have neither means nor desire to prove or disprove these figures; they refute the discouragement of religion among the blacks, else these ninety-eight voluntarist ministers would not have dared to publish them.

* * * * * We read in the pastoral of the Southern Bishops—'It is likewise the duty of the Church to press upon the masters of the country their obligation, as Christian men, so to arrange this institution as not to necessitate the violation of those sacred relations which God has created, and which man cannot, consistently with Christian duty annul'—namely, those of parent and child, and of husband and wife. The next sentence is still bolder, where it talks of these 'unchristian features;' adding that 'a very little care upon our part' would 'rid the system' of them. Let Mr. Hole note what follows—'we rejoice to be enabled to say that the public sentiment is rapidly becoming sound upon this subject, and that *the Legislatures of several of the Confederate States have already taken steps towards their consummation.*'"

insolent bearing, which has only intensified the bitterness of sectional hatred. So, too, at the South, the working classes of the North,—and almost every man of power and influence here is in some sense a working man,—have been stigmatized by low and opprobrious epithets, and the immoralities and vices of our large cities have been charged upon the whole population of the North, inflaming the Southern mind with prejudice and dislike. These, and such as these, have been the weapons which political agitators on both sides have used with but too much success. This war, among its other results, will, before it is ended, bring the North and the South to a better understanding with each other. It will teach the South, that there is a chivalry, courage, and dignity of character at the North, which is not to be trifled with. It will teach the North, that there is a Christian conscience, a high-toned moral culture at the South, which is to be respected and loved, and which may safely be entrusted with its own duties; which, at least, will not permit an officious and mischievous intermeddling.

Such were the causes, remote and immediate, of the War; and such was the occasion of it. As for the War itself, the South had cause for irritation; possibly, for more or less of apprehension; but none for that last dreadful resort, War. Even the nomination and election of a sectional Presidential candidate, did not, in the slightest degree, justify such an appeal, so long as the General Government made no infringement on the Constitutional rights of the South; and this has never been pretended. We say here publicly, what we said privately every where at the South, in the Winter of 1859–60, at Charleston, and Augusta, and Montgomery, and Mobile, and New Orleans, that the great mass of the Northern people were, and would be, true to every Constitutional pledge; but that they would never consent to see the Constitution sacrificed. We saw then that the South under-estimated the spirit, courage, and determination of the North.

We say further, that the North has not, at certain great crises, been sufficiently careful to guard itself against misapprehension; and we instance the famous "Peace Convention" of February, 1861. Mr. Lincoln had just been elected by a

minority vote, and by the aid of the ultra-Abolitionists.* At the South, it was charged, and extensively and really believed, that it was the purpose of the party now come into power to trample upon the Constitution, and make war upon the institution of Slavery in the States. At this "Peace Convention," the most important held since the Federal Convention of 1787, unfortunately, there were persons present who still carried with them that depth of sectional bitter feeling which had been exhibited and engendered in the late Presidential campaign. Near the close of the sessions, amidst great exasperation, when every thing seemed to hang upon the casting of a single die, the great issue was brought distinctly to the test. The "Crittenden Resolutions," which would not have added practically to the area of Slave Territory, would, at that crisis, have saved the country from War; and those Resolutions (substantially) would have passed the Convention, but for the sharp management and persistent opposition of a few Northern radical men. Mr. Baldwin, of Connecticut, as their leader, made a Report against those Resolutions;† and they were finally disposed of in a way to fill the friends of the Union with the deepest anxiety.‡ A different policy on the part of that Convention, would have secured the great Border States of the South to the Union, without whom Secession would have been, comparatively, harmless.

There is still another point on which we wish distinctly to define our position. We do not touch at all here, much less do we discuss, the moral character of Slavery itself. Whether

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* 1860. Nov. 6.—The election for President and Vice President was held in all the States, and resulted as follows:—

Total number of votes in Southern States,	1,310,907
" " in Northern States,	3,429,075
Whole number of votes in the Union,	4,739,982
Vote for Lincoln,	1,865,840

Vote against Lincoln:—Douglas received 1,288,043.—Breckinridge, 836,801.—Bell, 742,747.—Total, 2,867,591. Majority in the Union against Lincoln, 1,001,751.

† See the Debates in the Convention of February 16, 1861.

‡ Mr. Mason, of Virginia, is said to have at once telegraphed to his friends to prepare for the worst, for that all hopes of an amicable settlement were lost.

it be, abstractly considered, as great a wrong as the most ultra Abolitionist contends; or, whether it be, as others claim, a Scriptural and divine institution, and so defensible on the highest and holiest of all considerations, does not, in the slightest degree, enter into the argument which we shall present. We observe, however, that they who would defend Slavery by the Scriptural argument, seem to have forgotten that the Slavery for which they plead, was the Slavery of the white or the red race, not of the black;* and on the other hand, we are certain that the immediate forcible emancipation of the slaves of the South, without preparation, and without provision for their support and protection, would be the greatest injury, in every respect, which could be inflicted upon them. Slavery, in the Roman Empire, even of a race or races far higher elevated in civilization, did not cease by any such process. True Civilization, Emancipation in any valuable sense, Reform of Social Evil of any kind, is a growth, not an *opus operatum;* and must be the fruit of the supernatural, Christian element, the only source of recovery from the Moral Evil of our Nature. This was the theory of Reform, taught by the Saviour and His Apostles; and it is that which the Ministers of the Church, with few exceptions, have so uniformly inculcated. And here we differ, *ab initio et toto cœlo*, from the Socinian and Infidel theory of Reform, which has identified itself with the early Abolition movement in this country. We believe in Christianity, and have faith in it. We say, adhere to the Constitution religiously, its letter and its spirit; and trust to the regenerating, reforming power of Christianity to purify, mould and elevate. The Infidel denies such a supernatural element now, as he denied it in the old French Revolution. He points to Moral and Social Evils, and would exterminate them now as he tried to exterminate them then, by violent and physical agencies; and then he casts reproach upon Christianity, because its disciples and teachers do not respond to his methods. It is the most potent weapon

* We do not regard here the curse denounced upon Canaan, (Gen. ix. 25), because it never has been and cannot be proved, that the negroes are descendants of Canaan; although it is a popular opinion, and is usually taken for granted.

that Infidelity ever used with the masses of the people We are willing to let Christianity bide its time.

With these preliminary remarks, we come to the great moral question involved in this national struggle. That question must and will come up in its final settlement, settle it how we may. And yet there are certain fundamental facts entering into the very basis of this whole subject—facts which the English people, and especially English Christians, seem utterly unable to grasp—facts which, for some reason, are ignored by, and are losing their hold upon multitudes of conscientious people at the North, to which we invite attention. Our proposition is, that in the light of history, and of God's Providence, Slavery in the States need not, and ought not to be, an obstacle to the peaceable, speedy, and permanent settlement of our national troubles, and to a return to a Union of all the States under one Government. We do not discuss here the political *status* of the Seceded States, when the question of Peace shall come up. We do, however, bear witness to the revolutionary character of the position which extreme men of the North are taking upon this point; aiming as it does at the annihilation of State Governments, and at the subversion of the foundations, and the destruction of the frame-work of our National Government.* If these men succeed in what seems

* No where has the doctrine of State Sovereignty been more strenuously maintained than in New England, when its sectional interests were imperiled. A Report of the General Assembly of Connecticut, made August 25th, 1812, said:—

"But it must not be forgotten that the State of Connecticut is a *free, sovereign and independent* State; that the United States are a *Confederacy* of States; that we are a Confederated, and not a Consolidated Republic. The Governor of this State is under a high and solemn obligation '*to maintain the lawful rights and privileges thereof, as a Sovereign, Free and Independent State,*' as he is '*to support the Constitution of the United States,*' and the obligation to support the latter, imposes an additional obligation to support the former."

The Report of the Hartford Convention of January, 1815, was still more vehement. It said:—

"The power of compelling the militia and other citizens of the United States, by a forcible draft or conscription, to serve in the regular armies, as proposed in a late official letter of the Secretary of War, is not delegated to Congress by the Constitution, and the exercise of it would be not less dangerous to their liberties than hostile to the Sovereignty of the States. * * * * In this whole series of devices and measures for raising men, this Convention discern

to be a fixed determination, we are indeed in the midst of a Revolution, and of changes in the very structure of our Government, greater, we venture to believe, than they themselves now dream, and with some consequences which they do not now foresee.

It must never be forgotten,—and we reach now a fact, which lies at the very foundation of what we have to say,—that the original Thirteen Colonies had, and always had, the right to manage their own Domestic Institutions in their own way; that this right they have never surrendered, except in certain specified cases; that this right they still possess; that Domestic Slavery is one of these Institutions; that the General Government, the Free State Governments, and the people of these States, have no legal right to interfere with this Domestic Institution, where it exists. We shall show, before we are done, that if interference is called for, the Northern States are the very last parties to engage in it. The personal responsibility of the people of the Northern States for the Domestic Institutions of the Southern States, can never be claimed on any theory which does not render not only all social compacts, but even social and commercial intercourse, in a world like this, an utter impossibility. As well, and far better, hold British Christians responsible for the Governmental endowment of Idolatry in India, the opium smuggling in China, and the raising of sugar crops in Cuba. We take for granted here, that the Government of the United States is a Government of limited, delegated powers; and yet clothed with full authority to render that Government effective within its specified sphere. Here lies the difference between the Government under the present Constitution, and the Government under the Articles of Confederation. And yet, it is a fundamental principle in our Government, that, in the language of Article X, (of the Articles in addition to and amendment of the Constitution of

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total disregard for the Constitution, and a disposition to violate its provisions, demanding from the individual States a firm and decided opposition. An iron despotism can impose no harder servitude upon the citizen than to force him from his home and his occupation, to wage offensive wars, undertaken to gratify the pride or passions of his master."

the United States, and formally adopted December 15, 1791,)* "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." As we have already said, the entire control of Slavery in the several States, is one of those rights never delegated to the United States by the Constitution, nor "prohibited by it to the States;" and hence, "is reserved to the States respectively, or to the people." And hence, with Slavery in the Slave States, neither the General Government, nor the Free States, nor the people of the Free States, have any legal right to interfere. And aside from the oath of allegiance to the Constitution, there are reasons why the people of the Northern States may with propriety leave the responsibility of American Slavery to their Southern brethren.

We shall not enter minutely into the history of American Slavery in and during the Colonial period. All portions of our country participated in it. As early as 1562, the English began to introduce Negro Slavery into the Colony of Virginia.† In 1637, the Puritans of Massachusetts are found, not only selling the Indians into servitude, but buying Negroes as slaves for their own use.‡ Rev. Dr. Belknap, of Boston, Mass., in a

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* These amendments were prepared at the First Congress, March 4, 1789, two-thirds of both Houses concurring; and were ratified by the Legislatures of three-fourths of the States, the Legislatures of Massachusetts, and Connecticut, and Georgia, refusing to ratify. These amendments, thus early adopted and made binding, were in the nature of a Declaration of Rights, and were expressly framed to guard the States against the encroachments of the General Government.

† Anderson's History of the Colonial Church, Vol. I. pp. 85–9.

‡ See *Felt's History of Salem*, p. 167. The Puritans held slaves as early as 1637, a few years after the settlement. In 1641, we find the following among the Massachusetts laws:—

"There shall never be any bond slavery, villanage, nor captivity among us, unless it be lawful captives taken in *just* wars; and such strangers as willingly sell themselves, or *are sold* unto us; and these shall have all the liberties and Christian usages which the law of God, established in Israel, requires."

In 1698, she passed a law prohibiting purchasing goods of slaves, under suspicious circumstances. In 1703, she made a law prohibiting masters from emancipating their slaves, unless they gave security that they should not become town paupers. The same year, a statute prohibited any Indian, Negro, or Mulatto servant or slave being abroad after nine o'clock at night, unless on errands for their

letter to Judge Tucker, of Williamsburg, Va., in 1795, admits the existence of Negro Slavery in Massachusetts, and that the Slave Trade was prosecuted by merchants of Massachusetts. He says that "the slaves purchased in Africa, were chiefly sold in the West Indies, or in the Southern Colonies; but when these markets were glutted, and the price low, some of them were brought hither." He says, the slaves were most numerous in Massachusetts about 1745, and amounted to about 1 to 40 of the whites; and probably numbered about 4,000 or 5,000.*

Mr. Samuel G. Drake, in his History of Boston, says that "many Irish people had been sent to New England," and sold as "slaves or servants." Also, that "many of the Scotch people had been sent, before this, in the same way. Some of them had been taken prisoners, at the sanguinary battle of

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masters or *owners*. In 1705, by another act, slaves were, for certain offences, to be sold out of the province. Any Negro or Mulatto, who should strike any of the English or other Christian nation, was to be severely whipped. Marriages were to be allowed between slaves, but I have found no law prohibiting a husband and wife from being sold apart. An import duty on Negroes of £4 per head was imposed, but the duty was to be paid back, if the Negro was exported, and "*bona fide* sold in any other plantation." "And the like advantages of the drawback shall be allowed to the purchaser of any Negro sold within the Province."

In 1707, we find an act punishing free Negroes or Mulattoes, for harboring any Negro or Mulatto servant. And in 1718, an act imposed a penalty on every master of a vessel who should carry away any person under age, or *bought* or hired servant, without the master's or parent's consent. All these laws are to be found in the old folio volumes of Provincial Statutes.

The Provincial Congress of Massachusetts prohibited the enlistment of slaves in the army; thus showing that slavery legally existed there in May, 1775. The reason given is a curious one—that they were contending for the liberties of the Colonies, and the admission into the army of any others but freemen, would be inconsistent with the principles to be supported, and reflect dishonor on the Colony.—*Hon. E. R. Potter's Speech in Senate of Rhode Island, March* 14, 1863.

"In the year 1657, (during the reign of Endicott), Lawrence Southwick, and Cassandra, his wife, very aged members of the Church in Salem, Mass., for offering entertainment to two Quakers, were fined and imprisoned. They absented themselves from meeting, and were fined and whipped. A son and daughter of this aged, and according to Puritan standard, pious couple, were also fined for non-attendance at meeting; and not paying this fine, the General Court, by a special order, empowered the Treasurer *to sell them as slaves to any of the English nation at Virginia or Barbadoes.*"—Lambert's History of Colony at New Haven, p. 187.

* Mass. His. Collections. Vol. IV. pp. 191—211.

Dunbar. There arrived in one ship, the 'John and Sara,' John Greene, Master, early in the Summer of 1652, about 272 persons. Captain Greene had orders to deliver them to Thomas Kemble, of Charlestown, who was to sell them, and, with the proceeds, to take freight for the West Indies."*

In 1790, when the Constitution had been adopted by the Thirteen States, Slavery existed in every one of the Northern States, except Massachusetts, where it had proved unprofitable; the climate was too cold, the slaves were a drug, and the institution was abolished in 1788. New Hampshire had 158 slaves; Rhode Island, 952; Connecticut, 2,759; New York, 21,324; New Jersey, 11,423; Pennsylvania, 3,737; and in the entire country, there were 682,633 slaves.*

In 1787, when the Convention of Delegates from the Thirteen States came together to form the Constitution, a variety of conflicting interests occupied the attention of the Convention. Among these were the basis of representation and taxation, and the rights and privileges of Trade and Commerce. Slavery had ceased to be profitable at the North, and was gradually dying out. At the extreme South, it gave indications of a prolonged existence. "Ten States, embracing four-fifths of the American people, earnestly desired the immediate abolition of the African Slave Trade, and only three, viz., the two Carolinas and Georgia, desired its continuance. These three States, lying in the extreme southern part of the Union, under a hot climate, and embracing an immense, fertile, uncultivated territory, which could be cultivated, as their people said, only by negroes, were unwilling to be deprived of the power to import laborers from Africa, and expressed their determination not to join the new league, if the power to prohibit the Slave Trade should be conferred on the General Government. To gratify these States, in the first draft of the Constitution, an article was inserted expressly *withholding from Congress forever* the power to abolish the Slave Trade. When this article came up for discussion in the Convention, delegates from *New England* manifested their willingness to allow the article to stand as a part of the Constitution, if the Carolinas and

* History and Antiquities of Boston. 1855. p. 342.

* Curtis's History of the Constitution, Vol. II. p. 55.

Georgia insisted: but Virginia and other Middle States would not consent. Governor Randolph even went so far as to say, that he would sooner risk the Union than consent to insert in the Constitution an article depriving Congress of the power to abolish the Slave Trade. The result of the debate was, that the article was referred to a large Committee, consisting of one member from each State in the Confederacy, to devise, if possible, some compromise, some plan, that would satisfy the Carolinas and Georgia on one side, and the determined Anti-Slave-Trade feeling of Virginia and the Middle States on the other. This Committee reported as a compromise an article investing Congress with power to abolish the foreign Slave Trade *after the year* 1800; thus allowing the Carolinas and Georgia twelve years to import negro laborers from Africa, and allowing the other ten States, under the general power of Congress to regulate commerce, to abolish the traffic after that period. The Carolinas and Georgia would, doubtless, have been satisfied with twelve years, if they could have obtained no more; but, when the article was under discussion, with this limitation, Mr. Pinckney, of South Carolina, moved, as an amendment, that 1800 be struck out and 1808 inserted; thus allowing twenty years instead of twelve for the continuance of the trade. *This motion was seconded by a member from Massachusetts, and,* when the vote was taken, *every New England State present*—Massachusetts, Connecticut and New Hampshire—with the Carolinas, Georgia and Maryland, *voted for the amendment,* while Virginia, Pennsylvania, New Jersey and Delaware stood firm for 1800. New York and Rhode Island were not present.

"To understand the motive of the delegates from New England in thus voting with the Carolinas and Georgia to extend the duration of the African Slave Trade from twelve to twenty years, it should be known, that in the same first draft of the Constitution, which contained the article withholding from Congress forever the power to abolish the Slave Trade, there was also an article declaring that '*no Navigation Acts shall be passed without the assent of two-thirds of the members present in each House.*' This article was inserted in the interest of *all* the great Slave States, to prevent New England

from monopolizing their carrying trade by Navigation Acts, which would impose heavy tonnage duties on foreign ships, and exclude them from Southern ports. In this state of things, when the New England delegates in the Convention saw that the great Slave States were united in opposition to Navigation Acts, but were divided in regard to the continuance of the Slave Trade—that South Carolina wanted the Slave Trade, while Virginia was earnestly opposed to it—they went to South Carolina and virtually said: 'you want slaves, and we want a Navigation Act. Cease your opposition to a Navigation Act; expunge the article in the Constitution making a vote of two-thirds necessary to pass one; allow a majority of Congress to pass a Navigation Act, and we will join you in extending the Slave Trade from 1800 to 1808.' This, if Mr. Madison's report is true, must have been the bargain; and the facts certainly seem to justify him in this view of it; for, when the report of the Committee of one from each State, recommending that Congress be invested with power to abolish the Slave Trade in 1800, came up for discussion, Mr. Pinckney, of South Carolina, moved to strike out 1800, and insert 1808. This was *seconded by a delegate from Massachusetts*, and, *when the question was put, every New England State present voted for* 1808!

"If this is a true statement, we must admit that New England is responsible, as *particeps criminis*, for the importation of the 39,075 slaves that were landed in the port of Charleston in the years 1804, 1805, 1806 and 1807; and for the importation of all the slaves that were landed from abroad in any part of the United States during the eight years from 1800 to 1808, be the number 100,000, or more or less than 100,000. We must admit this responsibility of the New England States, because it is clear that by joining with Virginia, Pennsylvania, New Jersey and Delaware, they might have stopped the African Slave Trade in 1800; and that they gave their vote for permitting its continuance till 1808, for the purpose of securing in return a vote of South Carolina, that would give to New England ship-owners the carrying trade of the Slave States. New England accomplished her object. She secured

arrying trade of the Slave States, and the profits of that have been a great source, if not the great source, of the nse capital now invested in her railways, her cotton mills, oolen mills, and all the other branches of her prosperous try."

ch was the bargain then made between the North and the 1 on the extension of the Slave Trade. In proof of this, all quote from Mr. Madison's Report of the Debates in ederal Convention for forming the Constitution. Long e extracts are, they will repay perusal, and they are indisble to a right understanding of a portion of the National titution.

the Convention, Aug. 21, 1787,—

L. Martin, (of Maryland,) proposed to vary Article 7, Section 4, so as to alprohibition, or tax on, the importation of Slaves.* In the first place, as five are to be counted as three freemen, in the apportionment of Representatives, clause would leave an encouragement to this traffic. In the second place, weakened one part of the Union, which the other parts were bound to prohe privilege of importing them was therefore unreasonable. And in the lace, it was inconsistent with the principles of the Revolution, and dishonto the American character, to have such a feature in the Constitution.

Rutledge (of S. C.) did not see how the importation of slaves could be en-ed by this section. He was not apprehensive of insurrections, and would exempt the other States from the obligation to protect the Southern against Religion and humanity had nothing to do with this question. Interest is the governing principle with nations. The true question at present is, er the Southern States shall or shall not be parties to the Union. If the n States consult their interest, they will not oppose the increase of slaves, will increase the commodities of which they will become the carriers.

Ellsworth (of Conn.) was for leaving the clause as it stands. Let every import what it pleases. The morality or wisdom of Slavery are considera-elonging to the States themselves. What enriches a part enriches the whole, e States are the best judges of their particular interest. The old Confedera-

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riginal plan of Constitution as reported, Aug. 6, 1787.

:. VII. Sec. 4. No tax or duty shall be laid by the Legislature on articles ed from any State, nor on the migration or importation of such persons as veral States shall think proper to admit, nor shall such migration or importa-prohibited.

:. VII. Sec. 5. No Capitation Tax shall be laid, unless in proportion to the herein before directed to be taken.

:. VII. Sec 6. No Navigation Act shall be passed, without the assent of two of the members present in each House. (Madison Papers, Vol. II. pp. 1233–

tion had not meddled with this point; and he did not see any greater necessity for bringing it within the policy of the new one.

Mr. Pinckney; (said) South Carolina can never receive the plan, if it prohibits the Slave Trade. In every proposed extension of the powers of Congress, that State has expressly and watchfully excepted that of meddling with the importation of negroes. If the States be all left at liberty on this subject, South Carolina may perhaps, by degrees, do of herself what is wished, as Virginia and Maryland already have done. Adjourned.

Wednesday, August 22d, 1687. *In Convention*, Art. 7, Sec. 4, was resumed.

Mr. *Sherman* (of Conn.) *was for leaving the clause as it stands.* He disapproved of the Slave Trade; yet as the States were now possessed of the right to import slaves, as the public good did not require it to be taken from them, and as it was expedient to have as few objections as possible to the proposed scheme of Government, *he thought it best to leave the matter as we find it.* He observed that the abolition of slavery seemed to be going on in the United States, and that the good sense of the several States would probably by degrees complete it. He urged on the Convention the necessity of dispatching its business.

Col. Mason; (of Virginia, said,) this infernal traffic originated in the avarice of British merchants. The British Government constantly checked the attempts of Virginia to put a stop to it. The present question concerns not the importing States alone, but the whole Union. The evil of having slaves was experienced during the late war. Had slaves been treated as they might have been by the enemy, they would have proved dangerous instruments in their hands. But their folly dealt by the slaves as it did by the tories. He mentioned the dangerous insurrections of the slaves in Greece and Sicily; and the instructions given by Cromwell to the Commissioners sent to Virginia, to arm the servants and slaves, in case other means of obtaining its submission should fail. Maryland and Virginia, he said, had already prohibited the importation of slaves expressly. North Carolina had done, the same in substance. All this would be in vain, if South Carolina and Georgia be at liberty to import. The Western people are already calling out for slaves for their new lands; and will fill that country with slaves, if they can be got through South Carolina and Georgia. Slavery discourages arts and manufactures. The poor despise labor when performed by slaves. They prevent the imigration of whites, who really enrich and strengthen a country. They produce the most pernicious effects on manners. Every master of slaves is born a petty tyrant. They bring the judgment of Heaven on a country. As nations cannot be rewarded or punished in the next world, they must be in this. By an inevitable chain of causes and effects, Providence punishes national sins by national calamities. He lamented that some of our Eastern brethren had, from a lust of gain, embarked in this nefarious traffic. As to the States being in possession of the right to import, this was the case with many other rights, now to be properly given up. He held it essential, in every point of view, that the General Government should have power to prevent the increase of slavery.

Mr. Ellsworth; (of Conn.) as he had never owned a slave, could not judge of the effects of slavery on character. He said, however, that if it was to be considered in a moral light, we ought to go further, and free those already in the country. As slaves also multiply so fast in Virginia and Maryland, that it is cheaper to raise

ı import them, whilst in the sickly rice swamps, foreign supplies are necessary, 'e go no further than is urged, we shall be unjust towards South Carolina and rgia. *Let us not intermeddle.* As population increases, poor laborers will be so :ty as to render slaves useless. Slavery, in time, will not be a speck in our ıtry. Provision is already made in Connecticut for abolishing it. And the ab- on has already taken place in Massachusetts. As to the danger of insurrec- s from foreign influence, that will become a motive to kind treatment of slaves.

[r. Pinckney; (of S. C.) If slavery be wrong, it is justified by the example of he world. He cited the case of Greece, Rome, and other ancient States; the :tion given by France, England, Holland, and other modern States. In all ages, half of mankind have been slaves. If the Southern States were let alone, will probably of themselves stop importations. He would himself, as a citizen louth Carolina, vote for it. An attempt to take away the right, as proposed, produce serious objections to the Constitution, which he wished to see adopted.

eneral Pinckney (of S. C.) declared it to be his firm opinion, that if himself and ıis colleagues were to sign the Constitution and use their personal influence, it ld be of no avail towards obtaining the assent of their constituents. South ılina and Georgia cannot do without slaves. As to Virginia, she will gain by ping the importations. Her slaves will rise in value, and she has more than wants. It would be unequal, to require South Carolina and Georgia to confed- e on such unequal terms. He said the Royal assent, before the Revolution, never been refused to South Carolina, as to Virginia. He contended that the ɔrtation of slaves would be for the interest of the whole Union. The more es, the more produce to employ the carrying trade; the more consumption ; and the more of this, the more revenue for the common treasury. He ad- ed it to be reasonable that slaves should be dutied like other imports; but ıld consider a rejection of the clause as an exclusion of South Carolina from the ɔn.

r. Baldwin (of Georgia) had conceived national objects alone to be before the rention; not such as, like the present, were of a local nature. Georgia was led on this point. That State has always hitherto supposed a General Gov- ıent to be the pursuit of the central States, who wished to have a vortex for ything; that her distance would preclude her from equal advantage; and that could not prudently purchase it by yielding national powers. From this it ıt be understood in what light she would view an attempt to abridge one of favorite prerogatives. If left to herself, she may probably put a stop to the

As one ground for this conjecture, he took notice of the sect of ——; which, ıaid, was a respectable class of people, who carried their ethics beyond the e *equality of men*, extending their humanity to the claims of the whole animal tion.

[r. Wilson (of Penn.) observed that if South Carolina and Georgia were them- es disposed to get rid of the importation of slaves in a short time, as had been gested, they would never refuse to unite, because the importation might be ıibited. As the section now stands, all articles imported are to be taxed, es alone are exempt. This is in fact a bounty on that article.

[r. Gerry (of Mass.) *thought that we had nothing to do with the conduct of the es as to Slaves*, but ought to be careful not to give any sanction to it.

[r. Dickinson (of Delaware) considered it as inadmissible, on every principle of

honor and safety, that the importation of slaves should be authorized to the States by the Constitution. The true question was, whether the national happiness would be promoted or impeded by the importation; and this question ought to be left to the National Government, not to the States particularly interested. If England and France permit slavery, slaves are, at the same time, excluded from both these kingdoms. Greece and Rome were made unhappy by their slaves. He could not believe that the Southern States would refuse to confederate on the account apprehended; especially as the power was not likely to be immediately exercised by the General Government.

Mr. Williamson (of N. C.) stated the law of North Carolina on the subject to-wit, that it did not directly prohibit the importation of slaves. It imposed a duty of £5 on each slave imported from Africa; £10 on each from elsewhere; and £50 on each from a State licensing manumission. He thought the Southern States could not be members of the Union, if the clause should be rejected; and that it was wrong to force anything down not absolutely necessary, and which any State must disagree to.

Mr. King (of Mass.) thought the subject should be considered in a political light only. If two States will not agree to the Constitution, as stated on one side, he could affirm with equal belief, on the other, that great and equal opposition would be experienced from the other States. He remarked on the exemption of slaves from duty, whilst every other import was subjected to it, as an inequality that could not fail to strike the commercial sagacity of the Northern and Middle States.

Mr. Langdon (of N. H.) was strenuous for giving the power to the General Government. He could not, with a good conscience, leave it with the States, who could then go on with the traffic, without being restrained by the opinions here given, that they will themselves cease to import slaves.

General Pinckney (of S. C.) thought himself bound to declare candidly, that he did not think South Carolina would stop her importation of slaves, in any short time; but only stop them occasionally, as she now does. He moved to commit the clause, that slaves might be made liable to an equal tax with other imports; which, he thought right, and which would remove one difficulty that had been started.

Mr. Rutledge; (of S. C.) If the Convention thinks that North Carolina, South Carolina, and Georgia, will ever agree to the plan, unless their right to import slaves be untouched, the expectation is vain. The people of those States will never be such fools as to give up so important an interest. He was strenuous against striking out the section, and seconded the motion of General Pinckney for a commitment.

Mr. Gouverneur Morris (of Penn.) wished the whole subject to be committed, including the clauses relating to taxes on exports, and to a Navigation Act. *These things may form a bargain among the Northern and Southern States.*

Mr. Butler (of S. C.) declared, that he would never agree to the power of taxing exports.

Mr. Sherman (of Conn.) *said it was better to let the Southern States import slaves, than to part with them, if they made that a sine qua non.* He was opposed to a tax on slaves imported, as making the matter worse, because it implied they were *property.* He acknowledged that if the power of prohibiting the importation should be given to the General Government, that it would be exercised. He thought it would be its duty to exercise the power.

ead (of Del.) was for the commitment, provided the clause concerning taxes
ts should also be committed.
erman (of Conn.) observed that that clause had been agreed to, and there-
ld not be committed.
andolph (of Va.) was for committing, in order that some middle ground
possible, be found. *He could never agree to the clause as it stands. He
ner risk the Constitution.* He dwelt on the dilemma to which the Conven-
exposed. By agreeing to the clause, it would revolt the Quakers, the
sts, and many others in the States having no slaves. On the other hand,
es might be lost to the Union. Let us, then, he said, try the chance of a
ent.
e question for committing the remaining part of sections 4 and 5, of Article
ecticut, New Jersey, Maryland, Virginia, North Carolina, South Carolina,
aye—7; New Hampshire, Pennsylvania, Delaware, no—3; Massachu-
ent.
inckney (of S. C.) and Mr. Langdon (of N. H.) moved to commit Section 6,
Navigation Act, by two-thirds of each House.
orham (of Mass.) did not see the propriety of it. Is it meant to require a
proportion of votes? He desired it to be remembered that the Eastern
ad no motive to union but a commercial one. They were able to protect
es. They were not afraid of external danger, and did not need the aid of
hern States.
ilson (of Penn.) wished for a commitment, in order to reduce the propor-
otes required.
llsworth (of Conn.) was for taking the plan as it is. This widening of
had a threatening aspect. If we do not agree on this middle and mode-
und, he was afraid we should lose two States, with such others as may be
to stand aloof; should fly into a variety of shapes and directions, and,
bably, into several Confederations; and not without bloodshed.
e question for committing Section 6, as to a Navigation Act, to a member
h State, New Hampshire, Massachusetts, Pennsylvania, Delaware, Mary-
irginia, North Carolina, South Carolina, Georgia, aye,—9. Connecticut,
sey, no,—2.
ommittee were Messrs. Langdon, King, Johnson, Livingston, Clymer, Dick-
. Martin, Madison, Williamson, C. C. Pinckney, Baldwin.
s Committee were referred, also, the two clauses above mentioned of the
nd fifth Sections of Article VII.

, Aug. 24. In Convention, Gouverneur Livingston, from the Committee
n, to whom were referred the two remaining clauses of the 4th Section,
5th and 6th Sections of the 7th Article, delivered in the following Report:
e out so much of the 4th Section as was referred to the Committee, and
*he migration or importation of such persons as the several States now existing
ll proper to admit, shall not be prohibited by the Legislature, prior to the year*
ut a tax or duty may be imposed on such migration or importation, at a
exceeding the average of the duties laid on imports.†

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lison papers, Vol. III. pp. 1388–97. † *Ibid.* Vol. III. p. 1415.

The 5th Section to remain as in the Report.

The 6th Section to be stricken out. [This Section required that no Navigation Act should be passed, without the assent of two-thirds of the members of each House.]*

Saturday, Aug. 25th. The Report of the Committee of Eleven being taken up. General Pinckney (of S. C.) *moved to strike out the words "the year eighteen hundred," as the year limiting the importation of slaves, and to insert the words, "the year eighteen hundred and eight."*

Mr. Gorham (of Mass.) seconded the motion.

Mr. Madison; (of Va.) Twenty years will produce all the mischief that can be apprehended from the liberty to import slaves. So long a term will be more dishonorable to the American character, than to say nothing about it in the Constitution.

On the motion, which passed in the affirmative,—New Hampshire, Massachusetts, Connecticut, Maryland, North Carolina, South Carolina, Georgia, aye—7; New Jersey, Pennsylvania, Delaware, Virginia, no—4.

Mr. Gouverneur Morris (of Penn.) was for making the clause read at once, "the importation of slaves into North Carolina, South Carolina, and Georgia, shall not be prohibited, &c." This he said would be most fair, and would avoid the ambiguity by which, under the power with regard to Naturalization, the liberty reserved to the States might be defeated. He wished it to be known, also, that this part of the Constitution was a compliance with those States. If the change of language, however, should be objected to, by the members from those States, he should not urge it.

Colonel Mason (of Va.) was not against the using the term "Slaves," but against naming North Carolina, South Carolina, and Georgia, lest it should give offence to the people of those States.

Mr. Sherman (of Conn.) liked a description better than the terms proposed, which had been declined by the old Congress, and were not pleasing to some people.

Mr. Clymer (of Penn.) concurred with Mr. Sherman.

Mr. Williamson (of N. C.) said, that both in opinion and practice he was against slavery; but thought it more in favor of humanity, from a view of all circumstances, to let in South Carolina and Georgia on those terms, than to exclude them from the Union.

Mr Gouverneur Morris (of Penn.) withdrew his motion.

Mr. Dickinson (of Del.) wished the clause to be confined to the States which had not themselves prohibited the inportation of slaves; and for that purpose moved to amend the clause, so as to read:—"The importation of slaves into such of the States as shall permit the same, shall not be prohibited by the Legislature of the United States, until the year 1808;" which was disagreed to, *nem con.*

The first part of the Report was then agreed to, amended as follows; "The migration or importation of such persons as the several States now existing shall think proper to admit, shall not be prohibited by the Legislature prior to the year 1808."—New Hampshire, Massachusetts, Connecticut, Maryland, North Carolina, South Carolina, Georgia, aye—7; New Jersey, Pennsylvania, Delaware, Virginia, no—4.†

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* Madison Papers, Vol. III. p. 1415. † *Ibid.* Vol. III. pp. 1427–29.

Wednesday, Aug. 29th, 1787, the Report of the Committee of Eleven on out the clause, Art. 7, Sec. 6, requiring two-thirds of both Houses to pass ation Act, came up in Convention.]

ral Pinckney (of S. C.) said it was the true interest of the Southern States no regulation of commerce: but, considering the loss brought upon the ce of the Eastern States by the Revolution, their liberal conduct toward rs of South Carolina, and the interest the weak Southern States had in be- ed with the strong Eastern States, he thought it proper that no fetters be imposed on the power of making commercial regulations; and that his ents, though prejudiced against the Eastern States, would be reconciled to rality. [Mr. Madison says in a Note, that by "the liberal conduct of the States," Gen. Pinckney "meant, the permission to import slaves. An un- ling on the two subjects of Navigation and Slavery had taken place be- hose parts of the Union, which explains the vote on the motion depending, as the language of General Pinckney and others." The motion to strike clause requiring a two-thirds vote to pass a Navigation Act was, after de- greed to, unanimously.*]

, this is not all. Not only was the proposition to extend ave Trade during twenty years, instead of twelve years, *led in this Federal Convention by a Delegate from New nd, and voted for by all the Delegates from the New Eng- tates,* but New England took a most prominent part in the Trade itself, during the period when that trade was thus ued. The ports of South Carolina having been closed for years to the importation of slaves, were opened by the to that trade, under the protection of Congress, for four from Jan. 1, 1804, to Dec. 31, 1807. In the year 1820, on lmission of Missouri to the Union, a violent opposition admission was made on the part of the Abolitionists in Houses of Congress; and, among others, by Hon. Mr. lf, U. S. Senator from Rhode Island; who had been l to that body by the Abolition party. During the dis- n, the Hon. Mr. Smith, U. S. Senator from South Caro- lelivered an address, in which he presented the statistics we give below. It was made to appear, that this same Mr. DeWolf, the Abolition U. S. Senator from Rhode , had been himself the owner of ten of the slave ships ieir cargoes, which had been engaged in the Slave Trade ; the four years of its re-opening. The extent to which England participated in the Slave Trade, will appear,

* Madison Papers, Vol. III. pp. 1451–6.

though only in part, by the facts cited by Hon. Mr. Smith, as follows :—

On the Bill for the admission of Missouri, Dec. 8, 1820, the Hon. Mr. Smith, in the United States Senate, in the course of his speech, said as follows :—

"However, hearing, late in the Summer, that the storm was gathering to the North, and that the admission of Missouri into the Union would be opposed on account of Slavery, or something springing from that source, he wrote to a friend in Charleston, to apply to the Custom House officer, for a full statement of all the Ships engaged in that Trade during the four years, together with their Owners, Consignees, their places of residence, Country, Nation to which they belonged, &c., that he might be able to show the public who were engaged in it. In answer to his request, he had received from the Custom House books, from the hands of the Collector, the following authentic documents. He would present to the Senate, in the first place, the documents which contained the years of arrival, the Names of the Vessels, the Place to which the Vessel belonged, the Names of the Proprietors, the Names of the Consignees, their Country, and to where they belonged."

[Explanation.—B. British; F. French; N. E. New England; R. I. Rhode Island.]

VESSELS NAMES—PROPRIETORS—OF WHAT COUNTRY.

1804.

Aurora, Cha'ston, A.; S. E. Turner; N. E.	Alexander, Cha'ston; W. Broadfoot; G. B.
Ann, B.; W. McCleod; Scotland.	Francis, Charleston; J. Potter; G. B.
Easter, B.; Boyd; "	Christopher, B.; Wm. Boyd; G. B.
Brilliant, B.; Bixby; R. I.	Favorite, R. I.; James Millar; G. B.
Armed Neutrality, Charleston; Napier, Smith & Co.; G. B.	McLespine, B.; Gibson & Broadfoot; G. B.
	Susanna, Cha'ston; S. E. Turner; N. E.
Argo, R. I.; James Miller; Ireland.	Active, B.; J. Campbell; G. B.
Thomas, B.; James & Price; G. B.	Hamilton, B.; W. Boyd; G. B.
Horizon, Cha'ston; A. & J. McClure; G. B.	Ruby, Charleston; W. Boyd; G. B.
Harriot, F,; James Broadfoot; G. B.	Mary, Norfolk. J. Broadfoot; G. B.
Eliza, R. I.; James Millar; G. B.	

1805.

Perseverance, B.; Turner & Price; G. B.	Love and Unity, B.; S. Adams; R. I.
Kitty, Charleston; G. Parker; Cha'ston.	Manning, B.; Trenno & Cox; G. B.
Lupin, B; Bixby; R. I.	Jack Park, B.; John Price; G. B.
Mary Huntley, B.; W. Boyd; G. B.	Juliet, R. I.; Philips and Gardner; R. I.
Gov. Wentworth, B.; Turner & Price; G. B.	Margaret, B.; W. Boyd; G. B.
Experiment, B.; W. Boyd; G. B.	Louisa, R. I.; Philips & Gardner; R. I.
Eagle, R. I.; Gardner & Phillips; R. I.	Ariel, B.; W. Boyd; G. B.
Neptune, R. I.; E. Cook; R. I.	Estor, B.; W. Boyd; G. B.
Fanny, B.; Turner and Price; G. B.	Margaret, B.; W. Boyd; G. B.
Thomas, Cha'ston; Turner & Price; G. B.	Hiram, R. I.; Philips and Gardner; R. I.
Nile, Charleston; Wm. Boyd; G. B.	Louisiana, B.; Eddy; R. I.
Recourse, B.; Gibson & Broadfoot; G. B.	Maria, B.; Cooper; G. B.
Isabella, B.; I. S. Allen; G. B.	Hambleton, B.; Wm. Boyd; G. B.
Armed Neutrality, Charleston; Napier & Smith; G. B.	Rambler, R. I.; E. Sayer; R. I.
	William, B.; Turner & Price; G. B.
Susanna, Cha'ston; J. Duncan & Co.; G. B.	

1806.

Ariel, B.; Wm. Boyd; G. B.	Carrie, B.; Truno & Cox; G. B.
Mary, B.; Gibson & Broadfoot; G. B.	America, B.; James Broadfoot; G. B.
Daphna, Charleston; W. Boyd; G. B.	Davis, Charleston; John Davidson, G. B.

'ha'ston; Everingham; N. Jersey.
B.; Gibson & Broadfoot; G. B.
ı, B.; Tunno & Cox; G. B.
erican, Cha'ston; J.S.Adams; R.I.
Charleston; J. Queen; Ireland.
& Edmund; Cooper; G. B.
R. I.; Sherman; R. I.
R. I.; Philips & Gardner; R. I.
ce, R. I.; Sesson; G. B
ıs, Swede; Spencer Man; Cha'ston.
e, R. I.; C. Cook; R. I.
B.; Gibson & Broadfoot; G. B.
. I.; Benson R. I.
R. I.; Philips & Gardner; R. I.
B.; Gilchrist; New Jersey.
d Unity, B.; J. S. Adams; R. I.
isters, R. I.; W. Champlain; R. I.
B.; John Watson; G. B.
Charleston; W. Boyd; G. B,
Charleston; John Carr; G. B.
. I.; Philips & Gardner; R. I.
.; Gibson & Broadfoot; G. B.
ıdence, Baltimore; Churchill; R.I.
a, B.; Pratt; G. B.
.; Wm. Boyd; G. B.
R. I.; Eddy; R. I.

Mary, Charleston; W. Boyd; G. B.
Three Friends, B.; J. Galligan; G. B.
Fair Eliza, R. I.; J. Metler; R. I.
Fox, Charleston; J. S. Adams; R. I.
Kitty. Charleston; G. Parker; Charleston.
Hope, R. I.; W. Lyon; R. I.
Nantasket, Charleston; Boohorod; G. B.
John Watson, B.; Tunno & Price; G. B.
Hope, Charleston; Wm. McCormic, Ireland.
Governor Dodsworth, B.; W. Boyd; G. B.
Mary Ann, B.; J. Kennedy; G. B.
Diana, B.; P. Mooney; G. B.
Davenport, B.; J. Everingham; N.Jersey.
Corydon, B.; W. Boyd; G. B.
Kate, B.; Watson & Co.; G. B.
Mercury, Charleston; W. Kelly; G. B.
Union, B.; W. Boyd; G. B.
Washington, R. I.; D. McKedvey; G. B.
Louisa, R. I.; Philips & Gardner; R. I.
Nicholson, B.; W. C. Tarmed; G. B.
Edward and Edmund, Charleston; J. Calligan; G. B.
Mercury, B; J. Watson & Co.; G. B.
Little Ann, R. I.; Christian; Charleston.
Margaret, B.; T. Romlinson; G. B.

1807.

harleston; T. Cassin; G. B.
B.; A. Holmes; G. B.
Charleston; Christian & DeWolf;
I.
ra, Charleston; W. Boyd; G. B.
R. I.; Philips & Gardner; R. I.
B.; G. Hambleton; G. B.
B.; J. Cooper; G. B.
Baltimore: N. Ingraham; Mass.
.; J. S. Adams; R. I.
, B.; Hamilton & Co.; G. B.
R. I.; C. Christian; Charleston.
, Charleston; Cushman; Ireland.
of July, B.; G. Parker; Cha'ston.
, B.; Gibson & Broadfoot; G. B.
.; Delan & Co.; France.
R. I.; T. Eddy; R. I.
harleston; T. Ogin; G. B.
; Tunno & Cox; G. B.
; James & Price; G. B.
ıache, R. I.; Drawn; R. I.
airborn, R. I.: T. Depau; France.
R. I.; Philips & Gardner; R. I.
nis, R. I.; Philips & Gardner; R.I.
e, R. I.; C. Cook; R. I.
R. I.; Philips & Gardner; R. I.
ı, Charleston; T. Depau; France.
ia, R. I.; Philips & Gardner; R. I.
R. I.; C. Cook; R. I.
; Christian & DeWolf; R. I.
r, Charleston; T. Vincent; R. I.
y, Charleston; W.Broadfoot, G.B.
B.; W. Boyd; G. B.
Friends, B.; J. Calligan; G. B.

Eliza, R. I.; J. Christian & DeWolf; R. I.
Lark, R. I.; W. Bradford; R. I.
Alfred, R. I.; Philips & Gardner; R. I.
Louise, Charleston; J. Duncan; G. B.
Hiram, R. I.; Norris; R. I.
Concord, R. I.; Christian & DeWolf; R. I.
Friendship, R. I.; Philips & Gardner; R. I.
Flora, R. I.; DeWolf; R. I.
Ann and Harriet, R. I.; Philips & Gardner; R. I.
Monticello, R. I.; DeWolf; R. I.
Amazon, B.; Bennett; G. B.
Baltimore, R. I.; Church; R. I.
Juliet, R. I.; Philips & Gardner; R. I.
Miriam, B.; Depau; France.
Heron, Connecticut; C. Fitzsimons; Ireland.
Ruby, Charleston; W. Boyd; G. B.
Three Sisters, R. I.; DeWolf; R. I.
Betsey and Sally, R. I.; DeWolf; R. I.
Armed Neutrality, Charleston; Boyd; G. B.
Anna, Neutrality, Charleston; Depau; France.
John B., Charleston; Tunno & Price; France.
Nantasket, Chas'ton; Bousroyel; France.
George Clinton, Britain: Delai & Clement; France.
Eagle, R. I.; DeWolf; R. I.
Port Mary, Charleston; W.Boyd; Britain.
Eliza, Charleston; Christy; Charleston.
Mary, R. I.; Philips & Gardner; R. I.

Eagle, R. I.; Philips & Gardner; R. I.
Actor, Charleston; P. Kennedy; Ireland.
Hanna Bartlett, Charleston; Philips & Gardner; R. I.
Mary, Charleston; J. Eglistin; R. I.
Edward and Edmund, Charleston; Hilton; R. I.
Charleston, Charleston; Bailey & Wailer; Britain.
Experience, Boston; Fisher; R. I.
Rambler, R. I.; Philips & Gardner; R. I.
Eliza, B.; J. B. Cotton; R. I.
Cleopatra, Charleston; W. Floyd; Britain.
Hope, R. I.; DeWolf; R. I.
Charlotte. R. I.; DeWolf; R. I.
Albert, Charleston; W. Timmon; S. C.
Commerce, R. I.; W. Lyon; R. I.
Hope, Charleston; N. Ingram; Mass.
Wealthy Ann; DeWolf; R. I.
Columbia, R. I.; Philips & Gardner; R. I.
Agenora, R. I.; DeWolf; R. I.
Mercury, B.; M. Kelly; Ireland.
Venus, Charleston; Preble; R. I.
Agent, Charleston; Depau; French.
General Clairborne, do.; Depau; French.
James, R. I.; DeWolf; R. I.
Resolution, Charleston; J. S. Adams; Britain.
William and Mary, Charleston; H. Kerr; Britain.
Caroline, F.; Synagal; French.
Polly, Charleston; J. Stoney; Charleston.
Jupiter, Norfolk; J. Willick; Britain.
Heart of Oak, Baltimore; J. S. Adams; R. I.
Horizon, B.; J. S. Adams; R. I.
Mary Ann, Charleston; A. S. Miller; R. I.
Mary Ann, Baltimore; Dallas; R. I.
Rio, Charleston; O'Harra; Charleston.
Sally, B.; C. Graves; Charleston.

Mr. Smith then read the recapitulation, in the following words and figures:—

RECAPITULATION of the African trade, and by what nation supported, from January 1st, 1804, to December 31st, 1807.

VESSELS BELONGING TO

Charleston,	61	Connecticut,	1
Rhode Island,	59	Swede,	1
Baltimore,	4	British,	70
Boston,	1	French,	3
Norfolk,	2		

Consignees, natives of Charleston,	13
Consignees, natives of Rhode Island,	88
Consignees, natives of Britain,	91
Consignees of France,	10
Total,	202

This paper, Sir, contains the whole number of slaves imported, and the particular number imported by each foreign nation, and each of the United States. It is in the following words and figures:

Slaves imported at Charleston, from the 1st of Jan., 1804, to 31st December, 1807, and by what nation.

British,	19,949	
French,	1,078	
		21,027

IN AMERICAN VESSELS.

Charleston, S. C.	7,723	Baltimore,	750
Of this number there were, belonging to foreigners,	5,717	Savannah,	300
		Norfolk,	287
Leaving, imported by merchants and planters of Cha'ston and vicinity,	2,006	Warren,	280
		Hartford,	250
Bristol, Rhode Island, 3,914	7,958	Boston,	200
Newport, 3,488		Philadelphia,	200
Providence, 556		New Orleans,	100
			18,048
			39,075

There, Sir, ends the black catalogue. It would show to the Senate, that those people who most deprecate the evils of Slavery and traffic in human flesh, when a profitable market can be found, can sell human flesh with as easy a conscience as they sell other articles. The whole number imported by the merchants and planters of Charleston and its vicinity, were only two thousand and six. Nor were the slaves imported by the foreigners, and other American vessels and owners, sold to the Carolinians, only in a small part. They were sold to the people of the Western States, Georgia, New Orleans, and a considerable quantity were sent to the West Indies, especially when the market became dull in Carolina."

This, then, is the record. The extreme North having, in way of bargain, united with the extreme South, by formal action, and by a unanimous vote, in prolonging the Slave Trade, against the remonstrances of the more moderate men of the Southern and Middle States; (Mr. Sherman and Mr. Ellsworth, of Connecticut, as we have seen above, were in favor of not interfering with the Slave Trade at all, but leaving it to the States themselves) and having, subsequently, in the persons of her citizens, and for lust of gain, embarked in the Slave Trade, and as long as that trade was tolerated, forced thousands of Africans into bondage, and so, as well as by the Navigation Acts, amassed the wealth which now enriches the descendants of those men; we say, that whoever else may meddle with Slavery in the Slave States, she, of all others, is called upon to let it alone. By the letter of the Constitution, to which her sons are bound by the solemnity of an oath, she has no right to touch it. Whatever the sympathies and sentiments of her people at the present day may be in respect to Slavery, whatever the actual effect of this War is, and will be, upon the institution itself, and of this there is no longer any doubt, yet interference, as an end, with the institution, does not belong to her.

It is becoming certain that the conservative element of the country has a great work to do in the final settlement of our national troubles. There is such an element. It exists in the North and the South, the East and the West. It will prove, when the fury and rage of War are spent, a controlling element. The far-seeing wisdom, the lofty patriotism, the Christian philanthropy of Washington, Madison, and Franklin, and the other great Fathers of the Republic, are not yet dead and perished out of the land. Their great names still stand inscri-

bed, clear and luminous, on the work which, amid anxiety, and obloquy, and self-sacrifice, and prayers, they wrought out. And if, from their lofty heights, their spirits now look down upon the threatened wreck and ruin of it all, in what words would they now address us! To what heroic deeds would they now summon us! Is it so, that we are no more to gather around their sacred shrines, save with the mantle of shame upon our cheeks, as we see their hallowed dust trampled by Vandal feet? Is it so, that the TOMB OF WASHINGTON has, henceforth, lost its talismanic power? Surely the men now upon the stage, to whom the solution of our difficulties will be entrusted, are not purer, nor nobler, nor wiser Statesmen than they. The same great questions which now distract the public councils and inflame the public mind, were canvassed then, in all their length and breadth; and the solemn words of warning which George Washington then uttered, should be reëchoed in the public ear now.

Christian Statesmen, who are not afraid nor ashamed to follow the footsteps of these noble men, will not consent, that the extreme North and the extreme South shall again unite to sever the Union, and plunge the whole nation into destruction, by a policy the very reverse of that which, in the beginning, bound them together; a policy, which philanthropy, and patriotism, and Christianity, all unite in declaring to be fraught with wretchedness and ruin. There are, we know, multitudes of noble men in both extreme sections of this country, who are already looking out for such manifestations of wisdom, moderation, and true philanthropy. They shall not always, nor long, look in vain. Meanwhile, let the prayers of Christians still go up to the God of Heaven unceasingly, that He will assuage the violent storm of passion; that He will cause the people to learn Righteousness; and that He will, once more, restore Peace to our now distracted Nation.

In conclusion; we repeat, let the Clergy devote themselves to that Kingdom which is not of this world. Its vows are upon them. Let them minister Christ's Word and Sacraments. It is a work which an Archangel might desire. The "Powers that be," have a right to their loyal obedience, and to their prayers. Beyond this, they are to "let the dead bury their

lead." Let them leave matters of State to Statesmen. Let hem be content that the part of clerical harlequins be played ɔy those who love the praise of men, more than the praise of God. Let them dare endure the frowns of scheming demaɔogues, whose tools they will not stoop to become. Let the Priests of the Lord, in their own sphere in the Church, train ıp men thoroughly imbued with the principles of the Law of God in Christ; men who are to fill all the various posts of rust in Society and the State, and they will have subserved heir country's highest good, far more effectually than by railing their garments in the mire of political strife.

As *Church Reviewers*, charged with the free discussion of he great questions of the age and times, we have not dared o keep silent, when such momentous interests are, as now, mperilled. Yet it is the moral aspect of this question alone, hat has occupied our attention. Up to the very beginning of he War, the Protestant Episcopal Church was regarded as almost the only conservative element in the country. Her love of order, her reverence for authority, her instinctive recognition of the principle of the brotherhood of man; of man, not living solated and alone, but as a social being; her Mission, as he Ministration of Life and Preacher of Righteousness, and o prompting to all true and genuine Reform;—all this hould clothe the Church with commanding dignity and power. A great and glorious work is hers, if she has faith to be rue to herself and to her great Head. In pointing to what we believe to be the real causes of our terrible calamities, and their remedy, and to the imminent dangers which now threaten to whelm our nation in one common ruin, we have uttered our honest convictions. They who take counsel only of their own hatred of God, and of His Son, and of His Church, of their own ambition, avarice, and self-conceit, are not to be approached with reasons such as these which have been urged. Yet, if madness does not rule the hour, if there is such a thing left as a principle of right, justice and honor, if the Divine Spirit of love, peace, forgiveness, forbearance, and reconciliation, has any hold on the public mind, the views which we have presented will not fail of consideration.

ART. III.—DR. McVICKAR'S ARGUMENT FOR THE PROVINCIAL SYSTEM.*

SPEECH of the Rev. Dr. J. McVickar, in the Convention of the Diocese of New York, on Thursday Evening, Oct. 1, 1863, upon the Report of the Committee of Nine on the Division of the Diocese, recommending, when made, a three-fold division.

After much discussion and several Resolutions, Dr. McVickar rose and spoke substantially as follows:—

He said that if the whole matter was to be referred (as seemed to be the feeling of Convention,) he had a Resolution to offer, which he wished to accompany such reference; but, before reading it, he would say a few words on the Report of the Committee, primarily before the House. That Report appeared to him not only nugatory, as passing by the very question submitted to them, but self-contradictory, in pointing out and recommending the means by which the very end might be attained; which they began, by asserting they were precluded from even considering. It was a Report with Resolutions, which bound, it seems, not even its framers; leaving them free to deny, in speech, what they had just asserted by their pen; and yet, strangely enough, terming their Report, not theoretical, but practical. For himself, he thought "practical," meant something wise to *do*; not, as this was eulogized by its framers, as something that might wisely be left undone, 'for twenty years to come, or perhaps forever.' This, surely, was a strange sort of practical Report.

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* The Rev. Dr. McVickar has very kindly written out in full, for the Review, his argument, presented in the late New York Convention, in favor of the Provincial System. For ourselves, we have no expectation of seeing that System developed in the Church, until the elements first exist, out of which it is to be formed. We shall regret, if the Dr.'s argument is construed into a defense of our present System of overgrown, unwieldy, mediæval Dioceses; a System nominally Episcopal, but, in reality, and so far as it has life and power, Presbyterian.—[ED. AM. QR. CH. REV.]

The Chairman of the Committee thereupon rose and defined "practical" to mean what concerned alone the 'method' of doing a thing, not its 'expediency.'

Dr. McV. resumed; I will not delay the substance of my objection by dispute about a word; although I still maintain that in a question of action, as this was, the expediency is first to be settled, before the method of doing it is considered; and I commend this as the safe practical rule in all future Committee Reports on the subject from the able and ingenious Chairman of the present one.

But, Mr. President, passing by a Report which seems already abandoned by its movers, and speaking to the Resolution of actual present Division, by themselves substituted for it, and eloquently urged by its leading members, I would here express myself utterly opposed to any Division, whether now or hereafter, whether threefold or manifold, which would tend, as this would manifestly do, to the disintegration of this great Diocese. I use the word 'disintegrate,' specifically, as implying the breaking it up into isolated and independent Dioceses, which shall have neither relation nor connexion with each other, except through the medium of the General Convention. The Report of the Committee recommends three; but when the spirit of Division is aroused, who shall limit the number? Such unregulated Division, Mr. President, would not be safe, would not be true to Church principles, not be in accordance with Primitive example, nor with the uniform practice of the Church at large; and, therefore, the first step leading to it should be taken, neither hastily, as now proposed, nor upon mere partial local considerations, as now urged; nor without thoroughly weighing the final results of such a System, if fully carried out, not only here, but throughout our wide-spread borders. The present proposed action may be regarded as the inauguration of that System; for, though not the first instance, it will at any rate be giving it the seal and sanction of our authority; the authority of a Diocese, which, from its extent, its wealth, its population, its high-toned Church principles, and its great Educational Establishment for the Ministry, would seem to be marked out by Providence as a chief counsellor and guide in all matters of general import to

our Church; and, especially, in what relates to its National Organization, its duty is, to act as a watchman upon its walls; to see, so far as its authority goes, that all our steps tend not to disintegrate, but to strengthen its defences, to add fresh bonds of Unity and Order, and that, not for our own day only, but to continue for all coming time.

To attain this great end, I am now for putting aside not only all present action, but all present consideration of Division of our Diocese, till we have settled how, and in what manner, such divided parts may be re-grouped, and re-united, with a view to the Unity, Order and strength of the whole American Church. In other words, I am for giving our "*Imprimatur*" to a Policy, not as yet adopted by us, although well-known and established in other Branches of the Church, and commonly termed THE PROVINCIAL SYSTEM. What we can here, and now do, is, not to adopt it as a System, but to approve it as a Principle. Its adoption and details belong to a higher authority; not even to the General Convention, as it now stands, but to a Special Convention, one specifically called for its consideration and approval. Until such higher action, all we can now do, is, to pause ourselves, and say 'pause' to other Dioceses; on the ground that the time for wise Subdivision is not yet come.

I have said, that the Provincial System has the authority of the Primitive Church. Even in the Apostles' times, although the world was "the field," and the good seed was sown 'broadcast' in it, yet had each Apostle his own limit of labor, his "Province," within which, all the Churches were his care, until he saw fit to subdivide and appropriate them, but not even then to separate from his control. Such was the sowing of the seed. But with the succeeding harvest, came the necessity of still stricter metes and bounds; and as a general rule, the existing Political divisions of the States, into which the Christian Church entered, became the corresponding bounds of Ecclesiastical Provinces forming groups of Dioceses; each spiritually complete, but still united with each other in all questions of discipline and local legislation, under the Bishop of the Chief City as their Official Head, bearing the title of 'Metropolitan,'

h varying extent and power in summoning and holding his vincial Synod. In some instances, and which would be our mple, he was simply '*Primus inter Pares*,' presiding, not ing. In others, he was made '*Optimus et Maximus*,' with ldly rank and Lordly Titles. The *first* or simple arrange- nt prevailed so long as the Church was Free. The *second*, en in the course of time it had become, partially at least, laved through an unholy union of Church and State.

Such was the progressive policy of the Roman Empire to- rds the Church; while Pagan, trampling it under foot with iron heel; but when become nominally Christian, poisoning simplicity with its own admixture of Roman Imperialism, ling wealth, power, titles and dominion to its Bishops;— til at length, in that once pure but now corrupted Branch of Apostolic Church, the once humble Bishop of the Impe- City succeeded to the Imperial power, the Emperor gave ce to the Pope, and the Vatican inherited the claim of me's ancient Capitol. But *this*, its practical and worldly se, touches not its primitive use and value; nor yet the versal fact, that, throughout Apostolic Christendom, ie form of the Provincial System has ever existed, with its propriate Synod and its presiding Metropolitan; a Synod rank and authority intermediate between the Diocesan and National Councils of the Church; which last was equiva- t to our General Convention; while, over all, was recog- ed as the highest ecclesiastical authority on earth, an umenical or Universal Council, such as that of Nice, from ich we have received the great Symbol of our Christian ith, the NICENE CREED.

Now, of this fourfold progressive form of Church Govern- nt, our American Branch has, or recognizes, three; viz.— *Diocesan*, the *National*, the *Universal*. The second step, the Provincial, is the one that is alone wanting; and the ument which I now urge, is for its recognition now, with a w to its establishment hereafter, when the Church's mind ll have become ready for its adoption. In the mean time, counsel is, to avoid building up any barriers against it. e argument that now remains, touches its practical value,

if I may not rather say its very necessity, in this our already wide spread and rapidly extending Church. But first, a word of explanation. I have spoken of Division as inaugurating a new Policy in our Diocese; and I am reminded, by Gentlemen, of the Division of the Western Diocese from us, in the year 1838, as utterly inconsistent with my words. I answer, the fact of Division then made is acknowledged: but the weight of its example now, is denied. Speaking myself, as an active member of that Convention, I venture to assert, that the moving motives to that act, were personal and not Ecclesiastical; and therefore, not applicable at all to the question, as it stands before us. Whatever they were, I thank God that I fought against Division then, as I do now; on the same grounds, and for the same reasons;—namely, that it was breaking up needlessly (for other remedies were open to our choice,) the oneness and the greatness of our Diocese; and making no provision for the future re-union of its divided parts. But even yet, under the adoption of the proposed System, that doubtful step of Division may yet be practically retraced; and the Province of New York with its State bounds restored, may still be enabled to speak to the Church, through its Provincial Synod, with a voice single and undivided. And, Mr. President, who can tell, in the future history of our Church, when Dioceses are indefinitely divided, and Bishops come to be numbered by hundreds, and each standing independent one of the other,—who can tell the blessing, or the need, that will then be felt, of even one such great Diocese, speaking with one united voice, through the medium of its own Provincial Council, words of Peace and Wisdom, of Charity and Brotherly Love, amid personal, local, or sectional differences, to discordant brethren? What happy influence might such voice not have, on the Christian character of our beloved Church in the eye of the Christian World, as well as on its own extension throughout our land?

Gentlemen may indeed say, that such a picture is too remote to be taken into present account. I ask them, would they think it remote, if it were to be drawn out, in actual life, within our day? To some whom I now address, I assert, that

in their day it may come, and that with their own eyes, they may behold it. And this I speak not from vague conjecture, but from my own personal experience. Fifty-two years ago I first stood on the floor of this Convention and addressed that honored Chair. It was Bishop Hobart, in his youth, who then for the first time filled it. What, I ask, was the picture I then looked upon, as compared with the present? What was the sum total of the whole American Church? Of the ten Bishops previously consecrated, four were dead, two were approaching that limit, one had wilfully withdrawn from duty, and one was paralyzed both in mind and body, leaving thus but three to form the venerable House of Bishops; occupants as I have seen them, of a single sofa; while the great House of Clerical and Lay Deputies, as now existing, might have been readily accommodated in a single parlor. Such was the American Branch of the Church Catholic then. And what, under God's blessing, is it now? Forty-one Bishops, both living and acting in the place of three or four then; with Clergy to be numbered by the thousand, and communicants by the hundred thousand!

So much then for the growth of our Church during the half century gone by. What shall it be at the end of that to come?—a period which, I repeat, many now present are more likely to behold, than I then was to see this day. At an equal rate of increase, more than two hundred Bishops would appear; all isolated, independent, without any bond of ecclesiastical union, save the far off Triennial Convention, to preserve peace, to settle disputes, to administer the higher discipline, or to legislate wisely and timely, in reference to the ten thousand causes of local and sectional division, which in so wide spread a Church, would doubtless arise for dispute and decision. Is this, I ask, the picture of a well-ordered Apostolic National Church? A Church, sent to be the Mother of Peace and Order to the hundreds of millions then spread over a whole Continent! Is it not rather the picture, into which Dissent and Sectarianism have already run! A sort of Congregational independency! Atoms without cohesion! an army in name, turned into a mob! an organized body, rent into

its jarring elements! If order be "Heaven's first law," should it be wanting, I ask, to Christ's Church upon earth?

Such pregnant causes of confusion in the future, cannot long go unchecked now. Necessity will, in no long time, force upon our Church a Provincial System; but, Mr. President, it may not be in time to prevent many and permanent evils of dissension arising from its want. Such evils in truth are already felt, and even now loom up conspicuously in the Church's horizon. The corrective organization needed, is now easy of attainment; it may not prove so, when the Church shall have to fight back its way to where it now stands, through the evils and opposition which subdivision has caused, and the barriers to Union, which it has needlessly created. On this point, gentlemen may say, and have said, "Divide first and group afterwards." But is this the language, I ask, either of reason or of experience? To the eye of reason, all subdivision in an organized body is in the line of weakness, and increases as it proceeds. Like the Law of Gravity in Nature, it stops not till it reaches the bottom. It is therefore a principle which in itself has no limit; so that without some external corrective principle, Division and Subdivision repeat themselves '*ad infinitum*,' till at length the once organized Body, whether Physical, Moral or Political, is reduced to what the Philosophic Burke has well termed, "the dust and powder of Individuality."

Nor does the voice of Experience contradict this view. In the progress of the French Revolution, subdivision was its starting point; anarchy was its goal and stopping place. It began with breaking up lordly inheritances; it ended with having no inheritance to break up. It subdivided wealth, till all were made paupers; and landed estate, till scarce a portion remained large enough to support a plough. Look again at a nearer example. Sectarian subdivision is on its vain search for what it had left behind,—a True Church. At what point has it stopped? Look at it in Scotland, where it had full sway; or in England in Puritan times; or in our own country now! Who can count up their unnumbered numbers? or name their Titles? or unfold their Infinitesimal causes of separation? In this race, blind-fold, no limit is found save that

f Individual belief,—each member becoming his own sufficient Prophet. And that against this result, learning and sincere intention are no adequate defenses, we see exemplified in he case of the great Milton. Wandering from the fold of his lother Church of England, step by step, through all the divisions nd subdivisions of Puritan Dissent, yet successively in restless protest against each, he landed at length, as he himself tates, in the comfortable conviction, that he was, himself, his wn Church,—"a Christian '*sui generis!*'"

Such has been the result, in other Religious Bodies, of indulging in the restless spirit of subdivision. In our own hurch, it could not proceed to such fatal extreme; for our ery atoms, however numerous or feeble, must yet be organied Dioceses; and, so far, fitted to be reconstructed into Provnces. But the practical question is, as to the facility of such econstruction. And we are here met by the almost insuperble barriers we ourselves shall have raised against it. The ride of independence, the jealousy of control, and all the ther selfish and baser passions of our nature,—all these will be n dead array against it. Let us not then delude ourselves ith the vain hope, that it will be as easy to recover our round, as to lose it; or, that the self-denying steps of returnng prudence will be as tempting to the human heart, as the elfish and slippery paths of natural inclination. We all now the reverse:

> —facilis descensus Averno;
> Sed revocare gradum superasque evadere ad Auras,
> Hoc opus, hic labor est.

But is there not, I ask, even a still higher argument for the Provincial System? that of Benevolence? Doth not Provilence, itself, speak in its favor, through the concentration of realth in Capital Cities; thus making them, as it were, 'nursng fathers and nursing mothers' to the Church's surroundng regions of comparative poverty?—Now, how is this parial wealth and wide spread need to be most effectually united or the Church's welfare? Is it not, by making such Cities, Provincial Centres' with their respective bounds? giving ame to the Ecclesiastical Provinces, without disturbing the Diocesan arrangements within them?—yet still with an espe-

cial care for the needs of the more destitute? How much more favorable such a plan to the growth of the Church, than if those wide-spread feebler parts had been cut off, as independent Dioceses; left solitary as well as feeble, to their own resources; or, when seeking aid from the wealthy City, coming to it as strangers, to beg '*in forma pauperis*,' instead of as children to a common Home; asking and receiving their equitable share in the surplus bounties of a common heritage!

But one word further, Mr. President, and I have done. The argument for Peace, yet remains unspoken. It is the peace and quiet such a System will naturally operate to maintain throughout, not only our wide-spread borders, but their widely differing population. And that it will do through the existence of Provincial Synods; taking out of our National Conventions, all those local and sectional questions, which, even now, disturb our repose, narrow our charities, nay, embitter our hearts towards brethren, and even threaten to cause Schism and Disunion. Peace, Mr. President, Peace, is the most blessed word that can be heard in our land; and should ever sound from the House of God, and in the great General Conventions of His Church. To secure it, what can be more effective than to withdraw from them, through the establishment of Provincial Synods, all these local questions of sectional interest, and leaving to the General Conventions, only the higher subjects of our Common Faith, the Doctrines, Ministry and Liturgy of our Church; together with whatever intercourse may arise with Foreign National Churches, and the varied missionary activities of our own. Then, Mr. President, shall we have Peace, Quiet, and Union among ourselves. Then shall we present to the Christian world as fair a picture, as perhaps it has ever seen, of a great National Church; Apostolic in its Ministry, Faith and Ordinances; untramelled by the State; untainted by Heresy; unbroken by Schism; uncorrupted by worldly honors; conservative, yet free in all its influences; and knowing nothing of worldly strife, or Political Parties, beyond the Church's Daily Prayer, that "the course of this world may be so peaceably ordered by God's governance, that His Church may joyfully serve Him, in Godly quietness, through *Jesus Christ our Lord. Amen.*"

Art. IV.—EARLY ANNALS OF THE AMERICAN CHURCH.

Chapter IV. From 1616 to 1624.

The previous chapters of these "Annals," brought the history of the settlement of the Church in Virginia down to the close of Dale's administration, in 1616. He returned to England in the month of June of that year, with Pocahontas and her husband, leaving the affairs of the Colony in the hands of Yeardley, deputy Governor, who was succeeded, in the beginning of the next year, by Argall, under whose despotic and extortionate rule the Colony fell into great disrepute. Through the influence of Sir Edwin Sandys, he was at length displaced, and the mild and popular Yeardley appointed Captain-general of the Colony. He arrived at Jamestown in April, 1619, to find the Settlement greatly fallen back from the prosperous state in which it had been left by Dale. Not one in twenty of the emigrants, that had been sent over by the Company, were remaining.

"In James Citty were only those houses that Sir Thomas Gates built, in the tyme of his government, with one wherein the Governor always dwelt, and a Church, built wholly at the charge of the inhabitants of that Citye, of timber, being fifty foote in length and twenty in breadth. At Henrico, there were no more than 'three old houses, a poor ruinated Church, with some few poore buildings in the Islande.' 'For ministers to instruct the people only three were authorized, two others had never received their orders.' The natives were upon doubtfull terms, and the Colony was altogether in a poor estate."*

With the advent of Yeardley, however, there began a new and better state of things; and he immediately set himself to repair the miseries brought upon the Colonists by the extortion and oppression of his predecessor. His administration is, moreover, memorable for his establishing the first Representative Assembly ever held on this Continent, through which the people themselves were to have a share in making the Laws by which they were to be governed.

"Bringing with him 'Commissions and instructions from the Company, and for the establishing of a Commonwealth,' he made proclamation, 'that those cruell

* Bancroft's History, Vol. I. p. 153.

lawes by which the ancient planters had been soe longe governed, were now abrogated, and that they were to be governed by those free lawes, which his majestie's subjects lived under in England.' Nor were these concessions left dependent upon the good will of the administrative officers. 'That the planters might have a hande in the governing of themselves yt was graunted that a Generall Assemblie shoulde be helde yearly once, whereat were to be present the Governor and Counsell, with two Burgesses from each plantation, *freely to be elected by the inhabitants thereof;* this Assemblie to have power to make and ordaine whatsoever lawes and orders should by them be thought good and profitable for their subsistence.' "*

This was such an important change in the government of the Colony, such a great concession to the rights of the people, and such a triumph for the principles of liberty in a new world, that it deserves here more than a passing notice. It was the "patriot party" at home, those liberal-minded Churchmen represented in the London Company by Southampton, Sandys and Ferrar, whose influence achieved this great advance; and American Churchmen at least, should know and remember, to whom they and their countrymen are indebted for the first establishment of Popular Government on this Continent. No particulars of that first assemblage of the Representatives of the *people* that ever met on American soil, can be uninteresting to any one who realizes the important influence it exercised upon the future interests of this country. It inaugurated a happy revolution in the history of Human Government, and, at this early day, gave to the people a share in that Government, which they have never since relinquished.

It was natural that a desire should exist to recover the records of proceedings, so important and interesting, if they were still in existence. Stith, however, the most careful and laborious of historians, was unable to find any trace of them. Jefferson and Hening were equally unsuccessful in their search; and they were given up as hopelessly lost, till the diligence and perseverance of the historian, Bancroft, discovered them among the papers relating to America, in the British State Paper Office. The document which there rewarded his patient search, was found in the form of "a Reporte" from the Speaker of the Assembly, and is more full and circumstantial than any subsequent Journal of early legislation in the Ancient Do-

* Bancroft, Vol. I. p. 153.

minion. It is published entire in the Collections of the New York Historical Society, (Second Series, Vol. 3d,) and should be read by every one interested in our early history.

The Assembly met, on Friday, the 30th of July, 1619, in the Jamestown Church. The "reporte," after giving the names of the Burgesses elected from the different Incorporations and Plantations, goes on to say :—

"The most convenient place we could finde to sitt in was the Quire of the Church. Where Sir George Yeardley, the Governour, being Sett downe in his accustomed place, those of the Counsell of Estate, sat nexte to him on both handes, except the Secretary, then appointed Speaker, who sate right before him. * * * But, forasmuch as men's affairs doe little prosper where God's service is neglected, all the Burgesses took their place in the Quire, till a prayer was said by Mr. Bucke, the minister, that it would please God to guide and sanctifie all our proceedings to his owne glory, and the good of this plantation. Prayer being ended, to the intent that as we had begun at God Almighty, so we might proceed with awfull and due respecte towards his Lieutenant, our most gracious and dread Soveraigne; all the Burgesses were intreated to retyre themselves into the body of the Church, which being done, before they were fully admitted, they were called in order and by name, and soe every man (none staggering at it) took the oath of Supremacy, and then entered the Assembly."

Some of the enactments of this Assembly were against "drunkenness, gaming, and excess of apparel;" some were also intended to promote the Conversion and kind treatment of the Indians; and others, to encourage the agricultural interests of the Colony, &c. The following order was passed relative to the Conversion of the Natives :—

"Be it enacted by the present Assemblie, that for laying a surer foundation for the Conversion of the Indians to Christian religion, eache towne, Citty, Burrough, and particular plantation, do obtaine unto themselves by just meanes, a certain number of the natives' children, to be educated by them in true religion, and a civile course of life. Of which children, the most towardly boyes in witt and graces of nature, to be brought up by them in the firste elements of litterature, so as to be fitted for the Colledge intended for them; that from thence they may be sente to that work of Conversion."

These enactments descend to many particulars, little in accordance with the spirit of the present age, but which were then thought to require legislative control. The following concern the duties of the Ministers :—

"All Ministers shall duely read Divine Service, and exercise their Ministerial function according to the Ecclesiasticall lawes and orders of the Churche of Englande, and every Sunday, in the afternoon, shall catechize suche as are not ripe to

come to the Communion. And whosoever of them shall be found negligent or faulty in this kinde, shall be subject to the censure of the Governor and Counsell of Estate."

The Churchwardens were authorized to present all persons guilty of "ungodly disorders, suspicions of whoredomes and such like, to the Ministers, for Suspension and punishment." If, in the interim, the guilty party did not amend and "humbly submitt to the Churche,"—

"It was provided that all the Ministers doe meet once a quarter, namely, at the feast of St. Michael the Arkangell, of the Nativity of our Saviour, of the Annunciation of the blessed Virgine, and about Midsomer, at James' Citty, to determine whom it is fitt to excommunicate, and that they firste presente their opinion to the Governor, ere they proceed to the acte of excommunication."

On account of the "extreme heat both paste and likely to ensue, and by that means, of the alteration of the healthes of diverse of the General Assembly, the Governour, who himself also was not well," resolved to dissolve the Assembly on the 4th of August, which was accordingly done.

Bancroft says of this Assembly, and of the influence of the new order it introduced :—

"The prosperity of Virginia begins with the day when it received, as a Commonwealth, the freedom to make laws for itself." And again—"A perpetual interest attaches to this first elective body that ever assembled in the Western world, representing the people of Virginia, and making laws for their government, more than a year before the Mayflower, with the Pilgrims, left the harbor of Southampton, and while Virginia was still the only British Colony on the Continent of America. The functions of government were in some degree confounded; but the record of the proceedings justifies the opinion of Sir Edwin Sandys, that 'the lawes were very well and judiciously formed.' The enactments of these earliest American lawgivers were instantly put in force, without waiting for their ratification by the Company in England. Former griefs were buried in oblivion, and they who had been dependent on the will of a governor, having recovered the privileges of Englishmen, under a code of laws of their own, 'fell to building houses and planting corn,' and henceforward 'regarded Virginia as their country.'"*

It is with no little gratification that we record the fact, that this first American Legislature set the precedent of beginning its deliberations with Prayer to Almighty God, beseeching Him "to guide and sanctify their proceedings to His own glory, and the good of the plantation." Neither is it without interest that we observe, that these first American Law-makers sat in

* Bancroft, Vol. I. p. 156.

an Episcopal Church, with an Episcopal Clergyman for their Chaplain, and the Prayer Book to guide their devotions, thus early connecting those familiar and venerable forms with one of the most interesting and important events in our National History.

It should be borne in mind, that during this period of promise and prosperity to the Colony of Virginia, Sir Edwin Sandys was Treasurer, and John Ferrar, Deputy Treasurer to the London Company, and that it was in great part the influence of their wise and liberal counsels, that produced this happy change. Their efforts did not end, however, with that which concerned the mere temporal affairs of the Colony. They proceeded further to carry out the oft expressed design of providing suitable means for training and educating the children of the Natives in the knowledge of the true God. They entered upon this high and holy enterprise, with a zeal and liberality worthy of all praise; and while the whole American Continent was yet a vast wilderness, laid the foundations of that which was meant to be its first Institution of Christian Learning, with a wise forethought for the highest interest of those benighted tribes, whom they sought to bring to the full blessings of the Church of God. Though this enterprise was destined to meet with failure, it was begun with a liberal and enlightened spirit, far in advance of the age; and its brief history reflects the highest honor upon those who initiated so noble a scheme for the Christian Education of the children of the forest.

Immediate steps were accordingly taken to build and endow a University and College at Henrico city, which had been settled by Darl, on the North side of James River, about fifteen miles below what is now the City of Richmond. A letter had already been issued by the king to the Archbishops, authorizing them to invite the members of the Church throughout the Kingdom to assist in this and similar undertakings, for the Spiritual good of the Colonists and the Natives. This is thought to be the first authoritative document ever issued concerning the Missionary work of the Church of England in this country, and, as it

is believed never to have appeared in any American publication, it is well worthy of insertion here. :

"Most Reverend Father in God, right trusty and well beloved Counsellor, We greet you well. You have heard, ere this time, of the attempt of diverse Worthy men, our Subjects, to plant in Virginia, people of this Kingdom, as well for the enlarging of our Dominions, as for propagation of the Gospel amongst Infidels: wherein there is good progress made, and hope of further increase: so as the undertakers of that Plantation are now in hand with the erecting of some Churches and schools for the education of the children of those Barbarians, which cannot but be to them a very great charge, and above the expense which, for the civil plantation, doth come to them. In which, we doubt not but that you and all others, who wish well to the increase of Christian religion, will be willing to give all assistance and furtherance you may, and therein to make experience of the zeal and devotion of our well minded subjects, especially those of the Clergy. Wherefore We do require you and hereby authorize you to write your letters to the several Bishops of the Dioceses in your Province, that they do give order to the Ministers and other zealous men of their Dioceses, both by their own example in contribution, and by exhortation to others, to move our people within their several charges, to contribute to so good a work in as liberal a manner as they may, for the better advancing whereof our pleasure is, that those collections be made in all the particular parishes four several times within these two years next coming: and that the several accounts of each parish, together with the moneys collected, be returned, from time to time, to the Bishops of the Dioceses, and by them be transmitted half-yearly to you: and so to be delivered to the Treasurer of that Plantation, to be employed for the Godly purposes intended, and no other."*

For the maintenance of the College, the Company set apart ten thousand acres of land, at Henrico, and also sent over an hundred men to occupy and cultivate the same, from whose labor an annual income of £500 was expected. It was intended to be a place of instruction for the Indians, as well as the English, and the project enlisted the sympathy and support of many private members of the Church. Fifteen hundred pounds were paid into the Treasury of the Company within a short time, and many donations made of articles for the Church to be erected, as well as of Bibles and Prayer Books for general use in the Colony. Some unknown person presented a "Communion Cup with a cover, a Trencher plate for the bread, a carpet of crimson velvet, and damask table cloth, for the use of the College." These donations were accompanied with the following letter to Sir Edwin Sandys, Treasurer, which was manifestly dictated by a devout and faithful spirit, zealous for the extension of the Redeemer's kingdom :—

* Anderson, Vol. I. p. 255.

"Good luck in the name of the Lord, who is daily magnified by the experiment f your zeal and piety, in giving beginning to the foundation of the College in Virinia, the sacred work so due to Heaven, and so longed for on earth. Now know e, assuredly, that the Lord will do you good, and bless you in all your proceedigs, even as He blessed the house of Obed-edom, and all that pertained unto him, ecause of the Ark of God. Now that ye seek the kingdom of God, all things hall be ministered unto you. This I well see already, and perceive that by your odly determination, the Lord hath given you favour in the sight of the people; nd I know some whose hearts are much enlarged, because of the House of the ord our God, to procure your wealth, whose greater designs I have presumed to utrun with this oblation, which I humbly beseech you may be accepted as the ledge of my devotion, and as the earnest of the vows I have vowed unto the Alighty God of Jacob concerning this thing; which, till I may in part perform, I esire to remain unknown and unsought after "*

"Some one else gave a fair set of Plate, with other rich ornaaents, *to Mrs. Mary Robinson's Church,* who had bequeathed wo hundred pounds toward the building of it."†

Another unknown benefactor, with the signature of *Dust nd Ashes,* sent to Sir Edwin Sandys £550, "for the mainteiance of a convenient number of young Indians, from seven or nder, to twelve years of age, to be instructed in reading and he principles of Christian education; and then to be trained nd brought up in some lawful trade, with all gentleness and umanity, till they attained the age of twenty-one; and after hat, to have and enjoy the like Liberties and Privileges with he native English in Virginia." Mr. Nicholas Ferrar also bequeathed £300 for Converting the children of the Indians, o be applied to that purpose as soon as ten children were reeived into the College. In the mean time, his Executors were equired to pay eight *per cent.* for the money, which was to be given "to three several honest men in Virginia, of good life nd fame, each to bring up one of the same children, in the grounds and principles of the Christian Religion."‡ A Clergyman residing in the province, named Thomas Bargrave, also gave his entire Library to the College.

This pious and enlightened enterprise met with such immeliate favor and such assurances of continued support from the nembers of the Church of England, that the Company pro-

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* *Old Churches and Families,* Vol. I. p. 22. † Stith, p. 171. ‡ *Ibid.* p. 172.

ceeded to carry it on without delay. In the year 1620, Mr. George Thorpe, a kinsman of Sir Thomas Dale, and a member of his majesty's Privy Chamber, was sent over to Virginia, to be Superintendent of the College. He was to have for his support three hundred acres of land, with ten tenants thereon. His noble devotion to this work, together with his early and tragic death, invest his name with peculiar interest. Stith styles him "a pious, worthy, and religious gentleman," and says, that though he was "a person of considerable figure in England, yet did he so truly and earnestly affect the Conversion of the Indians, that he left all at home, and came over chief Manager to the College, a foundation designed for their education and Conversion. And here he severely punished, whosoever, under him, did them the least displeasure. He thought nothing too dear or precious for them, nor ever denied them anything."* Great efforts were made by him, and many others of the English settlers, to conciliate the Natives, and induce them to give their children to be educated.

In addition to the College, a Preparatory School was also established at Charles City, called the *East India School.* It took its name from the following circumstance. A Mr. Copeland, Captain to the *Royal James*, an East India Ship, having just returned to England, from Japan, where he had met and conversed with Sir Thomas Dale, former Governor of the Colony of Virginia, prevailed upon his Ship's Company to contribute seventy pounds towards building a Church or Free School in Virginia. Fifty-five pounds were afterwards added by two other unknown persons, and the Company set apart a thousand acres of land, with five servants and an overseer, for the maintenance of the Master and Usher of the School. Mr. Copeland himself was presented with three hundred acres of land, and workmen were sent out, early in the year 1622, to begin the building.†

All things now betokened a career of unwonted prosperity. The fleet which had carried out Wyat to succeed Yeardley, had returned in safety, bringing the most favorable accounts

* Stith, p. 211. † *Ibid.* p. 204.

of the progress of all their works. With hearts full of gratitude for the cheering prospects thus opened to them, the London Company resolved to celebrate the mercies of God, by a Public Service, in Bow Church, on the 17th of April, 1622. Mr. Copeland, who had shown such zeal for the cause, and who expected shortly to go in person to Virginia, preached a Sermon on the occasion, testifying of their thankfulness to God for His blessing upon their labors and undertakings.*

But while all seemed so fair and promising to the promoters of these pious schemes at home, an unexpected and awful calamity had already overtaken the distant Colony, that, for a season, blasted all their fondest hopes. Since the marriage of Pocahontas, all had been peace with the Natives. The English had settled themselves in various places along the James River, penetrating farther and farther into the country, fearing no evil. The Indians were treated with kindness and friendship, and they in turn mingled with their new neighbors, without any appearance of alarm, or purpose of hostility. Under this outward calm, however, a fearful storm had been gathering for years. The simplicity and seeming mildness of

* Although Copeland's plan of settling in Virginia, and presiding over the School which his own efforts had founded, was never carried into execution, he did not still give up a work which first enlisted the interest and zeal of his earnest nature, while he was a temporary sojourner in an opposite hemisphere. Anderson says of him, "When the selfish policy of James I. had frustrated the schemes of Sandys and Ferrar in behalf of our Western Colonies, he (Copeland) went forth in person to the Bermudas, and strove to do what he could in those Islands, toward the realization of his anxious hopes. It appears, from Norwood's Survey of the Bermudas, in 1662, that a tract of land in Paget's Tribe was given to the free School by Mr. Patrick Copeland, sometime Minister of the word in his Tribe." This land has since been approprinted to other purposes, but its donor has not been forgotten. The name of Copeland is retained, as a Christian name, by several families in the Islands, to the present time; and thus the memory of that faithful and devoted Minister of Christ, who—whilst he was returning from India, on board the vessel of which he was Chaplain—formed his first plans for the evangelization of the Western hemisphere, is still, after an interval of more than two hundred years, cherished, with pious gratitude, in these distant Islands of the Atlantic."* Let it not be forgotten by us either, as belonging to one of those noble hearted Clergymen of our Mother Church, who at that early day prayed and labored for the blessings which we now so fully enjoy.

* Anderson, Vol. II. p. 40.

the Natives, had completely disarmed the English, and while they were courting the most friendly intercourse with them, inviting them to their settlements, and domesticating them in their families, the wily Indians were secretly forming a wide-spread plot, to rid the land, at one blow, of the strangers, whose increasing numbers threatened soon to occupy all their rivers, and overrun all their hunting grounds. Their secret and well laid plans ripened on the 22d of March, 1622, when, at one and the same hour, hordes of brutal Savages burst in upon the defenceless and unsuspecting whites, in *thirty-one* Settlements, and seizing the tools and weapons that lay within easy reach, put the inhabitants to an indiscriminate and ruthless slaughter, to the number of *three hundred and forty-seven* men, women, and children. Of the laborers on the College lands, *seventeen* were slain, and with them, the devoted and too confiding Deputy, Thorpe. His servant, foreseeing some treachery from the Indians that were about them, had warned his master of approaching danger. But he was all too guileless and unsuspecting to understand his meaning, or to credit his apprehensions, and before he could be induced to attempt his escape, his murderers were upon him, in all their Savage fury, and in a few moments his body was torn, limb from limb, amid their yells of triumph and derision. No one had treated them with such marked gentleness and confidence as he, and yet, in the phrenzy of their passions, they seemed to treat his dead and mutilated body with special marks of scorn and insult. Beside Thorpe, five other members of the Council fell in this slaughter, and among them, Mr. Nathaniel Powell, one of the first Planters, and a brave soldier, who was universally valued and esteemed.

The Indians had intended to make a complete extermination of the whites by this massacre; and it would, doubtless, have been much more general, and almost universal, but for the providential interference of one of the Converted Natives, named Chanco. This affectionate and faithful Christian Indian lived with Mr. Richard Pace, one of the Planters, who treated him as his own son. The night before the massacre, another Indian, his brother, came to him with the news of the

intended murder, urging him to rise and kill Pace, as he intended to do by a Mr. Perry, who was his friend. As soon as his brother was gone, Chanco revealed the whole plot to Pace, who immediately started for Jamestown, to warn the Governor of the impending danger. Intelligence was thus carried to several neighboring Settlements, before dawn, and the inhabitants enabled to defend themselves against the expected attack. Where no such warning was given, the bloody work was complete. Out of eighty prosperous plantations, only *eight* now remained, and in these, famine and sickness so soon followed, that all the survivors were brought to a sad and suffering state.

It is worthy of remembrance, however, that the whole Colony was saved from destruction by *one Christian Convert.* There was one of these ignorant sons of the forest, whose heart the Lord had opened to love truth, and mercy, and righteousness, rather than the work of bloodshed, and the brutal ways of his Savage people. This was a ray of light and hope, in the midst of great darkness—the legitimate and long-expected fruit of much pious and pains-taking labor. The future relations between these two races, that began now to contend for the mastery of a Continent, were not such as the Christian historian can record with pleasure or approbation ; but, amidst the acknowledged disappointment and failure that attended the plans of those devoted Churchmen, whose most ardent desire was to evangelize these barbarous tribes, the names of Pocahontas and Chanco will ever remain, as evidences of the triumphs of the Grace of Christ in the Savage heart, as well as to cheer and encourage those who seek to carry the blessings of the Gospel to the same races in future.

The massacre of 1622 produced such important results in the history of the Colony of Virginia, and was so soon followed by such essential political changes, as to make this period worthy of our special attention. In the first place, it was the death blow to the University of Henrico, and the East India School at Charles City. Mr. Thorpe and many of his Assistants being slain, it was resolved by the survivors to abandon the College lands, and to retire lower down the River, to such places

as were secure from the sudden inroads of the Indians. And, with this removal, ends the history of that noble and pious undertaking. For, though the Company in London still maintained their purpose of thus early establishing a Christian School in the wilderness, for the special benefit of the benighted Natives, and entered upon many serious consultations concerning it, still, nothing further was at that time accomplished. Indeed, such a shock had been given to the friends and patrons of this enterprise, by the first intelligence of the massacre, that a Commission was sent over from England, to Sir George Yeardly, to seek for a settlement on the Eastern Shore of Virginia, for those of the Colony who remained alive, and to abandon the interior plantations, so subject to the merciless invasion of the Savages. More hopeful counsels, however, prevailing, this plan was not carried into execution, and the Colonists held on to their original settlements along the James River.

In spite, however, of these discouragements and failures, and while the supporters of the Colony at home were compelled to defer many of their most important schemes, the flame of Christian love still burned brightly in their hearts, and they never lost sight of their one grand purpose, to plant the Church of Christ on these distant shores. Notwithstanding the news of the massacre, and but a few months after its occurrence, Mr. George Ruggles, a member of the Company, who had been for years devoted to its interests, bequeathed an hundred pounds for the education of the Indians.* And on the 13th of November of the same year, (1622,) the celebrated Dr. Donne preached a Sermon before the Virginia Company, the noble sentiments of which indicate the lofty purpose that still survived all delays and disappointments. He thus describes the blessedness of the work in which the Company were engaged :—

"Those of our profession that go; you that send them who go, do all an Apostolic function. * * * * Further and hasten you this blessed, this joyful, this glorious consummation of all, and happy reunion of all bodies to their souls, by preaching the Gospel to these men. Preach to them doctrinally, preach to them practically, enamor them with your justice, and (as far as may consist with your security) your civility; but, inflame them with your godliness, and with your religion.

* Stith, p, 216.

Bring them to love and reverence the name of that King that sends men to teach them the ways of civility in this world; but to fear and adore the name of that King of Kings that sends men to teach them the ways of religion for the next world. * * * * You shall have made this Island, which is but as the suburbs of the Old world, a bridge, a gallery to the new, to join all to that world which shall never grow old, the Kingdom of Heaven. You shall add persons to this Kingdom, and to the Kingdom of Heaven, and add names to the books of our Chronicles, and to the Book of Life. * * I do not speak to move a wheel that stood still, but to keep the wheel in due motion; nor to persuade you to begin, but continue a good work. For, for that, which is especially in my contemplation, the conversion of the people; as I have received, so I give this testimony, that, of those persons who have sent in monies, and concealed their names, the greatest part, almost all, have limited their devotion and contribution upon that point, the propagation of religion and the conversion of the people; for the building and beautifying the House of God, and for the instruction and education of their young children. Christ Jesus himself is yesterday, to-day, and the same forever. In the advancing of His glory, be you so too, yesterday, to-day, and the same for ever here, and hereafter, when time shall be no more, no more yesterday, no more to-day, yet for ever and ever, you shall enjoy that joy, and that glory, which no ill accident can attain to, diminish, or eclipse."*

It has been a leading object of these papers to show the religious and missionary purpose of those members of the Church of England, who established this first permanent settlement on our shores. And now, that our task is about completed, we may be allowed again to refer to this subject. The Sermon of Donne does but reaffirm the sentiments and principles so often declared by the London Company themselves, and for the execution of which they so persistently labored. We have given many extracts already from their publications, illustrating this point, to which we may add the following, from the "New Life of Virginia," published in 1612, and addressed to Sir Thomas Smith, Treasurer of the Company:—

"Take their children, (the children of the Natives,) and train them up with gentleness, teach them our English tongue, and the principles of religion; winn the elder sort by wisdom and discretion, make them equal with your English in case of protection, wealth, and habitation, doing justice on such as do them wrong. Weapons of war are needful, I grant, but for defence only, and not in this case. If you seek to gain this victory upon them by stratagems of war, you will utterly lose it, and never come near it, but shall make your names odious to all posterity. Instead of iron and steel, you must have patience and humility, to manage their crooked nature to your form of civility, for, as our proverb is, "Look how you winn them, so you must wear them:" if by way of peace and gentleness, then shall you al-

* Anderson, Vol. I. p. 281.

ways range them in love to you wards, and in peace to your English people; and by proceeding in that way, shall open the springs of earthly benefits to them both, and of safety to yourselves."

This regard for the temporal and spiritual welfare of the Indians, was not confined to the members of the Council at home. Wingfield, the first President of the Colony, began his intercourse with them in a spirit of gentleness and humanity worthy of all praise, and was so solicitous to preserve amicable relations with them, and to avoid all show of violence, that he would admit of no exercise at arms, nor allow any other fortifications but the boughs of trees, thrown together around his encampment. And the first Assembly of 1619, in the same spirit, ordered "that no injury or oppression be wrought by the English against the Indians, whereby the present peace might be disturbed, and ancient quarrels revived."

It is not to be denied, however, that oftentimes the impatient and insubordinate adventurers departed widely from the spirit of these humane and Christian counsels. This is particularly observable after the fearful massacre of 1622, which we have just recorded. From this period there dates a change of sentiment and conduct on the part of many toward the unhappy Indians. The hopes of some of their most sanguine friends were overwhelmed. The experiment of their Conversion was claimed by many to be a failure, and numbers of those who had been its liberal patrons now withdrew from it, as an unpromising and hopeless adventure. The Colonists, adopting the theory that there was no possibility of reclaiming them from their Savage state, took the other alternative, that safety to themselves required their extermination. Surrounded by the burnt and desolated remains of the homes that had been reared through much toil and suffering, and remembering the horrible deaths of companions and dearest friends, whose insulted and mutilated bodies had been borne off in piecemeal, to excite to higher phrenzy the mad orgies of the Savages, the white man, forgetting the better spirit of his religion, and the better principles he himself had once been governed by, now turned to retaliation and revenge. His motto was—"root them out from being any longer a people,—so cursed a nation, ungrateful for all benefits and incapable of all goodness,—or remove

them so far as to be out of danger or fear; war perpetually, without peace or truce."

While we cannot fail to regret such a course, on the part of those who should have consistently adhered to the principles of their benign religion, let us not condemn them, without asking ourselves whether subsequent generations, down to the very present, have shown any more humane and generous spirit in their treatment of the Red Man. When, since that day, has he not been generally regarded as an object of dread, hate and persecution? What government has treated him with true justice and generosity? What Church has discharged her debt to him, in the dispensation of that Gospel which was ordained alike for all nations that dwell upon the face of the earth? Those who first undertook the experiment of his Conversion, without any history or precedent for their guide, after forty years of labor, and the sacrifice of many most valuable lives, with but a very small return, found the zeal and hopefulness of their friends and patrons giving way, leaving but a small number to sustain this difficult and discouraging work. We have every reason to believe, however, that the faith and hope which had thus far animated this noble band of Churchmen, would have carried them through this dark period also, but for the interference of the unscrupulous and tyranical James I., against which they were powerless.

The Colony, notwithstanding the disaster of 1622, continued to receive accessions of strength from the Mother Country, and by the next year were settled in tolerable comfort and security. This period is somewhat memorable for the production of what is doubtless one of the first literary works of the new world. This was a translation of Ovid's Metamorphoses, made in the year 1623, by George Sandys, Treasurer to the Company in Virginia.

Upon his return to England, from the Colony, he took with him this translation, which was "a very laudable performance for the times." The author says, in his dedication to the King, that—

"It was limned by that imperfect light, which was snatched from the hours of night and repose. For the day was not his own, but dedicated to the service of

his Father and himself; and, had that service proved as fortunate as it was faithful, in him, as well as others more worthy, they had hoped, before the revolutions of many years, to present his majesty with a rich and well-peopled kingdom. But as things had turned out, he had only been able to bring from thence himself, and that composition, which needed more than a single denization. For it was doubly a stranger, being sprung from an ancient Roman stock, and bred up in the new world, of the rudeness whereof it could not but participate; especially as it was produced among wars and tumults, instead of under the kindly and peaceful influences of the muses."*

In the beginning of the year 1624, the *Second* Assembly of Virginia was held, of which any records remain. Its first enactments concern the interests of the Church, and therefore claim our attention. It ordered that in every Plantation, places of public worship should be provided, which "were not to be converted to any temporal use whatsoever," and that grounds should be "empaled and sequestered, only for the burial of the dead." Every person absenting himself from Divine Service on Sundays, without excuse, was to be fined "a pound of tobacco." Uniformity in the Church was established, "as near as might be, to the Canons of England, upon pain of censure." The 22d of March, (the day of the massacre,) was ordered to be "solemnized and kept holy," and all other holidays were to be observed, except when two fell together "at the time of their working and crop," when the first day only was to be observed. No Minister was allowed to be absent from his Cure above two months in the year, upon penalty of forfeiting half his salary. Whoever disparaged a Minister without sufficient proof, was required to pay 500 lbs. of tobacco, and ask his forgiveness before the public congregation. No one was allowed to dispose of his tobacco before the Minister was satisfied, and one man of every Plantation was appointed to collect the Minister's salary, "out of the first and best tobacco and corn."

Although these Laws retain some of the severe and arbitrary spirit of earlier enactments, their general character is much more mild and equitable. Their chief interest to us is in the provision made for the ministrations of Religion, and for securing the proper attention of the Clergyman to the duties of

* Stith, p. 303. † *Ibid.* p. 319.

his sacred Office. Their adoption was the last act of legislation concerning the government of the Church, under the London Company. The schemes of the king for its overthrow, working together with the plottings of such members of the Company themselves, as the Earl of Warwick and Sir Thomas Smith, had so far succeeded, that its end was now near at hand. While we are solicitous to have the reader observe this fundamental change in the government of the Virginia Colony, and to mark its effects upon the missionary work there begun, we need not go into a history of all those intricate proceedings of the Privy Council and Court of King's Bench, that accomplished its destruction. Stith has recorded all these with wonderful care and patience, though most of the details will prove of little interest to the reader of the present day. The testimony of historians is unanimous, that it was a highhanded measure of the king, to recall the chartered rights of a Company, granted under the most solemn sanctions of Law, but which now stood in the way of gain to himself and his special favorites. Suffice it to say, that the Charter of the London Company was formally cancelled, by a judgment in the Court of King's Bench, in Trinity Term, 1624. This was followed, in a few weeks, by a Proclamation, which forbade the holding of any more meetings of the Company at Ferrar's house; and by an order that the Lord President, and others of the Privy Council should meet, with a certain number of knights and gentlemen, at the house of Sir Thomas Smith, for the purpose of conducting the affairs of the Colony, until some permanent arrangement could be effected.

Thus the entire management of the Colony passed from a private Company, the leading and influential members of which were devout and earnest Churchmen, into the hands of the interested courtiers of King James. Those whose first and highest object was to plant the Gospel in the new world, and find an early home in the wilderness for the institutions of Christian Learning, were arbitrarily laid aside, and the work of Colonization given to the more pliant friends and favorites of the king. What was the effect of this change upon the interests of the Church in Virginia, may be seen from the following statement

of Anderson, concerning the administration of Harvey, who was appointed governor of the Colony, by the Crown, three years after the dissolution of the Company :—

"It is bitter humiliation to feel, that whilst the Puritans of New England were spreading themselves far and wide throughout their territories, and securing to themselves and to their children the privileges which they accounted so dear; and whilst the Popish Proprietor of Maryland had been given the amplest inheritance and the most lordly prerogatives ever conferred upon a British subject; the Church of England in Virginia was left to the tender mercies of Harvey, the tyrant, and Clayborne, the hypocrite. The people were with her, heart and soul; and Clergy, zealous and able, were at the outset found among them; but neglect and oppression thinned their ranks; and to the rulers of the Church, both at home and in Virginia, must be ascribed her ruin."*

Stith says of this proceeding :—

"This was the end of the Virginia Company; one of the noblest, most illustrious, and public spirited Societies that ever yet, perhaps, engaged in such an undertaking. It was an event certainly of benefit and advantage to the country, as we in America find by experience, that it is better to be under a Royal Government, than in the hands of Proprietors, in what shape or manner soever. But yet it must be, at last, confessed, that it was brought about with all imaginable instances of unrighteousness and oppression; and that not even the decency of forms of law were kept up or regarded in it. * * * The greater part of the Company appear, from all the papers and records that I have perused, to have been gentlemen of very noble, clear, and disinterested designs, who, as they were above the necessity of any access to their own fortunes, were willing and intent to spend much of their time and money in advancing an undertaking which they justly conceived to be of very great consequence to their country."

In explaining the quiet acquiescence of the Company in this wrong, Stith further says :—

"They had been much harassed and fatigued of late, by the discords and factions which they plainly saw were supported and abetted by the king, for some unjust and partial views of his own, being much charmed with the unexpectedly large and rising revenue from tobacco, and therefore desirous to get the plantations into his own hands. They had also expended *largely above a hundred thousand pounds*, out of their own private fortunes, without any probable prospect of gain to themselves; and they could not but see that proceeding in the enterprise would still engage them in further expenses. They might also consider, perhaps, the state of the courts of law at that time, which could give them but slender hopes of obtaining any redress there. Their original Records, on which their proofs must chiefly depend, had likewise been taken from them by the Privy Council. And the Earl of Southampton, who had all their eyes and hearts fixed upon him, after languishing some time, and having lost his eldest son, the Lord Wriothsley, died this fol-

* Anderson, Vol. I. p. 495, and Note.

ng Winter, 1624. To which may be added, that the success of the Colonies still doubtful, without the king's favor and protection; or, at least, against his and the perpetual stretch of his power thwarting and oppressing them. They efore silently acquiesced and submitted to this illegal dissolution; and quietly drew from an affair, which had cost them so much money and pains, and had n them such continual trouble and vexation."*

Anderson adds other reasons, doubtless true, in the loss to Company of the services of two of its most noble and faith- members :—

A very few years more beheld Sandys also numbered with the dead; and Fer- although his life was prolonged throughout more than the half of the reign of les I., returned no more to the turmoil of secular pursuits; but, devoted to service of his heavenly Master, as an ordained Minister of his Church, that r and zeal which hitherto had been confined to the House of Commons, and ncil Chamber of the Virginia Company."†

Bancroft says :—

Thus the Company was dissolved. It had fulfilled its high destinies; it had irmed the Colonization of Virginia, and had conceded a liberal form of gov- ment to Englishmen in America. It could accomplish no more. The members , probably, willing to escape from a concern which promised no emolument, threatened an unprofitable strife; the public acquiesced in the fall of a Cor- tion which had, of late, maintained but a sickly and hopeless existence; and as clearly perceived that a body, rent by internal factions and opposed by the le force of the English Court, could never succeed in fostering Virginia."‡

As a Commercial enterprize, the Company had certainly ed; and in this respect, doubtless, disappointed many of its nds. But, as that agency which first established on this ntinent a liberal, popular government, it deserves to be held grateful remembrance by every American citizen. It raised standard of liberty on the shores of this New World, at a r when the powers of the Old were seeking rather to bind people with new and stronger bonds. It was through the ncy of this Company, that, "whilst all the great nations of rope were sunk in Slavery, and England herself was engaged an incessant struggle with her monarch in defense of a few

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Stith, p. 329.

Anderson Vol. I. p. 290. Ferrar's early purpose was to exercise his holy call- among the rude tribes of America, but in this he was disappointed by the un- ard affairs of the London Company. For a sketch of his life, as well as that of dys and Southampton, see Church Review, Vol. XIV, p. 456, *et seq.*

Bancroft, Vol. I. p. 192.

undefined and scanty privileges, Virginia, separated as it were from the whole world, heard the voice of liberty, like sweet music, vibrate in her wilds."* But it was even more than this. It was that agency that planted on these shores, and nourished to an established life, the first stock of the Apostolic and Catholic Church. And for this work, undertaken in such an enlightened and liberal spirit, it challenges our highest admiration and gratitude. When we remember that the operations of this Company extended over but *seventeen* years of our early history, and recall their efforts to build Churches and Parsonages, to establish a University and College, to provide for the free education of the young, both of the English and the Natives, to erect a hospice for the entertainment of strangers,† and to secure a permanent support for the Ministry and the House of God, we are compelled to accord to it the highest praise.

We behold in it the first Voluntary "Missionary Society" that sought, without any patronage from the Government, to carry the Faith of the Church of England to distant and benighted lands, and gratefully confess the debt that we, as American Churchmen, owe to those enlightened and noble hearted members of the Mother Church.

It is not our present purpose to carry these "Annals" beyond this period. The subsequent history of the Church in this country is much more familiar than that we have been endeavoring to relate. The valuable "Contributions" of Dr. Hawks are well known to all students of American Church History. These, together with the more recent and comprehensive work of Anderson, will furnish almost everything that it is possible to learn in this department, down to the establishment of the American Episcopate. Our purpose has been to show the true *missionary spirit* with which the first English Settlements here were undertaken, and to call particular

* Burk, Vol. I. p. 303.

† Under all their trials and difficulties, the Colonists possessed a remarkable public and generous spirit, and in the year 1620, they made a contribution of £1,500, for building a house of entertainment for new comers at James' City.—Purchas, 5, 1785.

attention to the enlightened and pious enterprises of the London or Virginia Company, begun long before, it is commonly supposed, any Church was built, or any Minister established in this country.

We cannot part from the reader without reference to the spirit of *toleration*, which marked all their proceedings, contrary as it is to all common notions of their history. On this point, however, we are compelled to be brief. There was a severity in the *letter* of their Laws, while the spirit was mild and equitable. And, with the single exception of Argall's brief government, the administration of the Province, under the London Company, was distinguished for its gentleness and forbearance. The Puritans were invited to settle in Virginia, and when there, were treated with kindness and generosity. The testimony of Bancroft, on this point, will not be questioned. He says :—

"Nor should we, in this connection, forget the hospitable plans of the Southern planters: the people of New Plymouth were invited to abandon the cold and sterile clime of New England, and plant themselves in the milder regions on the Delaware Bay; a plain indication that Puritans were not then molested in Virginia."*

Speaking, again, of the attachment of the Virginians to the Episcopal Church, he says :—

"Yet there had been Puritans in the Colony, almost from the beginning: even the *Brownists* were freely offered a secure asylum; 'here,' said the tolerant Whitaker, 'neither Surplice nor Subscription is spoken of,' and several Puritan families, and perhaps some, even of the Puritan Clergy, emigrated to Virginia. They were so content with their reception, that large numbers were preparing to follow, and were restrained only by the forethought of *English* intolerance. We have seen that the Pilgrims at Plymouth were invited to remove within the jurisdiction of Virginia; Puritan merchants planted themselves on the James River, without fear, and emigrants from Massachusetts had recently established themselves in the Colony. The decrees of the Court of High Commission were allowed to be valid; *but I find no traces of persecutions in the earliest history of Virginia.* The laws were harsh; *but the administration seems to have been mild.*"†

And finally he says :—

"The inhabitants of Virginia were conformists, after the pattern of Bacon and Shakspeare, rather than of Whitgift and Laud. Of themselves, they asked no questions about the Surplice, and never wore the badge of non-resisting obedience. I know of no act of cruel persecution that originated among men who were settlers

* Bancroft, Vol. I. p 197–8. † *Ibid.* Vol. I. p. 206.

in Virginia. When left to themselves, from the days of John Smith, I think the Virginians were always tolerant."*

We take no little pleasure in recording this testimony to the liberal spirit of those who first established the Church in this country, so contrary to the commonly accepted traditions, and so different from the spirit manifested by the Puritans themselves, when they set foot, a few years later, in New England. It was not till the oppressive and tyrannical rule of Harvey, under the Crown, that a similar spirit showed itself in Virginia. The influence of those enlightened and liberal minded members of the Church, who had hitherto directed the affairs of the Colony, was now at an end, and the settlement of Puritans in the Province was no longer tolerated, and they who were suspected of showing them any sympathy or favor, were threatened with the terrors of the Star Chamber. Thus did the "Old Dominion" come down from her high eminence, to the low level of intolerance and persecution. The kind and considerate feeling formerly manifested toward the Puritans by a body of *Churchmen*, in an age when *intolerance* was the rule, almost throughout the Christian world, was, doubtless, owing to the generous and humane spirit that dictated the counsels of such men as Southampton, Sandys, and the Ferrars, in the government of the Virginia Company. They who, in the House of Commons, so boldly resisted the encroachments of power against the rights of the Nation, were consistent in their respect for the rights of Conscience, when they came to mould the destinies of a New World. So that, from whatever point we view it, this is a chapter in the history of the American Church that will never do us dishonor. Indeed, it is rather a period to which we look back with sentiments of mingled pride and gratitude. And we are bold to claim for it, that for pure and lofty purpose; for the consecration of the highest intellectual culture and attainments, to the painful and self-denying work of preaching Christ in distant and uncivilized lands; for willingness to abandon the honors and distinctions of both Church and State at home, and to forego the charms and privileges of a refined and Christian society,—in

* Bancroft, Vol. II., p. 458–9, and Note.

a word, for *the true Missionary Spirit*, we are bold to claim, that there is no brighter record, in any age of the Church, since Apostolic days and men, than that which the history of this enterprise will furnish.

Ready as the world is to cavil at, and fault those who stand conspicuous for their generous and self-sacrificing spirit, it should not go unrecorded, that against the Clergy who shared in the toils and sufferings of this noble enterprise, no charge of defection from their high calling has ever been made, save in *one* instance, and that only for the venial offence of severity of sentiment and language toward the Indians, after the dreadful massacre of 1622. Neither do we make this claim for the Clergy alone. The same spirit was shared in by the noble and distinguished Laymen who were their coadjutors and companions; and while we confidently enrol the names of Hunt, Bucke, Glover, Whitaker, Bargrave, Wickham and Mease, among the heroes and Confessors of the early American Church, we cannot deny to those of Smith, Gates, Delaware, Dale, Thorpe and Powell, a place in the same honored list. Blessed be the great Head of the Church, that He hath enriched the Branch of His first planting in this land with such precious memories! May this and coming generations so follow the bright example of their virtuous and godly living, that it shall yet prove the joy of the whole earth!

ART. V.—LIGHTS AND SHADOWS OF CHURCH HISTORY.

1. *History of the Church*, from 313 to 351. By WILLIAM BRIGHT, M. A.
2. *Robertson's History of the Church.*
3. *Milman's History of Christianity.*
4. *Cave's Lives of the Fathers.*
5. *St. Gregor. Tholog. De Vitâ suâ Carmina.*
6. *Tillemont, Memoires pour Servir, &c.*

HISTORY, in some respects, is a terrible disenchanter. It plucks the mystic halo from the brow of the saint; it dwarfs the preternatural dimensions of the hero; it exhibits men to us, not as "gods" walking serenely in heavenly places, but as poor struggling mortals in their work-day attire, floundering through the mud, entangled in the briars, hedged in, baffled, sorely beset on every side, yet managing, in one way or another, by the good hand of the Lord, to run with something like patience the race that is set before them. And, for this very reason, History on the whole is infinitely more interesting and more profitable than the conventional ideals which are the delight of Hagiography. The creations of the latter are but embodiments of thin air. There is no marrow in their bones, no speculation in their eyes. In the attempt to divest men of "the flesh," and to make them look like angels, the writer of sacred romance withdraws them from that struggle of the flesh against the spirit and of the spirit against the flesh, which constitutes the chief interest of saintly, heroic and exemplary virtue.

Hence the Bible, the most profoundly interesting of all books ever written, is also, of all works, the least like hagiography and the most like history. A Colenso may descry something "unhistorical" in the arithmetic of that sacred volume:

but when he looks to the *characters* whom it holds up as "saints," even he must acknowledge, that for fearless delineation of things just as they occur, whether they reflect credit or discredit on the cause of religion, for simple photographing of *facts*, some good, some bad, some of a mixed nature, some ugly, damaging, scandalous in the extreme, no history has ever been written which can compare in outspoken truthfulness with the divinely inspired narrative of David's life, or with the portraits of Abraham, Isaac, Jacob, Moses, Jephthah, Samson, Samuel and Solomon. Even at this day, with all our reading of the Bible and with all our reverence for truth, few men could tell the story of the career of the "man after God's own heart," without in some way omitting, or glossing, the inconvenient passages of his life. To speak the truth, and the whole truth, without even seeming to satirize, is one of the peculiarities of Divine Inspiration.

We do not pretend to any such sacred gift. We propose, however, so far as in us lies, to attempt a brief sketch of a section of Church History which abounds in lights and heavy shadows, and of two men who are justly reckoned among the Saints, though the halo of their saintliness is much dimmed by the dust of an internecine religious strife, to say nothing of the vices, follies and corruptions of their times. In dealing with such a subject, we wish to present the truth candidly as it comes to us from the best sources of information. If our candor shall seem occasionally to run into something like satire, we can only plead in extenuation the inexorable character of "facts," and the vast superiority of a fact, however ugly it may seem, over the fairest rhetorical or pious gloss that may be substituted for it.

The two friends, St. Basil of Cæsarea in Cappadocia, justly surnamed "the Great," and St. Gregory Nazianzen, the only man except St. John who has been honored with the title of "Theologian" or "Divine," were among the foremost champions of orthodoxy in the latter half of the fourth century, and the most remarkable examples of the spirit in which the trials of that age were encountered.

We first meet with them as students, happily Christian students, arming themselves, for the spiritual warfare, with the dangerous weapons supplied by the still heathen and anti-Christian University of Athens. The place is the centre of intellectual pride. It is the living heart of a subtle Platonism which aped Christianity, of seductive pretensions to supernatural arts, of "mysteries" beautiful and awful, reaching back to classic times, and tinted with the glories of an immortal past. The Christian youth who ventured into such a region in search of knowledge, had need to be armed with a sevenfold shield of the spirit. The treasure to be won was indeed worth a venture, but it lay at the bottom of an old, mephitic and pestilential mine. There was death in the atmosphere: There was poison in every breath.

Amid such temptations, the two gifted friends meet with one who is destined in after years to loom up as a mighty portent in the ecclesiastical sky. It is Julian, once the irreproachable Christian boy, brought up with monastic rigor under the care of Mardonius, more recently the pious youth officiating as *Lector* in the Church at Nicomedia, but now—no one could say what he was, or was to be. Basil, who was strong-minded and practical, cultivated his acquaintance, and battled hard with him over the mysteries of the Faith. But Gregory was of a more feminine and prophetic turn of mind. He could feel and see, but he was somewhat too sensitive for that strife which involves actual contact with the powers of evil. He shrunk from Julian as from one possessed. In "his disordered gait, his feverish eye, his tongue venomous and sarcastic by fits and starts, his abrupt and imperious yet agitated manner," he saw the signs of an apostacy already consummated, of a disease too hopeless and too infectious to be safely meddled with. Accordingly, while Basil strove with Julian, in hope of his conversion, Gregory was content to daguerreotype his image on his memory, a subject for one of those inimitable and graphic portraits which at a later time employed his mind and pen.

When the young Apostate afterwards came to be master of the world, he remembered Basil with a friendly interest, and

used no little effort to draw him to his side. But his overtures were unhesitatingly and indignantly rejected; and an angry correspondence ensuing between the two, the Saint was in some danger of paying dear for his temerity. Julian, however, wielded a sharp pen, steeped in deadly venom. He had confidence enough in his controversial ability to prevent his resorting to the weapons of arbitrary power. It may have been, moreover, as Gregory suggests, that his forbearance towards Basil was only the kindness of Cyclops to Ulysses; he reserved him as a sort of *bonne bouche*,—the last to be devoured. In the mean time, he tortured him more effectually through the persons of his friends. Especially, the city of Cæsarea, where Basil labored as a Presbyter, a capital of no little importance in Church and State, once the home of Gregory Thaumaturgus and of Firmilianus, and in the course of time the centre of some fifty suffragan Sees, fell under the marked displeasure of the tyrant, and was forced to pay the penalty of its zeal against idolatry, in its total disfranchisement as a city, and in heavy fines imposed upon the principal inhabitants.

This was a great grief to Basil, a man of an intensely sympathetic nature. He soon had other trials still harder to bear. The See of Cæsarea falling vacant, there came on one of those storms incidental to Episcopal elections, which induced Gregory to wish that the choice of Church pastors might be taken out of the hands of the many, and left to the assumed wisdom of the judicious few. Such things, he thought, were managed better in the State. In this he was probably mistaken. Sensitive men always feel the present distress so keenly, that any distant evil, however great, seems light in the comparison. It is true, however, that Church elections among the ancients were often tempestuous times. It was particularly so in the case now before us. For a while, party spirit ran so high in Cæsarea, that no choice of a Bishop could be made, and anarchy was swallowing up what Julian had spared. At length, Eusebius, a layman, not yet baptized, was called to the Archiepiscopate by an *inspiration of the people*. The Bishops of the Province were forced to acquiesce. But things turned out better than might have been expected. Eusebius proved an

earnest, orthodox and sober-minded pastor. As was natural, however, under all the circumstances, he could not live on good terms with the able Presbyter who had been recently, and was still, the leader of the Clergy: there was a Basil party and a party of Eusebius; and a bad breach would have ensued, had not Basil voluntarily retired into the wilderness, betaking himself, like Hagar, to the society of good angels and good thoughts.

He retired into the wilderness, but by no means into a desert. The spirit that led the Egyptian monks to choose the most dreary spots, for greater convenience of combating the demons, was now giving way to a more genial turn of mind. Basil's retreat was a charming mountain home, inhabited by one upon whom none of its charms were lost. He descanted upon its beauties in eloquent letters to his friend Nazianzen. Gregory, who at bottom was much more of a poet and enthusiast, but who had in his quaint composition an immense fund of humor, replied by copious dashes of cold water upon the ardor of his friend. Still, he was persuaded after a while to share the retreat. There were plenty of others eager to follow the example. Social life in those times was becoming daily more intolerable. The attraction of solitude was more than seconded by a sort of anarchical repulsion in the bosom of society. Wherever an opening occurred for "the angelic life," men poured into it as eagerly as they now rush into a new gold-field in California or Australia. Basil was the man to make the most of such an impulse. He infused a new spirit into the life of the Cenobites. Among other good things, he taught them the spiritual beauty of the art of agriculture: "no fruit so bitter that care will not improve it, no soil so sterile that it cannot be reclaimed, no heart so wicked that one need despair of it." There was an equally good meaning in the arts of carpentry, shoe-making, medicine, and the like. A Paul, stitching at his tents, can at the same time weave a high argument about the "earthly house of this *Tabernacle*," as contrasted with the "building of God . . . eternal in the heavens." In the same spirit, Basil taught his monks to be industrious, and to turn their industry to spiritual account.

His *Rule* remains to the present day the prevailing one of the East, though the spirit of it, doubtless, has long since evaporated. In his own time, it caused the wilds of Cappadocia to bloom with charities. The preaching circuits of the brotherhood extended through the whole region round about their abode; and wherever they preached, societies sprang up for benevolence or devotion, hospitals were founded, while by the training of skilled choirs, the dull hearts of the Pontic peasantry were made to laugh and sing.

The necessities of the times recalled Basil to Cæsarea, where he was reconciled to his Bishop and became his successor. This was not effected without reluctance on his part, and virulent opposition on the part of others. There was an influential faction prejudiced against him. Moreover, the Saint himself pleaded illness, inability, constitutional infirmity: to all which the staunch old Gregory Nazianzen the Elder, the father of Basil's friend, replied, that "they wanted a Bishop, not a prize-fighter," and that God was wont to make "His strength perfect through weakness." The stout old champion triumphed, as well he deserved; for he was a man of strong sense, and of a goodness annealed by long and hard experience. Beginning religious life among the Hypsisterians, a sort of half-Jewish, half-heathen sect, "Worshippers of the Most High," he had worked his way up to Arian or Semi-Arian Christianity, and thence; by the help of a good son and devout wife, was somewhat slowly emerging into the full light of the Faith. Perhaps, he never saw his way quite clear to a perfect orthodoxy. He was right-minded enough, however, to see that Basil was the man for the Episcopal throne of Cæsarea, and accordingly he fought for him, and fought against him, till he saw him duly installed in that unenviable position.

To a man of Basil's character, tender, sympathetic, and earnest-minded to a degree which continually overtaxed his powers, the place was little better than a sort of moral rack. Before he came to it, he had been almost broken down by distresses among the people. Storms, earthquakes, famines had raged through Cappadocia, and upon Basil had fallen the labor of unlocking the hearts of monopolists and filling the mouths

of the clamorous poor. This was to plough in hard ground and to sow in stony places: there sprang from it, nevertheless, not immediate relief merely, but hospitals, monastic associations for works of charity, and other permanent provisions for the sick and needy. His compassionate spirit was remarkably shown in his building a hospital for lepers,—a class so fenced off in the East from human sympathy, that after three centuries of the life of Christ among men, charity was hardly able even yet to bring them within its circle.

Amid labors of this kind, he was more than once persecuted by the Emperor Valens and his ministers. On one occasion, a wealthy widow takes refuge in the Church, to escape the wooing of Eusebius, an uncle of the Empress. The Bishop grants her the right of sanctuary, and maintains her cause. He is threatened, of course, with death and every kind of torture. But to a man of faith and courage, who had moreover, as he declared, a thorn in his side in the shape of "a troublesome liver," trials of this kind were comparatively easy. Nor could he be subdued by the prospect of court favor. When the Emperor, on a visit to Cæsarea, attended Church during the solemn services of the Epiphany, and went up to the Holy Table to make his offering, not a hand was stretched out to receive his gift: the master of the world stood before the Archbishop an impenitent sinner, and as such had no right to offer. The spirit displayed on this and like occasions was, humanly speaking, the best safeguard against a tyrant such as Valens.

A severer trial was the factious spirit which reigned in Cæsarea, and the captious, ungenerous and suspicious temper that controversy had engendered among the clergy. The Archbishop's mind was fruitful of new plans for aiding or exciting the devotions of the people. He was a patron of Monachism; he was great in special services, in psalmody, in vigils, in "the decencies of the Altar." Hence no little stir among those whose traditions dated back to "the good old times" of Gregory the wonder-worker. The suffragans, in like manner, took frequent exceptions to his doctrine. Bred in the school of Origen, familiar with the difficulties of thoughtful minds, and anxious to conciliate all honest differences, he was in his the-

ology too lax for some, too strict for others, too broad and philosophic for almost all. Hence attacks so numerous and calumnies so petty and so spiteful, that he was tempted to say with the Psalmist, *All men are liars*, and to doubt whether honesty and charity had not taken their flight from the earth. But in the deep and sunny soul of the great Athanasius, he found a ready and cordial appreciation. When certain persons wrote to the now aged champion of the Faith, complaining of Basil's "tendencies" of one sort or another, he quietly told the doubters to put away their fears, and to thank God for having given them "so glorious a Bishop." The Churchmen of the West, on the contrary, were among the chief plagues of his life. They either held aloof in a "supercilious" spirit, or, as in the case of the schism in Antioch, intermeddled in a mischievous and arbitrary way. It was not in Basil's nature to bear such things with serenity. He bitterly complained of the *ophrus*, the haughtiness of the West. The Romans, he declared, were men "who neither knew the truth, nor would bear to learn it." But amid all such trials, Basil remained the tenderest and mightiest of the sons of comfort. His epistles are models of consolatory writings, eloquent, sincere and full of heart. Though his hair grew gray prematurely in the struggle of life, though his very heart bled, he had the divine gift of extracting from his own wounds a balm for the wounds of others.

His friend Gregory aided him in his labors, but added to his trials. For it so happened, that to secure the services of so able a coadjutor, and perhaps to draw him away from the retirement which he loved, Basil appointed him—a shepherd without sheep—Bishop of a little border town called Sasima: "a wretched sort of place where three roads met, without water, without verdure, full of dust and noise, ever resounding with the cries of executed criminals, a roost rather than an abode of a vagabond population of carriers, smugglers, and revenue officers." Gregory felt the unkindness of his friend in consigning him to such a den, and complained of it with a humorous bitterness, too eloquent (perhaps) to be taken as altogether real. For the Theologian, beyond doubt, had a keen and

racy sense of the ludicrous side of life. Like a good-natured traveller, he liked to have his joke about the minor miseries of the way, though he could bear its real trials with philosophic composure. Hence it is a mistake, we think, to interpret too literally his invectives against Basil: especially, as these invectives are relieved by gushes of the most generous affection. Still, Basil's conduct was somewhat strange: and it is not to be wondered at that it cast a shade of at least temporary mistrust upon one of the noblest and most delightful of Christian friendships. It may have been that, knowing his friend's mind to be luminous rather than ministrative, theological rather than episcopal, he thought to give him the dignity of the Bishopric without burdening him unduly with its pomps and cares; a candle, to give light, must be set upon a candlestick, but it is not necessary that the candlestick should be of gold.

However this may be, Sasima profited little by the Nazianzen luminary, and the world gained much. Driven from the place by its thriftless crew, he retired to Nazianzus, where he assisted his aged father as long as the latter lived, and after his decease, continued to discharge the duties of the Episcopate without formally accepting them. Thence, for some reason not known, he withdrew to Seleucia in Isauria, where he lived awhile the life of a solitary, confidently predicting and quietly awaiting the time when Heresy should be obliged "to creep back into its holes."

But before many years Valens, the persecutor, was called to his account, and Gratian, his successor, proclaimed toleration. The great Archbishop, prematurely aged and hastening to the grave, saw, in the changed state of the political sky, an opportunity for the peculiar and rich gifts of his friend, the Theologian. By his voice chiefly, not without the consent however of Peter of Alexandria and other leading Bishops, the hermit of Seleucia was called from his retirement. His steps were directed towards Constantinople, with the view of gathering and re-kindling the few sparks of faith which survived in that city among the ashes of worldliness, heresy, and rampant persecution. For things had not altered for the better in the Eastern capital. Macedonius, the heretic, had been deposed, but Eu-

doxius, a worse heretic, had succeeded: Eudoxius had died, but Demophilus, at whose instigation some eighty ecclesiastics had been put to death by Valens, had come into his place. It was the old succession of the palmer-worm, the locust, the canker-worm, and the caterpillar. Churches were robbed, private property confiscated, the very tombs despoiled. The noble Church of St. Sophia had become a citadel of Satan, a camping ground of demons. The men of the city were but Ahabs, the women were little better than frantic Jezebels.*

Into such a scene, gilded but not refined by the wealth and courtly manners of a great metropolis, there enters a lone stranger, bent with age and wasted by disease, bald-headed, decrepid, ill-favored and worse clad, rude in speech, awkward in his address, and as indifferently provided with money as with wings.† It is Gregory undertaking the work of the *Anastasia*, the Revival or Resurrection of the true Belief. It is a prophet about to call dead Faith from its tomb, and to revive, in a luxurious and wicked city, the works of charity and self-denial. How he sped in the great enterprise is one of the marvels of Church history. By prayers and tears, by untiring labors; by patience, gentleness, and an inexhaustible charity; by magnificent discourses, in which the weak and eccentric man rose above himself and won the peculiar title of *Theologus*, the Divine; not by miracles, which he disclaims, and certainly not by flattery, for his tongue fell upon social follies with the emphasis of an iron flail; more than all, perhaps, by skillful organization, men and women of all classes helping in the work, he gathered about himself all that was good in Constantinople; and the little Church of the Anastasia bloomed, and the spiritual bees swarmed till there was no place to receive them, around the eloquent and saintly Pastor.‡

* We adopt, with some softening and condensing, the phraseology of St. Gregory: *Orat.* xlviii.

† Gregory's descriptions of himself are brought together by Tillemont, *Mem. pour servir*, &c., ix, 2, xlvi.

‡ See his affectionate poetical tribute to the Anastasia: *In somnium de Anastas. Templo.*

Later writers, indeed, have claimed miracles in his behalf: but as Gregory expressly says that he cultivated eloquence, *because* he had not like the Apostles the gift of miracles, we may safely dismiss such a claim, and attribute his success to that measure of Divine grace which is always ready to attend on faithful and timely effort. It is true, however, that the Revival in Constantinople created a great stir in the minds of men, with dreams, visions, ecstasies and other like phenomena. But Gregory laid little stress on things of this kind. He stood in the heretical metropolis as the champion of the Divinity of the Holy Ghost; and a sublime consciousness of the power and presence of that Divine Person, whose claims he so zealously advocated against the rationalism of the day, was the animating principle of all his labors.

He was favored, moreover, by the new Emperor, Theodosius, to whom Gratian had committed the sovereignty of the East, and who, like his Western Colleague, adhered to the symbol of Nicæa. In turn, he did the Emperor good service, by dissuading him from the crime of bloody retaliation upon the Arian party. Gregory had been in many ways ill-treated by this dominant faction: once he had been stoned, once cast into prison; once he narrowly escaped the knife of an assassin. But he bore no malice. It was his glory to conquer by inexhaustible benignity. He was, therefore, in no haste to avail himself of the help of the secular arm. But Theodosius held it to be a matter of simple justice, that the Catholics should be restored to the Churches from which they had been forty years exiled, and re-possessed of the property of which they had been robbed. This accordingly was done. The Arians went out and the Catholics came in. Demophilus "shook off the dust from his feet against the city." Gregory reigned supreme in Constantinople. It was a reign, however, in which he could still "feel the quaking of the buried Giant's limbs:" while occasional "rumblings from beneath, with jets of hot smoke and flame," were a wholesome reminder to him of the precariousness of his triumph.

The assembling of the great synod in Constantinople, known as the Second Œcumenical Council, opened a temporary vent

for these imprisoned and fiery elements; so that, while the Faith triumphed by an enduring victory, it did so at the expense of one of its ablest champions.

For the first business before the Synod related to the See of New Rome, which was virtually held by Gregory, but was contested by an Egyptian of the name of Maximus, one of the most remarkable pretenders that ever flourished. The story is a strange melo-drama: Gregory says emphatically, "There was never a better subject for a comedy." An outline of it, condensed from the vigorous and graphic sketch of his Autobiography, may serve to show what scandals the Church may survive, and to what straits even good men may be reduced, through the weakness that is inherent in human nature.

About a year after the Theologian's arrival in the Eastern capital, there came to him a man wearing the white robe of a Cynic, with the staff usually borne by philosophers of that order, and a most portentous head of hair,* naturally black, but dyed a brilliant golden red. It was Maximus the Egyptian, a staunch confessor (according to his own account) and of a family ennobled by martyrdom, an imperturbable and taciturn man, of a certain "whale-like" gravity† of face and manner. Gregory became an easy dupe to such pretensions. It was a "great fish" come to his net; and if the aspect of the man was somewhat unchristian-like, the Saint was so accustomed to look for wolves in sheep's clothing, that when one stood before him in its proper skin, it threw him off his guard. "It is true," he argued, "that he practises our philosophy under a strange garb, but *that*"—namely, the white robe—"may be taken as a badge of purity. It is true that he is a *Cynic*"—namely, dog-like—"but he is dog-like only in boldness of utterance, in living from day to day without thought for the morrow, in vigilance for souls, in fawning upon virtue and barking at vice!" The end of it all was that Maximus seemed devoted to Nazianzen, and Nazianzen to him; the Cynic feigned to be enraptured with the Saint's discourses, the

* The hair of Maximus plays a very important part in Gregory's narrative; the gravest history can no more dispense with it than with the hair of Absalom.

† ἀφωνον πῆμα, κητῶδες τερας.

Saint lauded the Cynic publicly in Church as a man of extraordinary merit: the two were inseparable—one house, one table, one line of meditation and study, one sacred object in life.

In the mean time, a most ingenious train had been laid among the Clergy of Alexandria, a city which still claimed some kind of jurisdiction over Constantinople. By the arts of Maximus, and (as Gregory insinuates) not without the use of gold, Peter, the Patriarch of that See, had been persuaded that New Rome was much in need of a spiritual head; that Gregory was hardly the man for the place, being rustic in his manners, infirm, impracticable,* eccentric, a sort of "insane Democritus," and liable to exception on canonical grounds; that there was a certain Christian sage on the spot, whose praises had been trumpeted by no less a person than the saintly Gregory himself; that, in short, it would be a good thing and might prevent much trouble, if an able prelate could be quietly installed in so important a see, before the people should have time to make a noise about it.

Peter readily lent himself to these or such-like views. The canonical number of Bishops was secretly sent from Alexandria to Constantinople; a congregation, consisting chiefly of Egyptian mariners, stealthily assembled in the principal Church by night; and every thing was in readiness to set Maximus, hair and all,† upon the Archiepiscopal throne. The thing leaked out, and the city was instantaneously in the wildest uproar. High and low, magistrates, people, strangers, even heretics rushed to the rescue: the officiating prelates were forced to break off the rite, and the plot of Maximus seemed for the time defeated. It was renewed, however, in a flute-player's house. In spite of all opposition, the Cynic was ordained and carried through some form of inthronization: but to the great amusement of the Constantinopolitans, and even of the saintly Gregory, who indulges his merriment with no attempt at disguise, he was obliged to submit to the inexorable tonsure, and part with his fine head of hair.

* Gregory tells us, *Orat.* 32, that people were in the habit of saying such things about him.

† He wished, says St. Gregory, to dispense with *the tonsure*.

The wretch was driven from Constantinople, and found no favor with the Emperor to whom he had the face to appeal. He was also abandoned after a while, though with some reluctance, by the Alexandrian Clergy. The Church of Rome, in like manner, took him up for some time, but ultimately felt obliged to drop him.

In the mean time, his case had come up before the Synod at Constantinople. He was unanimously condemned by a decree, that "he neither had been nor was a Bishop;" and "all things done about him or by him" were declared to be null and void. At the same time Gregory, who had repeatedly declined the Archiepiscopal chair, was at length forced to yield to the wishes of his colleagues, and being duly enthroned presided for a while in the Council.

He acceded the more readily to this, in that he hoped to be able to *harmonize* parties in the next great question before them, the Schism in the Church of Antioch.

Meletius, the gentle shepherd of that distracted flock, a man "whose manners and name savored both of honey," had died shortly after the opening of the Council; and the way seemed clear for a satisfactory settlement, by allowing Paulinus, the Anti-Bishop, in compliance with an agreement which Meletius himself had suggested, to occupy at once the vacant chair. But, opposed to this equitable arrangement was a strong and bitter feeling of the Eastern Clergy, against that meddlesome spirit of the West, which had schismatically ordained and so obstinately sustained Paulinus. The "old men" of the Synod were, like Gregory, in favor of peace; but at every proposition to that effect "the young men flew out like wasps"—a "whirlwind of dust and noise"—and carried all before them by their "jack-daw clamor." In short, *young Church* proved master of the situation. The claims of Paulinus were disregarded, a new Bishop was elected for Antioch, and the schism unhappily continued.

What was worse, a feeling was engendered which upset the former act of the Council, and proved fatal to the influence of Nazianzen. Instead of standing, as he proposed, "between two choirs, now facing the one and now the other, and blending

the two into a perfect concert," he was rather as one crushed between two mill-stones;—the nether stone being the strong Eastern feeling against "Western pride," and the upper coming not long after in the shape of the Egyptian deputation, which for reasons not difficult to infer from what has gone before, unanimously demanded his deposition. He resolved to be "the Jonah" of this new storm. With tears he implored the Council to "unbind him from the altar" on which he lay: with earnest prayers he begged the Lord to provide "a ram in Isaac's stead," for the holocaust of an Episcopate so beset with fiery trials. The Egyptians applauded, the others acquiesced. It was pretty well seen, by this time, that Gregory might be a man of genius, a theologian, a saint, and yet hardly a safe helmsman in such stormy seas. He was therefore permitted to retire; and Nectarius, a good-natured layman of high respectability, being duly elected, baptized, and carried through the inferior Orders, was consecrated and seated upon the vacant throne.

The generous sacrifice was not without effect upon the remaining acts of the Council. In bodies of that kind, party spirit is apt to run high at first; for the members being comparatively strange to one another, and mutually suspicious, the law of self-assertion overrides all others and reigns for awhile supreme. But an unselfish act breaks the force of this law, and makes men aware of their common kin. Indeed, mere contact and collision have often in themselves a beneficial effect. For, though the first impulse may lead one to bristle, or shy, at the sight of a new face, yet the second impulse is generally of a kindlier sort. Hence the mistake of those who, like Gregory, are led by some brief and painful experience to declare that they "never knew any good to come of Councils." Such maxims are fruits of impatience rather than of experience. Councils, in themselves, are but assemblies of men; and if men, separately, may be enabled by God's grace to work off the evil that is in them and to perfect the good, there is no reason why the same should not be true of men acting in a body. At all events, it is true, as a general rule, of the ancient Synods, that their scandals are found chiefly in the

earlier sessions. Their later acts are commonly of a more decorous character. And this is particularly true of that Council, the second Œcumenical, which so shocked the sensitive soul of Gregory Nazianzen. It did a great work, in its wise and judicious settlement of the Nicene Faith. It showed a proper spirit in declining, at the dictation of the Westerns, to undo that work that it might be done over again. For Rome was much offended by some of its acts, and the Easterns were strongly urged to attend a new General Council to be holden in the West. In reply, they politely wished they had "wings like a dove to fly to the side of their Western brethren;" but, having no such useful appendages, they felt obliged with all courtesy to decline the summons. The dispute was pretty hot for a time, but gradually died out; and the Council acquired finally an Œcumenical character, by the acquiescence of all parties in the soundness and wisdom of its theological decisions.

Gregory, the meanwhile, had bidden a tender adieu to his beloved flock; to his throne, the cause of so many troubles; to the sweet Anastasia, the magnificent St. Sophia; to the Clergy, Monks, Orphans, Widows, Poor; to the choral Nazarites, enlivening the night-watches with their psalms and hymns; to the Emperor and his court; to the heretics, whom he fervently exhorted to be converted; to the East and West, the upper and lower mill-stones of his tribulations; to the Holy Apostles, the guardian Angels, the blessed and adorable Trinity. "I have labored in this place," said he: "I have gathered the flock where the wolves had scattered; I have given the water of life where water failed; I have sown the seeds of that Faith which is built upon God himself; I have revealed the light of the Trinity to those who before were in baleful darkness. Some have been converted by my preaching. Others are not far off. I have reason to hope well of those who at first were unwilling to hearken to me. * * * My beloved children, keep the good trust committed to you: remember the stones wherewith I have been stoned!"

With such words he departed from a scene of thrilling joys and sorrows, withdrawing to the life of a recluse in Nazianzus. There he wrote poems, and epistles, and an autobiography in

lively verse; there also, he made the discovery, so often made before and since, that *the World* is not confined to Constantinople; that, though a man may seal his eyes, his ears, his mouth, and pass whole Lents in impenetrable silence, yet the buzz of the great Babylon is about him still; and while his heart is striving to entertain Angels, Sodom is still battering at its doors and windows.

He wrote poetry, he declares, as a voluntary *penance*. If we may infer the liveliness of his penitence from that of the verses which he composed, his character, in that respect, is beyond all question. Some thirty thousand lines attest the activity of his Muse. Nor is the quality of these productions altogether inferior to their quantity. While they are certainly not poetry of the highest order, they yet furnish a mine in which, amid some rubbish, the curious reader may find plenty of good sense, caustic satire, sparkling wit, apt similitudes, graphic delineations of character, earnest views of life, profound and true reflections;—in short, of wisdom in its playful as well as serious moods. His seasons of silence were a penance imposed upon his tongue;—a member, which, to judge from his eloquent vituperation of it, must have been an implement of tremendous power. It marks the eminently social character of the man, that even in these spells of self-imposed silence, he could not refrain from visiting his friends; appearing at their houses occasionally, and coming and going "like a picture" or a vision.

Amid these self-imposed penances, by which he endeavored to get the better of his tongue, of his temper, and of a strong natural propensity to "immoderate laughter," he would seem to have fallen into the error so common among ascetics, of undervaluing that discipline which God provides for every man in the ordinary relations of human society. Nazianzen had property to look after, kindred to support, slaves to cherish and direct. He did not absolutely decline the duties thus imposed by Providence. It is pretty obvious, however, that he was impatient of his lot in this respect, and that he had a constitutional aversion to *business* of every sort, as drawing him off from those *exercises* which, having chosen for himself, he

naturally deemed more important. The error was so common in those days, and is so inbred into the temperament of the East, that Gregory perhaps was hardly aware of it. Yet, one cannot but see that his usefulness and success in the great mission of his life, was extensively vitiated by his want of those qualities which the discipline provided for him, if he had taken it kindly, might have enabled him to develop. His friend Basil was a far greater man, because he took more readily to *the work that lay before him.* Gregory hated *work*, and loved exercises. The consequence was, that while he was made to do an immense deal for his day and generation, "notwithstanding" it proved with him as with Barak of old: the work that he did was "not for his honor." Like Jonah, he was apt to flee "from the face of the Lord," declining the responsibility which God laid upon him: like the same prophet, he reaped the fruit of his error in sore disappointments. The "gourd" of success which so gladdened him for a day in his sweet Anastasia, was withered by the "worm" of his natural infirmities. After that came the "vehement East wind; and the sun beat upon the head of Jonah, that he fainted and wished in himself to die."

Such are some of the lights and shades of St. Gregory's character, as depicted with astonishing simplicity and unreserve by his own graphic pen. They reveal to us the image of a truly good man, but a man of real flesh and blood; a man full of faults and compassed with infirmities, yet not the less lovable on that account, nor to a right-judging mind less worthy of veneration.

Our modern historians, in copying such portraits, are prone to suppress the shades, or, if inimically disposed, to tone down the lights, thus giving us in either case a sort of Chinese picture, without depth, without perspective, without human interest. Milman, with no appreciation of that humorous element which is so manifest in St. Gregory's writings, and which tempted the profane Constantinopolitans to liken him to "the laughing Philosopher," makes out of him at best a sort of wooden man: but, as most of Milman's characters are of the same description, there is the less reason to complain on our

Saint's account. Bright, in his excellent sketch of the Fourth Century, and Robertson, in his more extended Church History, are decidedly more just to the Catholic Saints. But with Anglican writers generally, there is an almost superstitious regard for what is called *the dignity* of History. There is consequently a disposition among us to treat the Fathers as "ecclesiastics," rather than as men. By suppressing their little traits of character, or their trivial mishaps, we take the life out of them, and convert them into those draped and stilted puppets, acted on by "motives" and pursuing what is called a "policy," which are the delight of the philosophical historian. Whatever may be the merits of this style, it is certainly not the way of the Bible. In that model History, the petty bickerings of Jacob's wives have almost as prominent a place as the mighty schemes revolved in the breasts of kings. And we doubt whether this is not, after all, the most genuine philosophy. Kings, like common men, Saints, like ordinary Christians, act very much from impulse, from habit, and in accordance with the bent of nature or education. They walk upon legs, rather than upon stilts. History, therefore, is true to its vocation, in exact proportion as it presents us, not with wooden monsters of virtue or vice, but with those mixed characters, partly good, partly bad, partly great, partly little, whom we mix with and praise or blame, feeling on the whole that we ought to judge them charitably, in the actual commerce of life.

In this respect, worthy old Cave, with all his credulity and garrulity, is more true to nature and humanity, than many who rank higher as writers of history. Yet even he is too much given to the toning down of scandals. He is willing enough to paint "the hair" of Maximus, but Gregory's raillery on the subject he prudently avoids. Such touches would mar "the dignity" of his hero. For an exactly opposite reason, Milman also is chary of these lighter touches. A Catholic Saint, with him, must appear as a creature withered, and desiccated, by "the severest macerations:" he must be an embodiment, or rather a skeleton-like caricature, of every extravagant bit of rhetoric that can be picked out of his writings. He must be withdrawn from all human sympathy. His

holiness must be so painted as to appear hateful and unnatural. It will do, therefore, to sketch Basil as "without wife, without property, without flesh, almost without blood;" or to show up Gregory, as in his "bitterness" assuming "the language of an Indian faquir:"* but to give the wit of the two men, their playful humor, their child-like facility for laughter or for tears, their intense enjoyment of social life irrepressibly bursting forth amid their efforts to subdue it—to introduce such traits, or to mention the homely incidents which serve to illustrate them, would utterly put to flight the grim spectres of the historian, and would allow us to contemplate human figures in their place. Between such extremes, Tillemont stands almost alone in genuine impartiality. Before Photography was invented, he had applied the art to historical delineation; and he remains to the present day, almost the only authority—save, of course, the originals—that can be consulted without the risk of receiving false impressions.

* Milman's Hist. of Christianity, B. iii, Ch. ix. The fact that Gregory, with a feeble constitution and with a heavy load of cares, managed to live to the venerable age of *ninety*, might warrant a suspicion that his "macerations" were not quite so unnatural and irrational as the eloquent Dean of St. Paul's would have us to believe.

Art. VI.—CONCERNING PORTENTS.

(1.) *M. Eusébe Salverte's Des Sciences Occultes;* Paris: 1843.

(2.) *La Place's Mécanique Céleste;* Boston: 1829–39.

(3.) *Sir David Brewster's Letters on Natural Magic;* London: 1838.

(4.) *American Journal of Science and Arts;* New Haven: 1863.

The nature of the connection between Matter and Mind, the material and the spiritual world, is a problem offering no satisfactory solution to our unaided intellect, and the discussion of which, hitherto, has led only to perplexity and error. We only know that such connection does exist. This is an axiom. The manner of it is a mystery. Nevertheless, it may well be that a proper collation and analysis of extraordinary commotions and disturbances in the Physical World, and a comparison of them with concomitant or contemporaneous disturbances in the Moral elements about us, might, if properly limited, exhibit some relations between these two sets of agencies, certainly of interest, and perhaps even of use to us: and this, too, without any tendency to superstitious credulity, on the one hand, or the cold and dangerous error of Materialism on the other. We certainly live in an age of extraordinary events, the current of which now rushes past us with astonishing rapidity and momentum; so much so, as to make the belief not altogether unreasonable, that during so important a crisis, the sympathy between the Moral and Material elements about us, might attain sufficient development to become at least partially visible to a careful and contemplative observer. There has always been an irrepressible and innate belief in portent and prodigy; strong in youthful and uncivilized communities, and still existing, though latent and weak, in the more advanced stages of culture and government. Let us, from our present stand-point, look at this peculiarity of our species, so

far as it is merely a fact; considering only its history and progress; its early and later state. While doing this, we can properly refer to whatever of extraordinary and prodigious may have occurred in or about the calamitous times in which we are ourselves living.

In the earlier ages of the world, and among simple and primitive nations, any uncommon or unfrequent appearance seen or felt either in the earth or air, such as an Eclipse, a Comet, a Meteor, an Earthquake, or even a severe storm, would, necessarily, exercise a very great, though a covert influence in the moral and religious government of the world; such influences being always salutary and conservative, inducing a feeling of awe and reverence for the Spiritual and the Unseen. And, although as men become more and more enlightened, these influences are less and less felt, they never disappear altogether. In our own age, there is a very general absence, among all ranks and conditions of men, of anything like superstitious fear, or the dread of extraordinary or supernatural phenomena. Christendom, through all its Sects, has become so perfectly convinced of the cessation of Miracles, at the present time, as to approach too nearly the other more dangerous extreme, of disbelieving them altogether. Astronomers are so elevated at their present ability to compute the orbits of comets, and predict their future movements, as to be gradually verging toward an opinion that they have some control over these bodies themselves, and some immunity from danger in any possible *rencontre* with them. The barometer, and its fellow indicators, have so long been available in the prognostications of storms, as to beget, almost naturally, the idea, that we ourselvs are in some sort coadjutors in the administration of "lightning and tempest," or may be, to a certain extent, exempt from their devastations. Such is at least practically the case. We are becoming ultra and dominant in physics; waxing not only fat and strong, but also vain by reason of Knowledge.

And so, it would at first seem, that an increase of knowledge, unfolding, as it does, the true causes of many natural phenomena, once held to be portentous and extraordinary, must tend, not only to curtail the domain of Superstition, but

also trench perceptibly upon that healthful and humble veneration for the mysteries of Divine Government, which is, at once, the source of all Natural Religion, and the support of what has been revealed. That such may be one effect of the progress of Philosophy, is likely to be the first impression of any one thinking at all upon such subjects. And yet, when we refer ourselves to the supreme wisdom and goodness of God, the presumption of such a necessary evil becomes questionable; and, on second thought, all good men will incline to set it down as a false conclusion, due, mainly, to our limited and imperfect understanding. The operations of certain parts of the machinery of the Universe produce, naturally, a sense of dependence and veneration: the feeling being always more powerful, in proportion as the character of the agencies is unknown. As the mysteries of action are cleared up, the wonder and apprehension, at first excited, vanish; and from having, in the first place, been weakly credulous, we are apt, all at once, to become arrogant and disbelieving. In our day, a practical current of this kind of disbelief runs through the whole stream of General Literature, and may be traced almost everywhere, except in works purely, or, if the term be admissible, professionally Moral. In this age of Electricity and Steam, the two first words in the following description of a thunder-storm will not often take their full force and meaning, but be lost amid the more natural demonstrations clustered about them.

"*Ipse Pater*, media nimborum in nocte, corusca
"Fulmina molitur dextra; quo maxima motu
"Terra tremit; fugere feræ, et mortalia corda
"Per gentes humilis stravit pavor. Ille flagranti
"Aut Altho, aut Rhodopen, aut ultra Ceraunia telo
"Dejicit:"— *Virgil, Geo.* 1,329.

In the most effective descriptions of similar natural commotions, our modern writers are apt to dispense altogether with the presence of God, so potent and principal an idea in the Latin verses, and to transfer to the mountains and material objects in the picture, those spiritualities which the heathen, in the nonage of the world, gave to Heaven alone. Witness Byron among the Alps:—

"The sky is changed! And such a change! Oh night,
"And storm and darkness ye are wond'rous strong:
"Yet lovely in your strength as in the light
"Of a dark eye in woman! Far along
"From peak to peak the rattling crags among
"Leaps the live thunder! Not from one lone cloud
"But every mountain now hath found a tongue,
"And Jura answers from his misty shroud
"Back to the joyous Alps who call on him aloud!"

if the natural and first effect of an improved Philoso- to diminish our religious feeling, or to weaken that por- it which is derived from apprehension, and the dread d by the sight of magnificent or fearful phenomena, it worth while to inquire, whether, when this class of s have become inoperative, by reason of familiarity, lace and function be not immediately supplied by some ninistration in Nature, more consonant with the changed f human knowledge; or, whether the operation of the ause may not continue, reaching the same end by a mod- n of its original purpose and mode of application; r, after men shall have lost, for a season, all fear of s, Comets, Meteors, Earthquakes, and Cyclones, as in- ns of change and convulsion in human affairs, importing th of princes, the change of dynasties, or the fate of , we may not come at last to know that the original nt of earlier times was in fact the true one; that these manifestations are really designed for the promulgation ne purposes, to be read by a more enlightened people; ignorant fear and vain trembling, but as certain and in- le notices of things soon to come. So we may at last to say of them, with one of the heroes of our great

"These exhalations whizzing in the air
Give so much light that one may read by them."

his view of the subject, the only error of the first belief ror which is gradually dislodged by the advance of Sci- was in this, that such prodigies were then supposed to om a direct interposition of Divine Power, contrary to inary course of Nature, and applicable to each separate

occasion; whereas, in all cases except those truly miraculous, we can now see the operation of the producing causes, and know that however threatening or unexpected such visitations may seem to us, they are only part of a general system predetermined from the beginning. Nor does it take from their value to us, as messages and monitions from Heaven, that we can compute the paths, and estimate the magnitudes and forces of these celestial harbingers. For, though we may know their periods, and be able to predict their arrival at different stations, yet are we quite ignorant of what appearance they may make when they come, and, in most cases, of the nearness of their approach. They are still in the nature of envoys from Heaven; of whom, though we may know the road by which they travel, their posts and distances, we are still wholly uninformed of the nature of the intelligence which they bring, or the mandate they may be destined to execute. In truth, it is not generalizing too freely, to suppose that each movement in the Moral World may have a correspondent movement by way of record or index in the Physical one. The flash of lightning that struck from his side the youthful friend and companion of Martin Luther, had as certain an office in the Reformation, as that of the great Reformer himself. And were the records of former times examined carefully, in regard to portents and prodigies, we would expect to find, clustering about all great changes in human affairs, an unusual amount of disturbance and perturbation among the Physical agencies likewise, giving intelligible notice of the approaching evils. Though we are told, in Holy Writ, that in the days of Noah, men ate and drank as usual, and were married and given in marriage, yet we cannot but fancy that there must have been appalling and portentous appearances in those days, unusual sounds and motions in earth and air, tingling in the ears of this doomed people, and announcing the mustering of the waters, and the coming catastrophe.

An impartial analysis of history warrants the prediction of a continual and uninterrupted advancement of knowledge among men, and a consequent amelioration and improvement in Morals and Government. So that, if the result of such

progress be really to loosen any of the springs of devotional feeling, we may confidently look to see their action replaced by some motive more powerful, and more consonant with the improved capacities of the race. It might be supposed, that a prime effect of that more perfect Philosophy by which men have come to predict certain movements among the Physical agents, would be, to create a sort of religious admiration of the Divine mechanism, and an increased veneration for its Author; in which case, the contemplation of any magnificent or unfrequent combination of the elementary principles of the world, would induce feelings of a higher and holier devotion than those resulting from apprehension of danger, or slavish and abject fear. Against this presumption, there is found only the oft repeated charge, that the most successful cultivators of Natural Science have sometimes been found professing heretical or unsettled religious opinions, while others might be set down as infidel altogether. Many of such accusations have, we trust, been groundless; the decisions of ignorant and illiberal Priests, or of wordy and conceited Schoolmen; but there is always enough of evidence left on this point, to support forcibly the first great lesson of the Holy Scriptures, that knowledge is a dangerous endowment, when not accompanied and fettered by the condition of obedience to Divine authority.

Believing then fully both in the continued advancement of Christianity on the one hand, and of true Philosophy on the other, and admitting, what we have stated as seeming indeed as an allowed fact, that a more intimate acquaintance with Natural Science will sometimes induce feelings of pride, irreverence or plain disbelief, we have recently been inquiring, how those two influences sometimes found now in opposition to each other are ultimately to be reconciled? How, in a further advanced state of Science, when men shall have attained a much higher state of perfection than at present, they will regard the appearance or re-appearance of such visitants as the Comets of 1858 or of 1861;—whether the dominant feeling will be one of admiration, of wonder, or of fear? Whether we may not then have come to regard such approximations, as special and intelligible monitions of Physical or Moral changes?—using

such higher precursors then, as we do the more common indications of the present day; "when it is evening ye say, it will be fair weather for the sky is red. And in the morning it will be foul weather for the sky is red and lowering."

At any rate, we do not see either weakness or superstition in such an hypothesis; or, that it is at all too fanciful to consider extraordinary Physical Phenomena, the effects of forces and combinations partially known to us, as indications, memorials, and records of important changes in the Moral elements of the world also. The laws of the one class of powers are as certain as those of the other; and all that we now know of either of them has been educed by similar processes of thought and analysis. If it be a wise and beneficent disposition of Providence that the signs of approaching earthquakes, hurricanes and tempests should be so plainly and intelligibly given out, as to enable even the lowest order of animals to secure themselves shelter against the coming turmoil, it cannot surely be unreasonable to suppose, that in the Moral storms, whose convulsions are so much more extensive and fatal, a similar notification by sign, omen, or presage, should always precede the coming calamity.

Nor do we, by such a theory, assume any too near relation with the now almost forgotten doctrines and dogmas of Judicial Astrology; though, for ourselves, we have always looked upon this last named Science, before it had been corrupted by the technicalities and jargon of charlatans and impostors, to have been as much the mother both of Astronomy and Chronology, as Alchemy was, in a later age, of Chemistry and Geology. Astrology was, in the earlier times, the A, B, C, upon which the unlettered sages of the young world learned to spell out the higher problems of force and motion, with which only lately we have become better acquainted. In the ages which had neither clocks nor circular instruments, and when neither time or degree could be even approximately measured, we can conceive of no more certain description of the face of the Heavens at any particular moment, than was afforded by reference to the mansions and aspects into which the professors of this Science had divided the visible hemisphere; nor any

more certain check upon the uncertainties of an unwritten Calendar, than the appulses and conjunctions, which it was the duty of the magi of those times to observe and record. And, if, in the course of time, such observations had been diverted from their original purport into unworthy channels, and made to subserve the interests of the Order to whose charge they had been confided, it is only another instance of that deterioration and change to which all mere human institutions are liable. It is plainly our first duty to accord to every Order or Institution, which has ever existed among men, due credit for any germ of good and truth, which it may have originally contained; though, subsequently, and often soon, we should be compelled to abjure and combat the errors and fallacies which have naturally grown about it. In the olden time, as now, the Heaven was a book always open, out of which many false and, as they now seem, puerile lessons have, from time to time, been read. Yet each lesson was nearer the truth than the one which had preceded it. Nor is the volume yet entirely comprehended. And even now, when we hear the twenty-third Psalm read in our Churches, it is but too often evident, that the character of that language "whose words have gone to the end of the world," is but indifferently comprehended by both Priest and people.

We have been led into such reflections, in pondering over the present calamities and divided state of the country, and the drear and dark prospect which still lies before us. The Moral agents and opinions which have produced this great upheaving of the Nation were doubtless both earnest and powerful; and it would be a poor compliment to the educated and practical Statesman of the day, who either have been or should have been, 'rulers of the people,' to suppose that the fearful calamities which have visited us within the last three years, had not been in some degree at least both foreseen and apprehended. The present Civil War, whatever may be its great and final results upon the National character, upon our form of Government or ultimate destinies as a people, must undoubtedly rank as one of the most important events of modern times, if not of the history of the world; and therefore, if there be

any truth in the preceding hypothsis, it should have been marked by some physical demonstrations, as monitions to us, or mementos for future times. Let us, then, recall briefly some of the remarkable phenomena which have preceded or accompanied this great commotion. The facts, merely, will perhaps be interesting, whether accepted as portentous or not; and it has been mainly for the purpose of presenting a condensed statement of them, that the present paper was thought of; the preface to which has already far outrun the space originally designed for it. We will commence our narrative as early as the year 1850.

As a light precursor, "a prologue to the omen coming on," we will notice, that between the years 1851 and 1860, there had occurred several both extensive and extraordinary exhibitions of Aurora Borealis; which, though not unusual in high Northern latitudes, rarely extend far into the Temperate Zones or are of so long duration. The most extraordinary displays of this kind were those of February, 1852, and August and September, 1859, both of which were visible over nearly the whole of the United States, as well as great portions of Europe and Asia. In the former year (1852) the night-working of the magnetic storm was magnificent if not appalling. The rays shot up in sheaves or bundles, resembling for an instant bright steel frosted with silver, changing as they rose, to violet, pink, and ruby red. The pulsations of this wave-like and flitting radiance were rapid, equal sometimes to three in a second, gleaming across the northern sky, as if some changeful pageant had been in process of representation below the horizon. In the latter year (1859), the appearances lasted for two or three days; the lights being more fixed and columnar, and the sky continuing, during the whole night, of a light pink or reddish color. The magnetic diturbances were so great as to interrupt and confuse the telegraph operators, as if their apparatus had been seized by unseen officials, and was transmitting strange intelligence, under the manipulations of some invisible and bodiless brotherhood.

On the second of June, 1858, Donati, at Florence, discovered as a scarce distinguishable nebula, the Comet now re-

corded in the catalogues as the fifth Comet of 1858, but still more generally known by the name of its discoverer. This Comet continued to approach the earth until the 7th of September, when its distance from us was less than that of the Sun. It continued visible for several weeks in the western sky, of which it occupied a very considerable portion. Its head and neck being white, curved, and swan-like, while its train flaunted over an area of about forty degrees in length, exhibiting changes of size and conformation, and wearing rather the aspect of a gorgeous herald and messenger of good tidings, than a pursuivant of war and bloody discord. For several years, previous to 1858, some distinguished astronomers of Europe had predicted the return, on a second or third visit, of the Comet of 1566, which upon the authority of some recently interpreted Chinese observations, was thought to be identical with the Comet of 1264. On this supposition, an orbit had been computed for it, according to which its return might be expected between the years 1856 and 1859; it being necessary to allow much latitude in the prediction, on account both of the uncertainty of the data, and the length of the periodic time. As the fulfillment of this prognostication would have reflected much honor on the science and skill of its authors, as well philologically for their knowledge of Chinese, as philosophically for their skill in celestial Mechanics, and as the preceding visits of the expected body had occurred in seasons of extraordinary war and tumult, much interest was felt upon the subject, and expressed in the popular journals of the day. About the time of the expected visit, the Comet of Donati was announced and advanced towards us, with a speed so moderate, that ample time was given before it had reached its nearest distance, to compute the approximate path, and ascertain, both that it was not the Comet of 1566, and that, at this time, it would prove a harmless visitor, so far at least as danger was to be apprehended from an immediate contact or collision. Had this Comet of Donati turned a corner upon us, and come bursting out suddenly in the early night, as the Comet of 1861 did three years after, there would probably have been—owing to the previous mutterings of warning and

prophecy—considerable wonder and some apprehension manifested. As it was, we were content to admire its vast proportions and magnificent tournure; not dreaming that so beauteous a herald could be the forerunner of near approaching rebellion and Civil War.

This, its last approach, and the length of its visit, have given the Astronomers of the day very ample data for settling the dimension of its orbit and the length of its revolution. This last element remains however yet between rather wide limits; that is, betwen 1854 and 2351 years. The first period would place its previous visit about the beginning of the Christian Era; and the other, not far from the time of the Persian invasion of Greece. So that, in either case, it has been to us a concomitant of important changes in Government, and of tumultuous and troublesome times. At its last approach, the cavernous mouth of the vast fiery envelope was more turned towards us than is usual; giving us occasional and more certain glimpses into the internal structure and peculiar organization of these still mysterious bodies; so that it has probably contributed, more than any other visitant of its class, to enlighten us concerning their material structure and constitution, and to perfect the theories already set up concerning them.

In the year 1860, there were many remarkable displays of Meteors; which exhibited themselves, not in swarms, like those usually denominated the St. Bartholomew meteors, because they are seen always in August, about the date of that Saint's Festival, and the accursed Massacre which it now commemorates, but assuming large and definite proportions, and making stately processions across the sky at a rate slow enough to enable observers to mark their progress, and leaving, it is said, tracks of gauze-like vapor behind them; as if the progress had been prolonged on account of the importance of the occasion. The most imposing passage of this kind was that of the 20th July; which was seen very generally throughout the country from Indiana to Rhode Island. The accounts of this Meteor, published at the time, though numerous, are so vague and contradictory, as to afford curious ground for com-

mentary upon the capacity of men in general to truly describe what they have truly seen. Of these accounts, scarce any two agree in any one particular, except the date of the apparition. The part of the sky through which the meteor passed, its size and color, and the velocity with which it moved, are so differently estimated, as not only to leave all these points undetermined, but to render even a probable solution unattainable by any known process of reasoning. Such descriptions written in our own day, afford good data by which to estimate the credence which should be given to the miraculous narrations of former times; of armies marching in the clouds, besieging cities, and enacting battles on the evening sky. The place of the Meteor had, however, in two or three instances, been referred to well known or conspicuous Stars; while, in some others, its elevation could be approximately estimated from neighboring trees, steeples or chimnies. From such imperfect data, we are able to infer that it passed nearly over the Zeniths of Milwaukie, Detroit and Tarrytown on the Hudson; leaving the Continent a little southward of Martha's Vineyard. Its height above the earth, when on the meridian of Geneva in New York, must have been about 43 Geographical miles, and at Tarrytown about 33. Its apparent velocity has been diversely estimated, at from ten to thirty miles per second; which quantity must be added to the earth's velocity per second to have the real velocity in space, as the motion of both bodies was in the same direction. It would seem also, that at one part of the transit, there must have been two separate bodies following each other closely, the size of each being variously estimated from that of Mars, then visible in the southern sky, to that of the full Moon. At any rate, it was a most uncommon Meteor both in appearance and dimension.

This Meteor was followed, soon after, or on the 2d of August, by another one of nearly the same size and brightness, visible throughout Virginia, Tennessee, and Alabama. As this body passed at a later hour of the night, and over a section of country less thickly settled, it was seen by fewer persons, and has therefore been less diffusely described. The direction of its apparent motion was from East to West; or contrary to that of its pred-

ecessor. It is also stated, that after its disappearance, sounds were heard, as of an explosion, resembling distant thunder. There were, about the same time, several other similar phenomena; the two above mentioned having been those most generally observed. Although such appearances be akin to the more common one of shooting stars, and due to the same cause, the rapid passage of small particles of matter, or planetary boulders revolving about the Sun through the Earth's atmosphere, yet they rarely occur in masses of such size; and when attaining the dimension of these two, pass easily into the class of things ominous and direful, serving at least as a point of reference for any momentous occurrence in human history; even when not admitted as a presage or warning of the coming event.

The next, and perhaps the most extraordinary demonstration of this kind, was the appearance of the Comet of 1861, which, though seen in Australia as early as the 11th of May, did not become visible in our Northern Hemisphere until the 28th of June, when it burst upon us all at once; at a time, too, when nearly at its least distance; so that two days afterward, or on the 30th of June, the earth must have been very near if not entirely within the coma. This, which in former times, and perhaps even now, might be accounted a dangerous proximity, was indicated by the strange and unnatural color of the sky after sunset; which was noticed generally, even where the Comet had not yet come above the horizon, and was then attributed to auroral disturbance. The appearances were unearthly and alarming. The sky having a greenish or livid tint, and being without its usual illuminating properties, so that candles were in request before the usual time of night, and the common affairs of the day seemed to have been all at once belated. This Comet, which was visible in telescopes till late in December, is now understood to have a period of about 600 years, putting its precedent visit about the year 1260. But, at this time, we have no record of any such body, whose orbit would accord with this, either in size or position. If, therefore, the orbit now assigned to it be correct,—of which there can be little doubt,—it must, at its former visit, have passed in the sun-light, or at a much greater distance from us.

It will be evident from this brief history, that the present unnatural rebellion has thus far been accompanied by no ordinary amount of disturbance and derangement among the physical forces which are ever in action about us. This is plain truth, whether we be disposed to look upon these phenomena, merely as indicia and time-keepers, that may serve hereafter to settle the chronology of important events in the history of the world, or whether we have a mind to receive them as omens and premonitions given to us by a merciful and just God ;—warnings of an evil day, kindly uttered before it had really broken upon us. On this or that side we do not venture to give any opinion ; confessing ourselves however somewhat inclined to adopt the believing side of the question, at least so far as this,—that we deem it might be of interest for any one who had the inclination and leisure, to collate, in the order of time, all well authenticated and extraordinary phenomena of this kind, and compare them by dates with the Wars, Rebellions, Schisms and Persecutions, from which have followed the most important changes in the forms and constitutions of Civil Society. By this process, we would not of course expect always to find perfect equivalents ;—a Meteor for every War, or a Comet for every Rebellion, or pretend to lay the foundations of a new and true system of Astrology ; but we might nevertheless develop some relations and affinities of which we are now ignorant. The religious tendency of the age seems certainly to be toward a harsh, strict and passionless belief, which is not much in accordance either with our events while we live, or our hopes when we die. We have therefore always been disposed to look with favor upon any motive tending to spiritualize our present knowledge, and connect both its old truths and new discoveries with an humble fear of God, and a true faith in our most holy Religion. We would far rather be superstitious than vain.

We know well enough, that any theory which presumes a connection between the movements of Suns and Planets in the infinitude of space, and the hopes and destinies of such pigmy creatures as ourselves, would now be held as strongly flavoring of superstition and infirmity of brain. Still, it is very evident,

that men have in every age evinced a wish or proclivity toward such a belief; and that the results of such proclivity, when not perverted by the impostures of wicked men, have been always on the side of virtue and piety. It was Nicias, we believe, who lost a battle because his soldiers were ignorant of the cause of an Eclipse. Had he accepted the omen and delayed his arrangements till after the obscuration, he might have been victor. Had Xerxes or Canute known the laws of the tides in the Ægean or the German Ocean, they might have obtained the semblance of commanding them, and been worshipped by their barbarous subjects. But it is not in an individual, but general sense, that we would consider this matter. The dates of the principal events and important revolutions in human affairs are, we know, settled by reference to unusual and extraordinary phenomena. Would it not be of interest for some one to lay the two histories of Moral and Physical changes together, side by side, and let us see whether there have been any correspondence in their respective movements heretofore? We would then have the two sets of facts presented in a new relation, ready for any process of induction of which they might be susceptible.

Art. VII.—CORRESPONDENCE OF THE NON-JURORS AND THE RUSSIAN CHURCH.

[The Russo-Greek Committee have placed in our hands the following paper, which forms one in the series of Documents which they propose to lay before the members of the American Branch of the Catholic Church. We shall be pleased to publish for our readers the entire series. The character of the Committee and the importance of the subject will, we are sure, give to these papers great interest and value.—Ed. Am. Quar. Ch. Review.]

PAPERS OF THE RUSSO-GREEK COMMITTEE. No. II.

Correspondence of the Non-Jurors and the Russian Church.

The interest awakened on the subject of Intercommunion with the Orthodox Eastern Church by the recent action of our General Convention, with the subsequent action of the Convocation of Canterbury touching this matter, has led to inquiries respecting *the precise nature and extent* of a previous movement in this direction on the part of certain English Bishops, and the spirit in which it was met, especially by the authorities of the Russian Church and Empire.

It has been suggested that, as many who are interested in this movement are not within reach of the sources of information, the publication of that part of the Correspondence which was had with the Church of Russia might serve a useful purpose.

The circumstances under which this arose were as follows:— In the year 1712, Arsenius, Archbishop of Thebais, was sent by Samuel, Patriarch of Alexandria, from Grand Cairo, in Egypt, "to represent to Protestant Princes and States in Europe, the truly deplorable circumstances of the Greek Church under the severe tyranny and oppression of the Turks,

and to solicit a sum of money, particularly for the Patriarchal See of Alexandria,"* *etc.* While the Archbishop was in London on this errand, in 1716, "the Bishops called Non-Jurors" (to quote the language of Bishop Brett ,one of their number) "meeting about some affairs relating to their little Church, Mr. Campbell took occasion to speak of the Archbishop of Thebais, then in London, and proposed that we should endeavor a union with the Greek Church, and drew up some propositions thereto, addressed to the Archbishop, with whom, he intimated, he had already had some discourse on that subject."† Mr. Collier, Mr. Campbell and Mr. Spinckes joined in it, and drew up proposals, which Mr. Spinckes (as Mr. Campbell informed me) put into Greek, and they went together and delivered them to the Archbishop of Thebais, who carried them to Muscovy, and engaged the Czar in the affair, and they were encouraged to write to his Majesty on that occasion, who heartily espoused the matter, and sent the proposals by James, Proto-Syncellus, to the Patriarch of Alexandria, to be communicated to the four Eastern Patriarchs. Before the return of the Patriarch's answer to the proposals, a breach of communion happened among the Non-Jurors here, Mr. Hawes, Mr. Spinckes, and Mr. Gandy on the one side, and Mr. Collier, Mr. Campbell, Mr. Gadderer, and myself on the other. So that when the Patriarch's answer came to London, in 1722, Mr. Spinckes refused to be any further concerned in the affair, and Mr. Gadderer and I joined in it. After Mr. Gadderer went to Scotland, Mr. Griffin, being consulted, joined with us. The rest of the story relating to this matter may be gathered from the letters and the subscriptions to them. Mr. Collier subscribes Jeremias, Mr. Campbell, Archibaldus, Mr. Gadderer, Jacobus, and I, Thomas."

March 30th, 1728. *Sic Sub.* THOMAS BRETT."

The whole Correspondence has never been published, and could not therefore be given in this paper, were it ever so desirable; besides, it would make a volume of nearly one hundred octavo pages. The Letters of the English Bishops are given in full by Lathbury, in his History of the Non-Jurors,

* Lathbury, p. 359. † Lathbury, p. 310.

(pp. 309–361) as documentary proofs of their *Doctrinal status*; but of the other side of the Correspondence he does not even give a synopsis. The replies of the Russians to the Letters which were addressed to them, are to be found in Blackmore's Doctrine of the Russian Church (pp. XXVI—XXVIII of the Introduction), and in the Notes to Mom̨avieff's History of the Russian Church (pp. 407—410). So we can make nearly complete both sides of this part of the Correspondence. The remainder is neither important nor of particular interest to us. The terms proposed by the Non-Jurors would be no practical basis of negotiation for Intercommunion with us; while the Greek Church of the Levant, to which through Russia the overtures were made, is farther removed from us than is the Church of Russia, because of the strong Latin influences to which it has been for centuries subjected. Besides, the Resolutions of our Convention mention the Church of Russia only, which is by far the most educated and influential of all the Churches of the East, and is the Church with which an understanding of some sort, on the part of both the English and American Churches, is speedily becoming an unavoidable necessity, from our rapidly increasing intercourse with Russia on the shores of the Pacific Ocean.

This important and practical aspect of the case leads every one to ask with interest,—How will the Russian authorities be likely to meet the advances now being made in America and England?

If Letters written a century and a half ago may be taken as an index of the mind of that great Church, (and surely she cannot have retrograded), the well-wishers of this movement have everything to hope for. And to appreciate justly the Christian magnanimity of the Authorities of that Body, it must be remembered to whom, and under what circumstances, these Letters were written. Had a National Synod, such as our General Convention, or the Convocation of a powerful Province like Canterbury or York, addressed the Holy Synod, a deferential as well as courteous reply would be naturally expected. But where two or three Non-Juring Bishops, without Sees or official rank of any kind, joined by one or two Scotch

Bishops of still less consideration, address such a Monarch as Peter the Great, and so august a Body as the Holy Governing Synod of the Church of all the Russias, and on such a matter, too, as the restoration of Intercommunion, which had been lost only by the convulsions of centuries, such a reply as the Holy Synod was pleased to make is particularly gratifying. For, not only does it exhibit a humility and charity worthy of Apostolic times, but it shows a desire quite as strong on their part, with all their greatness and power, as on the part of the Non-Jurors with all their poverty and feebleness, for a healing of the great breach of Catholic fellowship, which has been for ages the standing disgrace of Christendom. But to the Letters.

Accompanying the proposals to be forwarded to the Eastern Patriarchs, under the patronage of the Russian authorities, was the following communication to the Czar, Peter the Great:—

Sir:—The Archimandrite who attended the Archbishop of Thebais at London, acquaints us, that your Majesty is pleased to encourage the proposal of union between the Greek and Britannic Churches, and that your Majesty has graciously offered to send the Articles to the four Eastern Patriarchs. This welcome information has made it our duty to return your Majesty our most humble thanks for the honor of your countenance. And since God hath put it into the heart of so great a Prince, to assist in closing the breach of the Catholic Church, and restoring the harmony designed by the Christian Institution, we hope the undertaking will prosper in your Majesty's hand.

Some late practices with respect to Church and State, have reduced our Communion to a few; but your Majesty knows truth and right do not depend on numbers. That God may reward your Majesty's pious endeavors, and long continue you glorious and happy to yourself and subjects, is the unfeigned prayer of us, who are with the most profound regard,

Your Majesty's most obedient servants.*

Oct. 8th, 1717.

In August, 1721, after a lapse of nearly four years, the answer of the Patriarchs, together with a letter from the Archbishop of Thebais, was brought to England by the same messenger, James, the Patriarchal Proto-Syncellus, who had carried

* Lathbury, p. 318.

the questions to the Patriarchs. These have never been published, though an abstract of the Answer of the Patriarchs is given by Lathbury. A Rejoinder was proposed, "and delivered to some Greeks in London, to be by them transmitted to the four Eastern Patriarchs, May 29th, 1722,"* accompanied by a Letter to the Metropolitan, Arsenius, which is not here given, because it is of no special importance or interest.

A copy of this Document was sent to the Holy Governing Synod at St. Petersburgh with the following Letter :—

To the Right Honorable Council for Ecclesiastical Affairs, at His Imperial Majesty's Palace in Petersburgh :—

We, the underwritten Bishops of the Catholic remainder in Britain, have thought ourselves obliged in point of regard to this Right Honorable Board, to acquaint your Lordships, that by the hands of the Rev. Gennadius Archimandrita, and the Rev. Jacobus Proto-Syncellus, we have lately received an answer from the four Patriarchs to some proposals of ours, in order to coalition, to which answers we have now returned a reply, with a transcript of it to your Lordships, humbly desiring your Lordships would give the Greek copy the conveyance to the most reverend Patriarchs. And the design of this projected union, being apparently undertaken upon true Christian motives, without any interested views on either side, we hope your Lordships' countenance and recommendation will second our endeavors. And being sensible that some difficulties with respect to authority and expense may probably arise, which neither party are in a condition to remove, we most humbly beg His Imperial Majesty will please to condescend so far as to lend his favor and assistance. And thus having the honor of encouragement and protection from so glorious a monarch, the affair, by the blessing of God, may be conducted to a happy conclusion. And we entreat, this Right Honorable Board would please to believe we have nothing more at heart, than that the issue may prove successful, and answer the overtures made by us, who are with the greatest regard,

Your Lordships' most obedient servants.†

(*Signatures as before.*)

To the Grand Chancellor, Le Compté De Galofskin, a Letter was likewise addressed, as follows :—

Most Noble Lord :—These are to return your Lordship our humble thanks for the trouble you have been pleased to give yourself, in promoting the union between the Orthodox Oriental Church, and the Catholic Remainder in Great Britain. And as an affair of this nature

* Lathbury, p. 342. † Lathbury, p. 344.

stands in need of inclination and encouragement from those, at the head both of Church and State: so we hope your Lordship's countenance and assistance will prove considerably instrumental for the success of so great an undertaking. We therefore humbly entreat your Lordship would please to continue your favor and protection, without which we are afraid the business must languish and miscarry. My Lord, as to the Archimandrite, we are entirely satisfied with his conduct and good intentions, and hope he will still reside with us, for the carrying on of what he has hitherto so worthily engaged in.*

May 31, 1722.

(*Signed as at first, with the omission of Bp. Brett's signature.*)

Several Letters were next exchanged between Arsenius, the Proto-Syncellus, and the British Bishops. In one of them, dated at Moscow, August 25th, 1723, Arsenius states that the Emperor entered most warmly into the subject, and, at the wish of the Emperor, he requests that two of their number might be sent to Russia, for the purpose of mutual and friendly conferences.

In the mean time, the Rejoinder of the Greeks to the reply of the British Bishops, dated at Constantinople, September 1723, had reached St. Petersburgh, to be forwarded thence to England, accompanied by a Circular Letter to the Holy Synod from the Œcumenical Patriarchs of Constantinople, Antioch and Jerusalem, entreating them to "remain steadfast in the pious doctrines of Orthodoxy," *etc.*, evidently apprehensive that the Russians might be too favorably disposed to the British. Nor was this without reason. In their own reply to the British, which was intended to be final, (it was certainly summary,) they say that the doctrines have been decided upon, and "that it is neither lawful to add any thing to them nor take anything from them: and that those who are disposed to agree with us in the divine doctrines of the Orthodox Faith must necessarily follow and submit to what has been defined and determined, by ancient Fathers and the Holy Œcumenical Synods, from the time of the Apostles and their Holy Successors, the Fathers of our Church, to this time. We say they must submit to them with sincerity and obedience, and without any scruple or dispute. And this is a sufficient answer to what

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* Lathbury, p. 345.

you have written." With this Letter they forwarded "An Exposition of the Orthodox Faith" of the Eastern Church, agreed upon in a Synod called the Synod of Jerusalem, 1672, and printed in 1675. With respect to "custom and Ecclesiastical Order, and for the form and discipline of administering the Sacraments, they will be easily settled," say they, "when once an union is effected. For it is evident from ecclesiastical history, that there have been and now are different customs and regulations in different places and Churches, and that the unity of faith and doctrine is preserved the same."

The *absolute* and *unquestioning* submission of the British to all the Dogmas and Definitions of the Eastern Church, is what the ultimatum above given means. Very different was the spirit of the Holy Synod of Russia, as the following Letters, with which they accompanied the Ultimatum of the Greek Patriarchs, will show :—

The most Holy Governing Synod of the Russian Church to the Most Reverend the Bishops of the remnant of the Catholic Church in Great Britain, our Brethren most Beloved in the Lord, wishing health:—

Your Letters written to us the thirteenth of May in the last year, we have received; from which more than ever, being assured that you have at heart above all things, and seek and desire peace and concord with the Eastern Church, we have conceived great joy in the Spirit: and we give glory to Christ our Saviour, Who is our Peace, for that He by moving you to these endeavors has confirmed our faith in His promise: for in truth, this your desire of concord, is a proof that He is ever graciously present according to His promise with His Church. We also give you great thanks that you have not thought it unworthy of you to express your good will towards our Synod in terms of the greatest veneration, and have esteemed it worth your while to write to us of these matters. Your Answers, which you have returned to the writings of the most Holy Patriarchs in the Greek tongue, we have sent to those Prelates; the other copy in Latin we have kept here, and have under our consideration. And as we make no doubt that these desires of yours spring from no earthly root, but are of an heavenly seed from above, we faithfully promise our best assistance to further this your so holy a negotiation; nay, rather our own; for it is ours also. And now, to come to the point, we have acquainted his imperial Majesty, our Most gracious Lord, with your proceedings, as you had desired we should, and as we also thought it our duty to do. Our most Potent Lord received the information most favorably. * * * What his opinion is concerning this affair, we will with all plainness tell you. He thinks it fit that you should send two persons from

among yourselves to have a friendly conference in the Name and Spirit of Christ, with two that shall be chosen out of our brethren. Hereby the opinions, arguments, and persuasions of each party may be more sincerely produced, and more clearly understood; and it may be more easily known *what may be yielded and given up by one to the other; what, on the other hand, may and ought for conscience sake to be absolutely denied.* In the mean time, no prejudice will befall either your communion or ours from such a private conference; nor the hope of future union be lost or compromised. This is the opinion of our Monarch, concerning the most holy negotiation:—and it seems to us the best that can be given. We now desire that, as soon as may be, you will let us know how you regard it. In the mean time, let it be our business, on both sides, earnestly to entreat God to be merciful unto us all, and to prosper our undertaking. Farewell most beloved brethren.

Your Brethren most bounden to your Charity in Christ, &c.*

Moscow, 1723, *the month of February.*

The Most Holy Governing Synod of the Church throughout all the Russias, to the Most Reverend the Bishops of the remnant of the Catholic Church in Great Britain, our Brethren most beloved in the Lord, wishing health;

A year is now past since we delivered Letters [the Letter just given, No. 1,] to the Reverend Father, the Proto-Syncellus, to be carried to you; but certain impediments have delayed his journey to England even to the present time.

We acquainted you, by those Letters, how well pleased the most Potent Emperor of all the Russias, our Gracious Sovereign, was to be further assured of your pious desire for the peace of the Churches, and what advice he gave concerning the best method to bring this holy endeavor to good effect. And now, inasmuch as he still continues in the same mind, we send the very same Letters together with these present; and we request you to pardon this delay, rather for the sake of your own goodness, than for any other excuse that might be made. We also send you a writing of the Greek Prelates, [viz., a copy of the XVIII Articles of the Synod of Bethlehem, with a Letter declining further conference,] which we have received from Constantinople during the interval, while the Father Proto-Syncellus was preparing for his journey, being desired by a Letter from them to transmit it to you. In the mean time, we desire your charity to know that if, *in accordance with the advice of our Sovereign*, you will send two of your Brethren to a conference, which we again entreat you to do, we may hope to bring our wishes to a more easy conclusion: which that at length He, even the Lawgiver of love, the God of peace, the Father of mercies, may prosper, is our hearty desire and prayer. Farewell most beloved Brethren, The most fervent Brethren of your Charity, &c.*

* Blackmore's Doctrine of Russian Church, Introduction, p. xxvi.

After receiving the Second Communication from the Greek Patriarchs, and the foregoing Letters from the Holy Synod, the British Bishops wrote to Arsenius, thanking him for still remaining in Russia and devoting himself to this object, addressing to the Holy Synod at the same time the following :—

My Lords :—'Twas with no small satisfaction we received your Lordships' Letters. The honor of your correspondence, and the indication of your zeal for a coalition, are strong motives for an acknowledgment, and make the prospect look not unpromising. And since an union is thus earnestly desired on both sides, we hope the means of effecting it may not prove impracticable. To close the breaches made in the Catholic Church is a glorious undertaking, and which nothing but the parting with essential truths ought to prevent. And though there may be a distance remaining in some few branches of belief, a charitable latitude may be left open for the repose of conscience and reviving a harmony in Worship. And thus we may join in all the offices of communion and walk in the House of God as friends.

As to his Imperial Majesty, none can be more sensible of his condescending goodness and princely generosity than ourselves, and for which we entreat our most humble thanks may be returned.

'Tis not without regret, that we cannot send two of our Clergy to wait on your Lordships, this summer, pursuant to what we promised the Rev. Archimandrite and Proto-Syncellus, but accidents unforeseen will sometimes happen, and which we hope you will please to excuse. The case is this : one of the gentlemen came but lately to town, and could not possibly put his private concerns in any tolerable order till the season for his voyage would be past. But as soon as the next Spring presents fair, they will certainly, God willing, attend your Lordships, with our worthy friend Mr. Cassano. We own ourselves much obliged to the Proto-Syncellus for the great fatigue and hazard he has undergone in this affair : and are sorry our circumstances would not give us leave to shew the marks of our regard with better significancy. And the same we likewise add with reference to the Archimandrite and his nephew. This latter at his coming will more particularly acquaint you with some disadvantages we lie under, and give further assurance how much we are, my Lords,

Your Lordships' most humble and obedient servants,

ARCHIBALDUS, Scoto-Britanniæ Episcopus,
JEREMIAS, Primus Angliæ Episcopus,
THOMAS, Angliæ Episcopus,
JOHANNES, Angliæ Episcopus.*

The following was at the same time addressed to the Chancellor, dated July 13th, 1724 :—

* Lathbury, p. 352.

My Lord :—The lustre and interest of your station in the Emperor of Great Russia's Court, makes us repeat our address, and humbly solicit your Lordship's recommendation of the endeavors for a coalition between the Great Muscovitic, and Britannic Churches To this we are the more encouraged by your Lordship's disposition to promote that Christian design. We are likewise deeply sensible of his Imperial Majesty's condescension and bounty, and for the liberty his Majesty is pleased to give us for debating matters with some of the Russian Clergy and concerting measures for settling the union. This indulging a personal conference is a fresh instance of his Imperial Majesty's goodness, and will prevent the delay of corresponding by letters."*

(*Names.*)

Before the proposed deputation had left England, the negotiation was arrested by the death of the Czar ; on occasion of which the British Bishops addressed to the Holy Synod the following :—

" My Lords :—We are sensibly affected with the melancholy account of the great Emperor of Russia's death, and heartily condole with your Lordships upon this unhappy occasion, though we hope the loss may be made up by the accession of her Imperial Majesty to his throne. This misfortune has put a stop to the affair between us till we receive fresh directions, and know your Lordships' pleasure. For which purpose we may have desired our worthy friend Mr. Cassano to wait upon your Lordships, upon whose fidelity and care we entirely rely. We commend your Lordships to the Divine protection, and remain,"† *etc.* April 11th, 1725.

(*Names.*)

A Letter of similar import was addressed by the same parties to the Chancellor, and another to Arsenius, as follows :—

My Lord :—'Tis with great concern that we received the news of the Emperor of Russia's death, which has put a stop to our affair, till we have fresh directions from that Court. We have now by our friend Mr. Cassano sent a letter to the Holy Synod, and another to the Great Chancellor, of which he can give your Lordship a full account. We desire that your Lordship would be pleased to inform us of the situation of affairs, so far as relates to the religious negotiation between us, and shall always think ourselves happy in the continuance of your friendship and favor. We commit your Lordship to the Divine protection, and shall always remain,"‡ *etc.*

(*Signed by three of the four Bishops.*)

On the 16th of September, 1725, the High Chancellor acknowledged the receipt of the Letters of condolence from the

* Lathbury, p. 354. † Lathbury, p. 354. ‡ Lathbury, p. 355.

British Bishops, together with their compliments on the new accession; and with respect to the negotiation continued thus: "As to the affair you have mentioned of an union, you may assure yourselves Her Imperial Majesty will support the same in such sort and manner as His late Imperial Majesty supported it; only at these mournful times your Lordships will please to have some longer patience, till the first opportunity I can have to represent to Her Imperial Majesty of all more at large, and then I do assure you, I will not fail to acquaint you thereof,"* *etc.* No further correspondence ensued, however, and here the matter ended.

It is gratifying to be able to conclude this account of a negotiation for Union between some members of the English Communion and the Patriarchs of the East, a hundred and fifty years ago, with the following Letter from the Patriarch of Constantinople and the Synod of that Œcumenical Throne to the editors of L'Union Chrétienne (a French paper advocating *Catholic* rather than *Roman* dogmas), who had sent, as it appears, a file of the same to the Patriarch.

This "Synod of the Œcumenical Throne" is the same Ecclesiastical Body to which the aforementioned overtures of the British were made—is the "most straitest" of all the Oriental Churches, and is the same that "abominated and spat at the salt water effusion" of the Latins, and subsequently sent forth the pungent and withering reply to the Pope's insolent Encyclical addressed to the Patriarchs of the East, as the reader will remember, but a few years since.

The Letter, written only last year, (Aug. 23d, 1862,) is as follows:—

Joachim, by the grace of God, Archbishop of Constantinople, New Rome, and Œcumenical Patriarch:—

Most reverend Arch-Priest Joseph Vasscheff, most pious and honorable Abbé Guettée, whose learning is so widely useful, and who represent the Editors' staff of *L'Union Chrétienne*, our well-beloved and valued sons in the Lord:

The grace, the peace, and the mercy of our Lord Jesus Christ be with you!

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* Mouravieff, Hist. Rus. Ch. p. 410.

We are not ignorant, well-beloved sons, of the courageous and useful works of the Editors of *L'Union*, for the integrity of the faith of Christ: on the contrary, we have long praised it, and bestowed our blessing upon it, when we received with joy the delightful letter of Your Piety, together with the precious collection of your journal. Thus, having more perfectly conceived your aim, we rendered thanks to God, "who willeth that all should be in union, and giveth mighty words to them that preach it." We regard, indeed, as the work of God, not only a salutary thought which has inspired a labor so useful to the body of the Church, but also the perfect concord which exists between you, and which enables you to labor as brothers in Jesus Christ. The meritorious end which you pursue with sincerity, the legitimate means which you employ, the sure guides which you follow, the solid bases on which you lean, the marvellous sweetness of your words, which enters the ears not as the clap of thunder, but as the light breeze which gently penetrates souls. It is thus that your words are worthy of the God whose cause they assert; and whose service finds its perfection not by vehement speech but by sweetness. You will receive, without doubt, well beloved sons, the recompense from God of the pious works which you have undertaken for so holy a cause.

As to our Orthodox Church of the East, she has always grieved for the alienation of her Western sisters, once so venerable; and more especially ancient Rome. Yet she consoles herself by consciousness of her innocence, for she did not provoke at first, any more than since she has perpetuated or strengthened, the division. Nay, she has never ceased to offer with tears fervent prayers to her God and Saviour who maketh of two one, breaking down the middle wall of separation between them, that He may bring all Churches into one unity, giving them sameness of faith and the communion of the Holy Ghost. And that she may cause Him to hear her, she shows Him the marks of her martyrdom, and the wounds which she has through so many ages received on account of her Catholic Orthodoxy from those who envy her, who trouble her tranquillity and her peaceful life in Jesus Christ.

For these causes: Our Humility and the Holy Synod of Most Holy Metropolitans, our brothers and coadjutors in the Holy Ghost, having been informed, especially by your letter, of the divine zeal which inflames you for the desired union of the Churches, are filled with spiritual joy; we crown your holy work with the most just praises, we pour forth for you the most ardent prayers, and we bestow on you with our whole heart, on you and on your fellow-laborers, our fullest benediction, Patriarchal and Synodal. And as we have seen with joy, in the letter of Your Piety, one Western and one Eastern priest united in the same love for the truth, joining their names as brethren, so may we, one day, by the grace of that God whose judgment and mercies are infinite, behold the sister Churches of East and West embracing each other with sincerity and truth in the unity of the Spirit, in the bond of peace, to the end that we may be one Body, and only one, in

Jesus Christ, to the glory of the Father, the Son, and the Holy Ghost, the most Holy and Undivided Trinity.

His grace and benediction be with you.

Indictum the 5th, Aug. 23d, 1862.

The Archbishop of Constantinople, who blesseth you in Jesus Christ.
Paisius, Metropolitan of Cæsarea, " " " " "
Paisius, of Ephesus, " " " " "
Methodius, Vicar-General of Carpathos, " " " " "
Stephen, Metropolitan of Laressa, " " " " "
Sophronines of Arta, " " " " "
Chrysanthus of Smyrna, " " " " "
Meletius of Mitylene, " " " " "
Dorotheus of Demetrias, " " " " "
Dionysius of Melenia, " " " " "
Meletius of Rhascoprescene, " " " " "
Anthemus of Belgrade, " " " " "
Agapeus of Grebenna, " " " " "

NOTICES OF BOOKS.

PALMONI; or, The Numerals of Scripture a Proof of Inspiration. A Free Inquiry. By M. MAHAN, D. D., St. Mark's-in-the-Bowery, Professor of Ecclesiastical History in the General Theological Seminary. New York: D. Appleton & Co. 1863. 1 vol. 12mo. pp. 176.

Professor Mahan's work deserves a more thorough notice than we can give at this time. It is the production of a ripe Biblical scholar, and is fairly entitled to a place among the books on the Evidences of Christianity. The department of investigation which it covers, seems to have had greater attraction for the Early Church, than for us, on whom the ends of the world are come; although the Church of this last age has, perhaps, greater reason to gather up all, even the fragments of evidences to her divine original and mission. The conflicts between Rationalism, in its protean forms, and the Faith once for all delived to the saints, increases in virulence. The assaults of the gates of Hell are more ruthless, the denials of the ancient landmarks more reckless, and the call for a new revelation, or new divine attestations to the old Bible, more insolent than heretofore. As if to meet these demands, and win to everlasting life the deceived souls of unbelievers, Almighty God has given to His Church, in these latter days, new weapons of defense, new evidences and arguments for the Faith. The discoveries of Science, the archæological treasures which the ruins and marbles of unburied cities furnish, the fulfillment of Prophecy, the actual working of Christianity during eighteen centuries,—these, together with confirmations of the Truth from the results of minute Biblical criticism, are throwing a flood of light on the venerable Records of the Faith, and tend to make, not, indeed, a new Revelation, but a new and glorious demonstration to the historic verity of the old Revelation. It is among this last class, that we feel disposed to place the learned, ingenious, and practical treatise of Dr. Mahan. If there be any one branch of Biblical studies which, in popular estimation, is essentially and inherently unprofitable, the Numerals of Scripture is that branch. "Doth God take care for oxen?" involves, to this day, the *spirit* of the incredulous reply to those who declare that the Numerals of Scripture are ruled by a divine law, and embody divine truth. And yet there is no more interesting and fruitful department of study, than that which the arithmetic of the Bible supplies; and if any of our readers will enter upon the study, under the guidance of PALMONI, we venture to predict that even *dry* numbers will become attractive, and the evidences to a divine design, in many parts of the Bible heretofore neglected, will multiply. There is music as well as mystery in numbers; and, aside from the immediate results of Dr. Mahan's investigations on the historical verity of Holy Scripture, we shall not be surprised, if the more remote results be produced, of suggesting a careful study of secular dates, cycles and epochs, with a view to discover latent harmonies and a supernatural order. There is philosophy, as well as poetry, in *Wordsworth's* Stanzas, on the power of Sound:—

> "By one pervading Spirit
> Of tones and NUMBERS all things are controlled,
> As Sages taught, where faith was found to merit
> Initiation in that mystery old."

The precise object of Dr. Mahan's inquiry is, to show that the chronology of the Bible, in its simple and unamended form, and with its seemingly unaccountable peculiarities, abounds in most remarkable *parallelisms, coincidences* and *symmetries*, exhibiting a system; which system finds its key in certain numerals, (such as 5, 7, 8, 13, &c.,) which have a *spiritual*, as well as arithmetical meaning. Not only in the chronology, but also in the numbers which enter into the names, and in the dates connected with the types of the Bible, the same supernatural system is traced, and a most attractive view is presented, of a new, but very practical branch of Scripture Symbolism.

The Inquiry is divided into three parts, viz: (1.) A Summary of the Six Days of Preparation for Christ's Kingdom. (2.) A Summing up of the Dates and Periods

given in the Hebrew Scriptures; and (3.) An Examination of the Philosophy, as well as the Coincidences of the sacred numbers. It is by virtue of the mystical or spiritual meaning of these numbers, (and this meaning is elicited, by a most rigorous mathematical as well as logical process,) that the author is able to construct a Table of Sacred (and partly of Secular) Dates, explaining peculiarities and removing difficulties, which have greatly perplexed Biblical students, and to derive, at the same time, a fine argument for the plenary Inspiration of the Scriptures. If any one will apply for himself, in his ordinary study of the Bible, the spiritual meaning of certain numbers which Dr. Mahan has especially investigated, he will find an additional interest in the pages of God's Book, and a new view of the manifold (ποικιλος) grace of GOD. We will mention a few of these numbers, with their spiritual meaning. 1, or Unity; 2, Transitional, imperfect; 3, Essential perfection; 4, Organized perfection, Dominion; 5, Military organization; 6, Earthly, imperfect; 7, SPIRIT, Rest; 8, Resurrection; 9, Paternity; 10, Infinity; 12, National number; 13, Revolt, Apostasy; 15, Second Resurrection; 31, Deity Number; 40, Judah's number. Probation; 42, Antichrist's number; 50, Jubilee; 65, Israel's number; 120, Suspended Judgment; 300, Churchly number; 390, Ephraim's number; 430, Israel-Judah number; 450, Abrahamic term; 490, Jerusalem's term; 700, Peace and Rest.

In order to understand this branch of the subject, however, we must refer our readers to the book itself. In the course of his investigations, the author interspersed some fine thoughts on the value of the Bible, and on the proper relation of fancy, to its study and interpretation. The function of imagination in Biblical exegesis, demands, in our opinion, more attention than it has yet received, and a higher stand in asserting and defending its claims. It is too much the habit to classify Imagination and Fancy, with Music, Poetry, and Numbers, and then to think of them all as among the lighter amusements, tolerable in secular hours and among secular pursuits, but wholly intolerable in graver studies and in hours of sober, devotional studies. And yet, you might as well attempt to interpret one of Pindar's Odes without the aid of imagination, as to expound intelligibly, by mere verbal criticism, the prophetic raptures of Isaiah, Ezekiel, or Habakkuk. How can the Parables of Jesus, or the inspirations of His beloved Apostle, be comprehended without the aid of imagination! And if poetry, music and numbers are to be thrown aside, as "of the earth, earthy," then, what shall be our defence of St. John the Theologian, who has identified our notions of Heaven with, not only the LAMB and Divine Charity, but with Numbers, Songs, and "the harps of GOD." Rather let us accept of the teachings of the Earlier Church, and of such illustrations of that teaching as the author of "Palmoni" has given us; and let us always include the heart and the imagination in our contemplation of GOD'S Works and Words, and recognize

> —the hymn
> Of joy, that from her utmost walls
> The six-days' Work, by flaming Seraphim,
> Transmits to Heaven! As Deep to Deep
> Shouting through one valley calls,
> All worlds, all natures, mood and measure keep
> For praise and ceaseless gratulation, poured
> Into the ear of GOD, their LORD!

SERMONS preached before his Royal Highness, the Prince of Wales, during his Tour in the East, in the Spring of 1862, with Notices of some of the localities visited. By Arthur Penrhyn Stanley, D. D. New York: Chas. Scribner. 12mo. 1863. pp. 272.

There are attractions enough in or about this book to give it considerable popularity. It is neatly printed, on tinted paper; and nearly half of the volume is devoted to "Notices of some localities in the East" visited by the Prince; among which are the Mosque of Hebron, the Samaritan Passover, Galilee, Hermon, Lebanon, and Patmos. Hebron, (the Cave of Machpelah,) Mount Gerizim, and Lebanon, are illustrated by cuts. In reality, however, this volume is hardly worthy of notice. The Sermons, as literary specimens, are beneath criticism. There is a snobbish air about them, a conceited, patronizing tone, as if the Holy Land might

feel itself very much complimented by so much condescension. As to the information conveyed concerning the sacred localities, it amounts to nothing. All this, however, is to the public of little consequence, But Canon Stanley is an Oxford Professor; he is Examining Chaplain to the Bishop of London, and an *attache* of the royal family. In this light, the Sermons deserve attention, and the severest reprehension Thus, the Sermon at Nazareth, on Good Friday, does not give one clear recognition of the great Atoning work, by which alone that day is to be forever distinguished. The Sermon on Whitsunday, not only ignores utterly the Personality of the Holy Ghost, but virtually denies it. The Sermon on Easter-Day, does not even allude to the Resurrection of the Body. We see it stated, on good authority, that Canon Stanley even sneers at the Creeds, before the young men in the Lecture Room. No wonder these men are trying to relax the terms of subscription to the Articles. They seem to have a very profound regard for their bread-and-butter, if they have none for the Faith. The real truth is, that the Oxford Professor, who, together with the Bishop of London, was a pupil of Arnold, has fallen into the loosest notions of the nature and office of the Church of Christ, and has already become thoroughly infected with the modern infidel German Rationalism. We see it stated that he is a candidate far the vacant Archbishopric of Dublin. Of course, almost anything is to be anticipated from Lord Palmerston! and the Hanoverian influence.

HISTORY OF THE ROMANS UNDER THE EMPIRE. By CHARLES MERIVALE, B. D. Late Fellow of St. John's College, Cambridge. From the Fourth London Edition. With a copious Analytical Index. Vol. I. New York: D. Appleton & Co. 1863. 8vo. pp. 439.

We are glad to see that the Messrs. Appleton have commenced the re-publication of this standard work. It first appeared in England in 1850: it has already reached its Fourth Edition, and is sure of a permanent place in public estimation, as there is no other History of this particular period which can compete with it. This period marks the transition from Ancient to Modern History. It includes the educational and formative influence of Grecian Art, Science, Philosophy and Politics, on the Roman nation and people; and the degeneracy of that people, under its vast wealth and its effeminacy. It comprises the yielding and giving way of the Republic to the Empire. And yet, in all this, we see an illustrious instance of what is termed, God in History. The consolidation of the Empire prepared the way for the universal spread of Christianity; just as the subsequent dismemberment of the Empire threw Christianity upon its own resources, and released it from the power of political corruption.

Mr. Merivale's History begins with the foundation of the Empire by Julius, and ends with the adoption of Christianity as the State Religion by Constantine. He writes, not as a mere annalist, but as a thoughtful, sagacious observer of the progress of the great drama of events; and the picture which he portrays of the processes of national corruption, deserves the most careful study of every American at the present day. Whether we are now forming a counterpart to that period, to be described by the future historian, God only knows; but no one can peruse the story of Society under the Triumvirate, without being reminded, painfully, of what is passing under our own eyes.

Mr. Merivale is a good writer; he has less scenic power than Macaulay, but is, for that very reason, more to be trusted; and he lacks the sustained vigor of Hume, perhaps; still, he is never tedious; he is clear, he grasps fully the great questions before him, and presents them fairly before the reader. His abundant references and Notes, show the breadth of his reading, and his mastery of the subject.

THE HEADSHIP OF CHRIST, and the Rights of the Christian People. A collection of Essays, Historical and Descriptive Sketches, and Personal Portraitures. With the author's celebrated letter to Lord Brougham. By HUGH MILLER, author of "Footprints of the Creator," "Testimony of the Rocks," "Old Red Sand Stone," "Popular Geology," etc. Edited, with a preface, by Peter Bayne, A. M. Boston: Gould & Lincoln. 1863. 12mo. pp. 502.

Hugh Miller is known in this country mostly by his works on Geology. He was also a vigorous thinker, a powerful writer, and a most effective controvertist in the

great disruption in the Scottish Establishment. He espoused the side of the popular party, and, by his pamphlets, and his articles in the "*Witness*" Newspaper, of which he was Editor, he became one of its prominent leaders and champions. The present volume is mostly made up of those papers, and forms an essential part of the history of that religious movement, the direct consequences of which are not yet all developed. As American Churchmen we agree thoroughly with him in many of his elementary principles. We differ utterly from him, oftentimes, in the application of those principles. The work is edited, and a Preface is written by Rev. Peter Bayne, a spicy and somewhat famous writer for the Magazines. In his contrast between the English and the Scottish Establishments, he comes about as near to the real truth in respect to the former, as a certain Rev. Mr. Shimeall did, whom some of our readers may, perhaps, remember. Really, the bitter prejudice against the Church among common people is not to be wondered at, when we find such a writer deliberately uttering such unfounded sentiments.

THE JUDGMENTS OF THE CANADIAN BISHOPS, on the Documents submitted to them by the Corporation of Trinity College, in relation to the Theological Teaching of the College. Toronto: Rowsell and Ellis. 1863. 8vo. pp. 26.

This most important pamphlet deserves more attention than we have now space to give it. Principles are involved, in this whole matter, of the greatest moment, and of the greatest practical value. The election of Bishop Cronyn to the new Diocese of Huron, in 1857, was only by a majority of one; and, as will be recollected, was secured by the Rt. Rev. gentleman *voting for himself!* From that time, onward, he has been untiring in his opposition to the Church principles and Church influence, which came so near defeating his election, and would have done so, but for an act of indelicacy on his part, which will brand his name with reproach forever, in the history of the Church. Especially has he been unremitting in his attacks upon Trinity College, Toronto; and he has of late been attempting to build up an opposition Seminary, in his own Diocese, and came near securing a considerable endowment in England, by his representations; which was, we believe, frustrated by a truthful statement of the real facts in the case. These are a few of the circumstances which will help explain the present pamphlet; to which we can now only briefly advert.

At a Meeting of the Corporation of Trinity College, (of which the Bishop of Huron is a member.) Feb. 18, 1862, he moved the appointment of a Committee to receive his Objections to the teaching of the College, and any answer thereto, and to report at a future Meeting. At a subsequent Meeting, Oct. 7, 1862, his objections, and the Answers by the Provost of the College, were submitted to the Corporation. By them it was moved, that the Objections and the Answer be laid before the Canadian Bishops, for their Judgment. The objections and Answers form a pamphlet of 84 pages, which is now before us. These Bishops, viz: the Metropolitan, the Lord Bishop of Montreal, Bishop Fulford, the Bishop of Toronto, Bishop Strachan, the Bishop of Ontario, Bishop Lewis, and the Bishop of Quebec, Bishop Mountain, have now given their Judgments. They are calm and dignified papers, worthy of Christian gentlemen occupying such exalted positions. But this is not all. The Bishop of Huron, himself, as one of "the Canadian Bishops," *sends in his Judgment upon himself;* which is more than twice as long as either of the others, and is not a judgment at all, but a piece of captious, quibbling criticism. But all this might have been expected, from one who owes his Episcopate to his own vote.

At a subsequent Meeting of the Corporation, Sept. 29, 1863, the following Resolution was adopted:

Moved by the Ven. the Archdeacon of Toronto, seconded by J. A. Henderson, Esq.,

Resolved—"That this corporation, after fully considering the charges preferred by the Right Reverend the Lord Bishop of Huron against the theological teaching of the Provost of Trinity College, and the opinions of the Canadian Bishops on these charges, and the Provost's replies, is of opinion that that teaching is not unsound, unscriptural, contrary to the doctrines of the Church of England, dangerous in its tendency, nor leading to the Church of Rome."

Truly extracted from the minutes. CHARLES MAGRATH,
Bursar and Secretary.

As we said in the outset, this whole matter involves certain great principles, which form the very basis of the Catholic Church, as distinct from a mere Sect. As far as we can judge, the Provost has been grossly misrepresented by the Bishop of Huron;—he has taught nothing in which he is not sustained by the soundest and most learned Doctors in the Church; nor upon points where the Church is silent, is it shown that he has ever taught his own private opinions as the doctrines of the Church. The Provost's Answer is exceedingly able and valuable, and is worthy of more general circulation.

EDWARD EVERETT'S ADDRESS, at Gettysburgh, Penn., Nov. 19, at the Consecration of the Cemetery for the interment of the remains of those who fell in the Battles of July 1st, 2d, and 3d, 1863.

We notice now this Address, portions of which are equal in polished diction to anything in the language, only to call attention to a historical untruth in the following sentence.—"The Puritans in 1640 and the Whigs of 1688 rebelled against arbitrary power, in order to establish Constitutional Liberty." The Puritans did not do, and did not intend to do, any such thing. They meant to establish a Constitutional Despotism, on the basis of a Puritan Theocracy; and in attempting it, were guilty of a tyranny, political and ecclesiastical, unsurpassed in English history. Mr. Everett is too much of a man, and too learned a scholar, to utter such stuff as this at any time, and especially on such an occasion as that which called forth his Address.

CHRISTIANITY THE RELIGION OF NATURE. Lectures delivered before the Lowell Institute. By A. P. PEABODY, D. D., LL. D., Preacher and Professor, &c., in Harvard College, Boston: Gould & Lincoln. 1864. 12mo. pp. 256.

There is so much incidental and occasional truth, and so much fundamental error in these Lectures, that we hesitate to speak of them within such brief limits. The radical mistake of the Lecturer, one which characterizes not only this book, but the whole Rationalistic School, to which he evidently belongs, is in holding and teaching "the identity of the Doctrines and Ethics of Christianity with the Religion of Nature." This is the *proton pseudos* of Modern Infidelity, and runs through the whole System, if that can be called a System, which has no form or shape; which only agrees in disagreeing, and whose only Creed is Disbelief. Christianity is a System, not of Naturalism but of Supernaturalism; and rests upon, takes for granted, certain great Facts, which these men utterly deny. To get rid of these Facts, they quibble, and cavil, and theorise, and criticise, and sneer, and blaspheme, according to the whim, and taste, and culture of the individual. The better class of these men stand at a distance from the Gospel of Christ, and turning their instruments of vision and mensuration upon it, they pronounce it on the whole, a very good thing, and worth treating kindly and respectfully; and then having so decided, they do not hesitate occasionally to expend a little sentimental and perhaps genuine reverence upon it, and even to try to satisfy their thirsty souls with it. And all this is done with such an air of scholarly taste and decent courtesy, that a Community, like a large portion of the New England people, who have thrown aside such things as Dogmas, listen complacently to such teachings for an evening's amusement. There is, we are glad to know, even in that region, indications of a deep yearning for something higher and nobler than all this.

GEOGRAPHICAL STUDIES. By the late PROFESSOR CARL RITTER, of Berlin. Translated from the Original German by William Leonhard Gage. Boston: Gould & Lincoln. 1863. 12mo. pp. 356.

Carl Ritter has done more than any other one man to elevate Geography to the rank of a Science; or, we would rather say, to enlarge its domain, and to group the details of geographical facts in classified order and connection. Indeed, in his enthusiasm, for he became a devotee to his profession, he advanced principles which would change the character of Geography entirely, and make it absorb within itself other departments of Natural and Physical Science. Nay, with Mr. Buckle, the effect of this tendency was, to go much farther, and to make Geography, in its

largest sense, comprise both Political and Moral Science. This close inward connection between History and Nature, between a people and the Country which it inhabits, was the leading idea of Ritter; yet it seems to have been held by the dreamy German in connection with very warm religious feeling; while, with the practical matter-of-fact Scotchman Mr. Buckle, it made in reality an Atheist of him.

The volume is made up of a collection of papers, containing, the Introduction to his great work on Geography (Erdkunde); General Observations on the Fixed Forms of the Earth's Surface; and Six Lectures read before the Royal Academy of Science at Berlin, between 1826 and 1850. It has also a beautiful sketch of the life of Ritter, written by the translator; and an overstrained paper, by Dr. H. Bögekamp, of Berlin, giving an account of Professor Ritter's geographical labors.

HISTORY OF THE SIOUX WAR, and Massacres of 1862 and 1863. By ISAAC V. D. HEARD. With Portraits and Illustrations. New York: Harper & Brothers. 1863. 12mo. pp. 354.

At any other time than this, when our own Civil War engrosses the public mind, the record before us would challenge and receive close attention. It is the old story of the wrongs done to the poor Indians. The circumstances are given under which the Sioux tribes, incited on by their Winnebago and Chippeway neighbors, commenced and perpetrated one of the most cruel massacres in the whole page of Indian warfare—in all nearly eight hundred men, women and children perished by the most terrible of all deaths. The story is told of the execution of thirty-eight of these savages, at Mankato, Feb. 26, 1863; and the military Expedition is described in detail of Gen. Sibley, who chased the Sioux, alternately fighting and pursuing them, until they were driven across the Missouri River, in latitude 46° 42′ and longitude, 100° 35′, at a distance of nearly 600 miles from Fort Snelling. The cost of this War amounts already to over ten millions of dollars. The author anticipates trouble with the Chippeway nation, numbering nearly 8000 Warriors; and he enumerates certain precautionary measures which should receive the immediate consideration of Government. Mr. Heard is an old resident of Minnesota, was a member of Gen. Sibley's Expedition, and Recorder of the Commission which tried the Indians for the Massacre.

We are glad to see, in the Appendix, a paper by the Rt. Rev. Bishop Whipple, formerly published by the "Bishop Seabury Mission;" in which the wrongs of the Indians—he terms our "Indian system an organized system of robbery"—are plainly and faithfully disclosed.

THE GREAT STONE BOOK OF NATURE. By DAVID THOMAS ANSTED, M. A., F. R. S., &c, Late Fellow of Jesus College, Cambridge. Philadelphia: George W. Childs. 1863. 12mo. pp. 335.

This singular and ill chosen title, not only does not give a clue to the book itself but is quite too pretentious when the design of the volume is actually unfolded. The Stone Book is the Science of Geology. The leaves of the Book are the various and successive layers of earth and rock that make up our globe. These leaves the Author proposes to read and explain by way of familiar illustration. If the Science itself were more accurately defined even by Geologists, and more generally understood by the people, such a conversational mode of treatment would be more satisfactory. As it is, the volume is an entertaining one, and gives, in a popular way, the general facts and principles of Geology, as ordinarily received.

KNAPP'S FRENCH GRAMMAR. A Practical Grammar of the French Language: Containing a Grammar, Exercises, Reading Lessons, and a complete pronouncing Vocabulary. By WILLIAM I. KNAPP, A. M., Professor of Modern Languages and Literature in Madison University, N. Y., and Author of "A French Reading-Book." New York: Harper & Brothers. 1864. 12mo. pp. 502.

CHRESTOMATHIE FRANCAISE: Containing I. Selections from the best French Writers, with Copious References to the Author's French Grammar. II. The Master-Pieces of Molière, Racine, Boileau, and Voltaire; with Explanatory Notes, a Glossary of Idiomatic Phrases, and a Vocabulary. By WILLIAM I. KNAPP, A. M., Professor of Modern Languages and Literature in Madison University, N. Y. New York: Harper & Brothers. 1864. 12mo. pp. 480.

We can only speak of these works, as it were, from the outside. Their real value can be tested only by their practical use. But the Author is a practical educator, and he knows the almost insurmountable difficulties on the part of an American in thoroughly mastering the peculiarities of the French language and especially in its pronunciation.

In his Grammar, he disclaims all "new methods," and particularly the idea of teaching the language in a few Easy Lessons. The thing is impossible, and none but a quack will pretend it. The work is simple and natural in its plan, and in the construction and pronunciation of the language, precisely those points are attended to, which are most apt to perplex an American learner.

In the Chrestomathie, the design of the work is to furnish in a single volume a complete Reading-Book for Students of the French Language. In the First Part, every Grammatical Principle is explained by References to the sections of the author's French Grammar, in which they are fully elucidated. The necessity of encumbering the text with notes is thus avoided. In the Second Part, the Master-Pieces of the French classical writers are given entire. The Glossary furnishes an explanation of every idiomatic phrase; and the Vocabulary includes all the words occurring in the volume.

PORTRAIT ALBUM; of the House of Bishops of the Protestant Episcopal Church of the United States. Photographed from life during the Triennial Convention of 1862. By J. GURNEY & SON. New York 1863. James Pott.

This elegant volume is one that every Churchman may well be proud of. The conception and design of the work are beautiful, and the execution leaves nothing to be desired. The Portraits are twenty-four in number; commencing with the venerable Presiding Bishop Brownell, and ending with Bishop Stevens of Pennsylvania. All are excellent; several of them are exquisite, the very best that we have ever seen of the several Bishops. Each likeness is accompanied with a page of letter-press, giving a brief sketch of the Life of the Bishop, the whole embellished with an illuminated border. The binding of the volume is elaborately rich, though yet neat; and will at once strike and please the eye of every true lover of Art. As a Holy-day present, and especially from a Sunday School to a Pastor or Superintendent, nothing could be more suitable. Mr. Pott, at the Prayer Book and Tract Depository, No. 5, Cooper Union, New York, sells them at $15.00.

A CLASS-BOOK OF CHEMISTRY; in which the latest Facts and Principles of the Science are explained and applied to the Arts of Life and the Phenomena of Nature. Designed for the use of Colleges and Schools. A new Edition—entirely re-written. With over three hundred Illustrations. By EDWARD L. YOUMANS, M. D., Author, &c., New York: D. Appleton & Co. 1863. 12mo. pp. 460.

Dr. Youmans is already favorably known as an author of several works, on Chemistry and other branches of Physical Science. Chemistry is already the best defined of the Natural Sciences; it is certainly one of the most interesting, and most useful in its adaptations to the Practical Arts, and is most appropriate to be introduced into our Public Schools. We know of no better text-book for such use than the one before us. It is clearly arranged, simple in style, amply illustrated and provided with leading questions in the margin for the use of teachers. In his Preface, the author thus states the order and plan of his work. "In the First Part are considered the great natural forces by which matter is moved and transformed. In the Second, the application of these forces to the lower or mineral world, and the change of properties they produce in inorganic bodies. Part Third treats of the organic kingdom which rises out of the preceding, with the composition and changes of organic substances. Part Fourth treats of the completion of Nature's scheme in the world of life, and applies the principles of the three former divisions to the illustration of physiological chemistry."

DR. HOOKER'S CHEMISTRY. Science for the School and Family. Part II.—CHEMISTRY. By Dr. WORTHINGTON HOOKER, of Yale College, Author of "Human Physiology," "Child's Book of Nature," "Natural History," &c. Illustrated by numerous Engravings. New York: Harper & Brothers. 1864. 12mo. pp. 435.

We have before noticed the elementary works in Dr. Hooker's Series of School Books on the Natural Sciences. The volume before us is designed for High Schools and Academies. The subjects are arranged in their natural order. First, there are the four great elements, Oxygen, Nitrogen, Carbon, and Hydrogen, and their combinations. Next are the heavy Metals and their Oxyds. Then there are the Alkalies and Earths and their Metals. Then there are the Oxygen and Hydrogen Acids and their Radicals. Next, follow Oxygen Salts, and Salts without Oxygen; the Laws of Chemical Affinity; Chemical Equivalents; Heat; Light; Galvanism; Organic Chemistry; Constitution of Plants; Vegetation; Soils and Manures; Products of Vegetation; Fermentation; Animal Chemistry. In the Appendix is a List of Questions for the use of Teachers, and a full Index.

CLASSIC QUOTATIONS: A Text-Book by the Wise Spirits of all ages and all countries, fit for all men and all hours. Collected, arranged and edited by JAMES ELMES, Author of "Memoirs of Christopher Wren," &c., New York: James Miller. 1863. 12mo. pp. 256.

The compiler of these "Thoughts," being deprived of sight for several years, was accustomed to regale himself with the mental stores of his earlier years; and, with the aid of an amanuensis, he has collected from a variety of sources, pithy and sententious passages on a great variety of subjects. Many of them are wise; some of them are quite otherwise. The book will be a pleasant relief to an overtasked mind, will form an agreeable recreation for a vacant hour; it not unfrequently punctures a shallow conceit or a wretched sophistry, and so gives a wholesome direction to meditation. The Preface to the American Edition is by the Rev. Dr. A. H. Vinton.

ROUNDABOUT PAPERS. By W. M. THACKERAY, Author of "Vanity Fair," &c. With Illustrations, New York: Harper & Brothers. 1863. 12mo. pp. 292.

The twenty "Papers" reprinted from the "Cornhill Magazine" in this volume, are genuine specimens of Thackeray's style, and are pleasant reading. As an Essayist, however, he lacks the genial humor and quaint wit which give such relish to the fugitive pieces of Charles Lamb. He needs more margin to bring out that sustained power, and concentration, and intensity of feeling, in which he stands almost without a peer.

THE MERCY SEAT: Or, Thoughts on Prayer, By AUGUSTUS C. THOMPSON, D. D., Author of "The Better Land," &c., Boston: Gould & Lincoln. 1863. 12mo. pp. 345.

While there is much in this volume which seems to us defective, much which the intelligent and devout Churchman will feel is not in harmony with the tone of the really Devotional works of the Martyrs and Confessors of the Church, still it is in such bold and distinct contrast with the rationalism of the German and the Muscular Christianity Schools, that it cannot but do good. The Author's thoughts cover the Nature, Efficacy, Conditions, Methods, Qualities, Auxiliaries, Subjects, and Kinds of Prayer.

A LITURGY, for the Use of Church Schools. New York: James Pott. 1863. 12mo. pp. 64.

The Prayer Book, with all its excellencies, is not adapted to every occasion, and we wrong it when we pretend that it is. It was not meant for a Family Prayer Book. It was not meant for Church Schools. It was meant for a Sunday Service, and a Daily Service, in Church. For the former it is every thing almost, (not quite), that can be desired. For the latter, it will be enriched from the treasure houses of the Ancient Liturgies, when the Daily Service is generally restored to the Churches, and then we shall have more fullness, breadth, pertinency, and adaptedness, in our Worship. This Liturgy for Church Schools has the Prayer Book as its key note and is approved by the Bishops of the Diocese.

THE YANKEE BOY FROM HOME. New York: James Miller, 1864. 12mo. pp. 294.

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DAILY WALK WITH WISE MEN; or Religious Exercises for Every Day in the Year. Selected by Rev. NELSON HEAD. New York: Harper & Brothers. 1863.

The selections in this well arranged volume are mostly taken from some old Father or ancient Author, furnishing a rich variety, and making a volume, every page of which has choice thoughts that may be studied with profit and reread from year to year.

Several valuable publications came to hand just as we go to press. They will receive attention in our next Number.

The following new Publications have also been received:

PETER CARRADINE; or the Martindale Pastoral. By CAROLINA CHESEBRO'. New York: Sheldon & Co. 1863. 12mo. pp. 399.

BROKEN COLUMNS. A Novel. New York: Sheldon & Co. 1863. 12mo. pp. 558.

THE RING OF AMASIS. From the Papers of a German Physician. By ROBERT BULWER LYTTON, ("Owen Meredith,") New York: Harper & Brothers. 1863. 12mo. pp. 301.

MARTIN POLE. A Novel. By JOHN SAUNDERS, Author of "Abel Drake's Wife." New York: Harper & Brothers. 1863. 8vo. pp. 118.

MARY LYNDSAY. A Novel. By the Lady EMILY PONSONBY, Author of "The Discipline of Life," &c., &c. New York: Harper & Brothers. 1863. 8vo. pp. 155.

RACHEL RAY. A Novel. By ANTHONY TROLLOPE, Author of "Orley Farms," &c. New York: Harper & Brothers. 1863. 8vo. pp. 128.

JOHN MARCHMONT'S LEGACY. A Novel. By M. E. BRADDON, Author of "Aurora Floyd," &c. New York: Harper & Brothers. 1864. 8vo. pp. 186.

The following Pamphlets, Sermons, Reports, &c., have been received: Several of them are full of the "seeds of things," and deserve careful comment.

DOES THE BIBLE SANCTION AMERICAN SLAVERY? By GOLDWIN SMITH. Cambridge: Sever & Francis. 1863. 12mo. pp. 107.

THE CHURCH'S MISSION TO WORKING MEN: A Report to the Board of Missions, at Providence, R. I., Oct., 1863. Philadelphia: J. S. McCalla. 1863. 8vo. pp. 48.

REV. WILLIAM PARET'S SERMON, at the Diocesan Convention of Western New York, in Christ Church, Rochester, Aug. 19, 1863. 12mo. pp. 25. "Shortcomings in the Church's Work for Children."

REV. DR. BEARDSLEY'S DISCOURSE, to the Pupils of the Episcopal Academy of Connecticut. "The Profit of Wisdom." 8vo. pp. 20.

REV. R. B. FAIRBAIRN'S SERMON, in the Chapel of St. Stephen's College, Annandale, N. Y. 8vo. pp. 19.

REV. DR. C. P. KRAUTH'S DISCOURSE, at the 346th Anniversary of the Reformation, in St. John's (Evangelical Lutheran) Church, Philadelphia, Nov. 1, 1863. 8vo. pp. 15.

REV. WILLIAM STEVENS PERRY'S HISTORICAL SKETCH, of the Episcopal Church in Portland, Maine. 1863. 8vo. pp. 16.

REV. R. M. ABERCROMBIE'S APOLOGY for the Græco-Russian Church; with reference to the Filioque. New York: 1863. 8vo. pp. 16.

E. DELAFIELD SMITH'S ARGUMENT, in the case of the Prize Steamer, Peterhoff. New York: 1863. 8vo. pp. 25.

CHARLES J. STILLE'S ADDRESS, before the Society of the Graduates of Yale College, July 29, 1863. New Haven. 8vo. pp. 38.

A FEW QUERIES; Suggested by a late Correspondence by ?

CATALOGUE of the Officers and Students of Yale College. 1863–64. New Haven. 8vo. pp. 64.

JOURNAL OF THE FIRST GENERAL COUNCIL, of the Protestant Episcopal Church, in Liberia, West Africa. At its First Session, Feb., 1863. With the Constitution then adopted. Monrovia. 1863. 8vo. pp. 20.

REPORT OF THE COMMITTEE of Merchants of New York, for the relief of the Colored people in the Riots of July, 1863. New York. 1863. pp. 48.

CHARTER AND BY-LAWS of the New York Medical College for Women. 1863. 16mo. pp. 14.

THE SPONSOR'S GIFT, &c. By N. S. RICHARDSON, D. D.

This little Manual on Confirmation, which, in one form or another, has appeared in several editions, is now neatly published by Mr. POTT, at the Bible and Prayer-Book Depository, and is sold by the dozen, or larger quantity, at cost, for gratuitous distribution. No. 5 Cooper Union, Fourth Avenue. 18mo. pp. 60. 1864.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	Bishop.	Time.	Place.
Chamberlain, N. H.	Eastburn,	Sept. 21, 1863,	Emanuel, Boston, Mass.
Fischer, Charles L.	Potter, A.	Nov. 8, "	St. Matthew's, Francisville, Pa.
Kern, Moses L.	De Lancey,	Nov. 1, "	St. Peter's Chap. Geneva, W. N. Y.
Locke, George Lyman,	Eastburn,	Nov. 7, "	Grace, Boston, Mass.
Luqueer, Lea,	Potter, H.	Oct. 4, "	Christ, Brooklyn, N. Y.
Matthews, John R.	Potter, H.	Sept. 13, "	St. Mary's, Cold Spring, N. Y.
Meili, John Henry,	Lee, H. W.	Nov. 1, "	Trinity, Davenport, Iowa.
Rogers, Lewis Loren,	De Lancey,	Sept. 20, "	St. Peter's, Geneva, W. N. Y.
Seibt, Charles Theo.	Odenheimer,	Sept. 20, "	St. Mary's, Burlington, N. J.

PRIESTS.

Name.	Bishop.	Time.	Place.
Rev. Beauchamp, W. M.	De Lancey,	Nov. 20, 1863,	Trinity, Geneva, W. N. Y.
" Bishop, E. Ferris,	Williams,	Sept. 22, "	Chapel, Middletown, Conn.
" Brown, Henry M.	De Lancey,	Nov. 20, "	Trinity, Geneva, W. N. Y.
" Brush, Abner P.	Upfold,	Sept. 16, "	St. John's, Crawfordsville, Ind.
" Coan, Edwin,	De Lancey,	Nov. 20, "	Trinity, Geneva, W. N. Y.
" Copeland, G. W. D.	Potter, H.	Oct. 17, "	St. James's, Fordham, N. Y.
" Edson, Samuel,	Upfold,	Sept. 16, "	St. John's, Crawfordsville, Ind.
" Henderson, Geo. D.	Lee, H. W.	Sept. 9, "	Grace, Topeka, Kansas.
" Hickox, Wm. H.	Lee, H. W.	Sept. 9, "	Grace, Topeka, Kansas.
" Hilliard, S. H.	Eastburn,	Sept. 19, "	Trinity, Boston, Mass.
" Holden, Robert,	Potter, H.	Oct. 17, "	St. James's, Fordham, N. Y.
" Leavitt, John M.	Bedell,	Oct. 31, "	St. James's, Zanesville, Ohio.
" Morris, M.	Kemper,	Aug. 26, "	St. Paul's, Plymouth, Wisconsin.
" Pearce, John T.	Williams,	Oct. 22, "	Trinity, Seymour, Conn.
" Phillips, Duane S.	Hopkins,	Oct. 7, "	St. Peter's, Bennington, Vt.
" Ritter, Charles,	Odenheimer,	Sept. 20, "	St. Mary's, Burlington, N. J.
" Rogers, John H.	Clark,	Nov. 15, "	Holy Trinity, Brooklyn, N. Y.
" Tyng, Step. H., Jr.	Potter, H.	Sept. 11, "	Holy Comforter, Poughkeepsie.
" Weaver, Lewis G.	De Lancey,	Sept. 20, "	St. Peter's, Geneva, W. N. Y.

CONSECRATIONS.

Name.	Bishop.	Time.	Place.
Christ,	Eastburn,	Dec. 1, 1863,	Hyde Park, Mass.
Grace,	Potter, H.	Oct. 13, "	Pelham, N. Y.
Holy Spirit,	Potter, H.	Oct. 29, "	Rondout, N. Y.
St. James's,	Potter, A.	Nov. 20, "	Pittsburgh, Penn.
St. John's Chapel,	De Lancey,	Oct. 29, "	Geneva, W. N. Y.
St. John's,	Bedell,	Oct. 21, "	Youngstown, Ohio.
St. John's,	Potter, A.	Oct. 20, "	Lower Merion, Penn.
St. John's,	Talbot,	Aug. 16, "	Denver, Colorado Territory.
St. Luke's,	Potter, A.	Oct. 21, "	Lebanon, Penn.
St. Mark's,	Chase,	Oct. 23, "	Holderness, N. H.
St. Michael's,	Hopkins,	Sept. 29, "	Brattleboro, Vt.
Trinity,	Potter, A.	Nov. 17, "	Washington, Penn.

OBITUARIES.

Rev. Dennis Smith, Rector of St. James's Church, Theresa, W. N. York, died at Theresa, Sept. 28, 1863. He was of English descent, and in England had been a Methodist local preacher. He was ordained Deacon by Bishop H. Potter, in St. Luke's Church, New York, Nov. 16, 1860; and Priest by Bishop DeLancey, in St. James's Church, Theresa, May 16, 1862. He left behind him the reputation of a conscientious, earnest, faithful Minister, sincerely devoted to the cause of Christ and the Church.

The Rev. William Watson died in Providence, R. I., on Saturday, Oct. 3d, 1863, at the age of 55 years. He was born in New Milford, Conn., Aug. 21, 1808. He was ordained Deacon in St. John's Church, New Milford, Conn., July 1st, 1835, by the Rt. Rev. T. C. Brownell, and Priest, by the same Bishop, in Trinity Church, Northfield, Oct. 17, 1836. Immediately after his ordination, the Parishes in Bethlem and Northfield constituted his pastoral charge. In May, 1837, he entered on the Rectorship of St. Peter's Church, Plymouth, Conn. While at this post, he was appointed to raise funds for Trinity College, and was in a large measure successful. In 1838, he was chosen Secretary of the Litchfield County Convocation, and by the unanimous voice of the members, was continued in the office till 1850, when he resigned St. Peter's, and retired from the Diocese. Also, in 1849, he was elected Secretary of the Diocesan Convention, and exercised the office till he went into the Diocese of New York, and took charge of Christ Church, Hudson, Sept., 1850, where he remained twelve years. He resigned the Rectorship,—during which a large Church had been erected,—in April, 1862, in order to assume the duties of Secretary and General Agent of the Church Book Society. He had succeeded in raising a Publishing Fund of $10,000; and was planning measures of greater magnitude. At the time of his decease he was preparing for the 37th Annual Meeting in Providence. Mr. Watson was an honest, earnest, conscientious, resolute, and devout man: and as a Pastor and Preacher, these traits emphatically characterized him. In 1842, he published a treatise, "Who are Christ's Ministers?" and, in 1848, an elaborate and able pamphlet, "The School Fund Perverted;" in both which, he showed a thorough acquaintance with the Church argument, and extensive reading in the history of Puritanism. His remains were interred at Watertown, Conn., Oct. 7th, by the side of his first wife.

At the Annual Meeting of the Protestant Episcopal S. School Union and Church Book Society, held in St. Stephen's Church, City of Providence, R. I., Oct. 6th, 1863, the following resolutions were passed—

Whereas, it has pleased Almighty God, in His wise providence, by a sudden visitation of death, to cut short the faithful labors of our late Secretary, the Rev. William Watson; the Sunday School Union and Church Book Society, of which, for two years, he was a most efficient and devoted officer, would hereby record their tender sense of his great worth, and their own almost irreparable loss; therefore,

Resolved, That, in all the relations which have bound our departed brother, whether to the Society or to ourselves personally, we must ever cherish his memory with unfeigned and most affectionate regard, recalling with especial admiration and gratitude, the zeal, energy, and great success with which he labored for the interest of this Society.

Resolved, That in the abrupt and seemingly premature summons which called our late Secretary from his probation to his reward, we recognize the fragile tie which holds us to the solemn responsibilities and duties of life, and the impressive admonition which warns us to do with our might whatsoever our hand findeth to do.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and that they be placed on the minutes of the Society, and published in the Church papers.

A true copy of the original,

John C. Hollister, Sec'y pro tem.

The Rev. John Wayland, D. D., died at Saratoga Springs, New York, October 16, 1863. He was born of Baptist parents in New York City, and lived, in his

childhood and youth, in the City of Troy, where his father was pastor of a Baptist Church. After graduating at Union College with high honors, he became Professor of Mathematics and Rhetoric, in Brown University, Providence, R. I., of which institution his brother, Dr. Francis Wayland, is President. He became a Baptist preacher, and was for many years settled over a Baptist congregation in Salem, Mass. Having entered the Ministry of the Church, he was for a time Rector of St. John's Parish, Canandaigua, W. N. Y. In 1848, he became Rector of St. James's Parish, Roxbury, Mass., where he remained twelve years. About two years since, he removed to Saratoga, where he has since resided, officiating and preaching occasionally, but having no parochial charge.

The Rev. SAMUEL B. DALRYMPLE, Rector of Grace Church, Honesdale, Penn, died at that place, Oct. 27, 1863, aged 30 years. He was ordained Deacon by Bishop A. Potter in St. Luke's Church, Philadelphia, July 6, 1856, and Priest, by the same Bishop, Nov. 28, 1857, in St. Paul's Church, Lock-Haven, Penn.

The Rev. WILLIAM HORTON, D. D., Rector of St. Paul's Church, Newburyport, Mass., died at that place, Oct. 29, 1863, aged 59 years. He was born at Newburyport, March 14, 1804. In 1835, he became Rector of Trinity Church, Saco, Maine; in 1840 he was Rector of St. Thomas's Church, Dover, N. H.; he afterwards officiated in Salem, and Brookline, and Boston; and in 1853, became Rector of St. Paul's, Newburyport, and remained so until his death. His property, about $100,000, he bequeathed to various charitable objects, leaving his Library to Hobart College.

THE REV. GEORGE L. FOOTE, Rector of Zion Church, Morris, W. New York, died at Morris, Nov. 7th, 1863, aged 51 years. He was born at Newtown, Conn., March 3, 1812; his father being trained in the Church's ways by that staunch Churchman, Rev. Dr. Burhans. Struggling with embarrassments, he prepared for College under Rev. B. G. Noble, of Elizabeth, New Jersey, and graduated with honor at Trinity College, 1837. For about three years, he was Principal of Newtown Academy, Conn., built by his influence. He was ordained Deacon in Trinity Church, New Haven, June 9, 1840, and Priest in St. John's Church, Bridgeport, Nov. 3, 1841, by Bishop Brownell. He was Rector of Christ Church, Roxbury, Conn., about 10 years, officiating also in St. John's Church, Washington, St. Andrew's, Kent, and performing other missionary duty. During this time he was also Principal of Roxbury Academy. In 1850, he accepted a call to Zion Church, McLean, W. N. Y., where in his unsparing labors he laid the foundation of the disease which terminated his life. He also founded the Parish of St. Mary's, Truxton. Associated with his Brother-in-Law for about two years, the Rev. H. V. Gardner, he had charge of the Parishes in Homer, Cortland, Truxton, and McLean. For about two years, he was Rector of Christ Church, Sherburne. He next became Associate Rector of St. Andrew's, New Berlin, with the Rev. R. Whitingham, and Principal of the Parochial School, where he remained about three years. He was elected Rector of Zion Church, Morris, in March 1860, and remained there until his death. His life was one of exemplary labor and fidelity, and his long continued and painful illness was a beautiful illustration of patience and uncomplaining submission. He was prostrated by paralysis May 13, 1862. Two of his sons are preparing for the Ministry. The example and labors of such men do not die with them.

The REV. GEORGE W. HATHAWAY, formerly Rector of Trinity Church, West Troy, N. Y., died at Dorchester, Mass., Nov. 15, 1863.

The REV. EDWARD DAVIS, D. D., died at South-Ballston, N. Y., Nov. 19, 1863, aged 59 years and 8 months. He was the founder and first Rector of the Parish of Calvary Church, Burnt Hills, in the same Diocese.

The REV. HENRY MARSH, died at Bloomfield, New Jersey, Nov. 26th, aged 31 years. He was Rector of Christ Parish in that town. He was ordained Deacon, by Bishop H. Potter, in Holy Trinity Church, Brooklyn, N. Y., May 23, 1855; and Priest, by Bishop Eastburn, in St. Stephen's Chapel, Boston, Mass., July 29, 1858.

CONVERSIONS TO THE CHURCH.

Mr. ALBERT G. SMITH, formerly a Methodist Minister, has applied to be admitted Candidate for Holy Orders in Minnesota.

Mr. JOHN R. MATTHEWS, lately ordained Deacon by the Rt. Rev. Bishop H. Potter, was formerly a Dutch Reformed Minister.

Mr. LEWIS L. ROGERS, lately ordained Deacon by the Rt. Rev Bishop De Lancy, was formerly a Methodist Minister.

At a meeting of the Standing Committee of the Diocese of Massachusetts, held on Monday, Oct. 5th, testimonials were received of George Denham (late a minister of the Trinitarian Congregational Denomination) and Peter Henry Steenstra, (late a minister of the Baptist Denomination,) applying to be admitted Candidates for Holy Orders.

Mr. MOSES LAWRENCE KERR, lately ordained Deacon by the Rt. Rev. Bishop De Lancey, was formerly a Methodist Minister.

Mr. JOHN HENRY MEIL, lately ordained Deacon in Iowa, was formerly a German Evangelical Minister.

ANNUAL MEETING OF THE BOARD OF MISSIONS.

The twenty-eighth Annual Meeting of the Board of Missions of the Protestant Episcopal Church, was held in Grace Church, Providence, R. I., at 5 o'clock, on Wednesday, Oct. 7th, and continued in session until Friday evening. The Annual Sermon before the Board was preached, on Wednesday evening, by the Rev. M. A. D'W. Howe, of Philadelphia.

The Report of the Domestic Committee states, that the Committee, in making the appropriations for 1863, were not obliged to resort to curtailment to any great degree, and appropriations have been made for a missionary in Colorado, for more missionaries in California, Oregon, and Washington, and, at a late period of the year, for Missionaries in Nevada, and for the exploration of New Mexico. The receipts of the year have been $37,458 05, exceeding the receipts of last year by $2,134 14. The payments of the year have been $36,717 75; aggregate indebtedness for Missionaries' salaries, &c., $9,681 46; actual deficit Oct. 1st, $8,937 09. The amount received from legacies was $1,989 36. The Committee have received notice of several bequests. An extended and careful review of the field concludes the Report, which was referred to a special Committee of five; as were also the several Reports of the Missionary Bishop of Washington and Oregon, and of the Missionary Bishops of the North west. The Committee consisted of Bishop Burgess, Rev. Drs. Coxe and Holland, and Messrs. William Welsh and Ives.

This Committee, in their Report, submitted Resolutions which were adopted in relation to the faithful and devoted laymen, Bradish and Seymour; to the necessity for a large increase of contributions, in view of the fresh fields opening, and in view of the undiminished resources of the people, in the midst of civil war.

The following Resolution, also submitted in the Report, was discussed by the Rev. Drs. Randall, of Boston; Coxe, of New York; John Cotton Smith, of New York; Balch, Clark, of Connecticut; Haight, of New York; Bishop Bedell, of Ohio; Messrs. Welsh, of Philadelphia; and Keene, of Wisconsin, and adopted:

Resolved, That an improved scheme for gathering and calling out the beneficence of the Church, is imperatively necessary, and that the Domestic Committee are earnestly requested in communication with the parochial clergy, to devise new instrumentalities, and to seize all favorable opportunities for awakening the consciences of all the members of the Church, to an enlarged view of their duty with respect to Missions in our beloved country.

A Resolution was also offered, directing the Domestic Committee to insert the amount received from legacies for (1) such general objects of usefulness as the Committee might deem best, or (2) for the support of missionary principles. A motion was made to strike out clause marked (1) so as to restrict such endowments to the Episcopate. This motion was advocated by Rev. Messrs. Randall, Wharton and Duane, and opposed by Bishop Burgess and Mr. Welsh. The amendment was carried, and the Resolution as amended, passed.

The following Resolutions, submitted by the Committee, were also adopted:—

Resolved, That the peculiar wants of New Mexico suggest the propriety of establishing a Mission at Santa Fe, on the associate or collegiate plan, with a view to the organization of Schools of both sexes, and to the gradual development of itinerant work throughout that Territory.

Resolved, That the Board have heard with satisfaction that the Missionary Bishop of the North-west has visited Utah and its Capital; that it would have been a cause of devout gratitude had he been allowed to preach the Gospel there; and that if this was impossible, the Board trust that the time may not be very far distant, when there shall be no part of our national territory in which a Christian minister shall not have, in the discharge of his office, all the protection which is extended to missionaries in heathen nations.

The Report of the Foreign Committee was read by Rev. S. D. Denison, Secretary and General agent.

In this Report, the remarkable commercial prosperity of the country, in the midst of civil strife, is noted, and yet the increase of receipts was but $3,687 89 more than in the previous year. The total amount of receipts for the year ending October, 1863, was $54,260 07. The expenses exceed the receipts something more than $21,000.

These funds have been expended upon the Missions in Greece, Africa, China, Japan, and South America. About $21,000 had been expended in Africa, and a like amount in China and Japan, and about $2,500 in South America. The amount of legacies was $1,615.

The Report of the Special Committee on the Foreign Committee's Report was presented by Bishop Bedell.

The most remarkable feature in this Report was the Special Report on the new Church Organization in Liberia. In this Report, which was submitted by Bishop Burgess, and unanimously adopted by the Board, the desire was expressed, that the attempt to form an independent Communion in Liberia, should be postponed until a fuller opportunity was obtained for consultation. The Report regretted that the steps for the formation of an independent Church had been so hastily taken, and expressed the opinion that Clergymen, forming such independent Church, must necessarily cease to become Missionaries of the Foreign Committee.

Wm. Welsh, Esq., of Philadelphia, presented the Report of the Committee appointed at the last Annual Meeting of the Board, "To consider the means by which the more neglected portions of the community may be reached by Christian instruction."

This Report was signed by the Bishop of New York, Rev. Drs. Hobart, Leeds, Rev. Mr. Montgomery and Mr. Welsh. The Report was of a very interesting character, and replete with facts worthy of general attention.

Few papers have been ever read to the Church, presenting, in a succinct shape, facts more interesting and views more important. No higher proof of this could be offered, than the general feeling of approval and interest with which the Report was received.

Rev. Dr. Balch offered the following Resolutions, in relation to the Report upon the best means of Christianizing the masses, presented by Mr. Welsh.

Resolved, That the Report be printed, and that a copy be sent to each clergyman of the Church.

Resolved, That the Committee be continued, with the addition of ——— as members, and that those of the Clergy who take an interest in the subject, and have any suggestion to make, be requested to communicate with the chairman of said Committee, with the view to further report at the next Meeting of the Board.

Resolved, That the Clergy are requested to bring the subject presented in the Report to the notice of their respective congregations, in such form and manner as they may severally deem best.

The Resolutions were discussed with great earnestness, and were adopted.

PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY.

The General Protestant Episcopal Sunday School Union and Church Book Society held its Annual Meeting, Oct. 6th, in St. Stephen's Church, Providence, R. I. Bishop Clark presided. Rev. Dr. Waterman read Prayers.

The thirty-seventh Annual Report, owing to the death of the late Secretary, Rev. Wm. Watson, was read by Bishop Clark. We give an abstract of it:

It renders devout thanks to Almighty God for improvement and progress in troublesome times. There had been an improvement in the financial condition of the Society within the past year, amounting to $10,000, exclusive of the amount received for the Builder's Fund, $2,822 22. There has also been an increase in the same time in the sale of books. The amounts received for specific contributions had been encouraging. Six annual Gift Libraries, for missionary use, had been founded by the donation of $250 each. Two others had been established, but not fully paid for. Nine persons had been made Patrons of the Society by the gift of $100 each. Two persons had been constituted Honorary Members at $50 each. Eighteen persons have become Life Members by the payment of $30 each. Donations of the stereotype plates of four books had been made: one by Charles H. Hall, D. D., and the others by Rev. Elvin K. Smith. Francis J. Huntington, a publisher of New York, had donated 1000 volumes of the "Life of Faith." Within the last eleven months, the Society had issued seventeen miscellaneous publications and nineteen volumes for the Sunday School and Juvenile Libraries. Six others were far advanced, and four more had been brought out by the Society, with equal labor, of their own publications for their authors. Their little periodicals, the "Children's Magazine" and the "Children's Guest," continued to be attractive and useful, and to prosper. There had been a corresponding improvement in the financial condition. The Executive Committee were emboldened by past success to ask for another $10,000, to enable them to operate still more vigorously. They acknowledge the prepayment to the Society of a legacy in the lifetime of Wm. C. Pierrepont, Esq.

The following Resolutions were advocated by Rev. Drs. Clark, of Waterbury, Conn., and Randall, of Boston, Mass., and were adopted.

Resolved, That this Board sanctions the step taken by the Executive Committee towards furnishing a larger list of approved books, to serve till such time as we can replace them with our publications.

Resolved, That this Board has heard with pleasure that ten thousand dollars have been raised for a working capital for this Society; and that it endorses the action of the Executive Committee, which has authorized and recommended the further prosecution of the appeal.

Resolved, That this Board recognizes in the publications of this Society, a chief instrument for the diffusion of the Gospel, and a source of sanitive influence for the evils of the times, which give it a claim on every patriot and Christian.

The Annual Sermon was delivered on the preceding evening, in Grace Church, by Rev. Dr. W. F. Morgan, of St. Thomas's Church, New York City.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

The Annual Sermon before the Society for the Increase of the Ministry, was delivered at 7½ o'clock, Oct. 6th, in Grace Church, by the Rev. Dr. A. Cleveland Coxe, of New York.

An abstract of the Annual Report was read, previous to the delivery of the Sermon.

"The Society for the Increase of the Ministry" is a general Society of the Church, organized about six years ago, but it has been active only four years. It now presents its sixth Annual Report, of which the following is a brief abstract:

Contributions to the Society during the year, from fourteen Dioceses, $8,600; total receipts, $9,800—the largest sum ever received by the Society during a single year. Expenditures, $7,000.

The Society has rendered aid during the year to fifty-two young men belonging to the Dioceses of New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Western New York, New Jersey, Pennsylvania, Kentucky, Illinois, Indiana, Iowa and Minnesota. They are pursuing their studies at our seminaries of learning in various sections of the country. The whole number aided since the formation of the Society, is one hundred and eleven. Seven have been ordained during the past year, making in all twenty-seven who are known to have taken Orders. Several more are expecting to be ordained this Fall. The average age of the young men aided by the Society is twenty-two years, and more than one half of the present number have already been admitted Candidates for Orders. Among the beneficiaries are sons of our most faithful and honest missionaries, and of our ill-paid parish Ministers. All have presented the most undoubted testimonials, and we believe that with scarcely an exception, they will amply repay the Church for all her expenditures on their behalf.

On the following day, a public Meeting was held in behalf of the Society, in Grace Church, at which several addresses were made.

There is one great danger to which this Society is exposed; it is that of adopting as its candidates, young men who will prove no valuable accession to the Ministry. The Church needs Ministers. It is her great need. But they must be *men*, in every sense of the word, or they are not fitted for the Church's work in a day like this. We are glad to see that the Society are disposed to use every possible precaution in the choice of its young men.

THE EVANGELICAL KNOWLEDGE SOCIETY.

The sixteenth Annual Meeting of the Board of Directors of this Society occurred at the Church of the Epiphany, Philadelphia, on the 14th of October. In the absence of Bishop McIlvaine, Bishop Lee, of Delaware, presided. After Prayers by the Rev. Dr. Newton, and the singing of a hymn, the Annual Report was read by the Rev. Dr. Dyer, of New York. It shows the receipts during the past year to have been $28,171 79; the expenditures, $22,225 53. The property of the Society amounts to $52,860 18. Whole number of Tracts issued, 541; number of Prayer-Books issued in four years, 105,982; Mission Service, 50,000.

AMERICAN CHURCH MISSIONARY SOCIETY.

The fourth Annual Meeting of this Society took place at the Church of the Epiphany, Philadelphia, on Thursday evening, October 15th, at half-past seven o'clock, the President, Rear Admiral Dupont, in the chair. The Annual Report read by the Secretary, shows the amount of receipts during the year to have been $19,189 41; the balance from last year, $6,265 03; total, $25,454 44. The expenses have been: For missions under the care of the Committee, $12,196 68; for special missions, $606 24; for foreign missions, $4,477 16; other expenses, $840 13; total, $18,120 21. Balance in the Treasury, $7,334 24. During the year the whole number of missionaries employed has been thirty-eight—ten more than last year.

ST. LUKE'S HOSPITAL, NEW YORK.

On Sunday evening, Oct. 18, St. Luke's day, Anniversary services were held in the Chapel of St. Luke's Hospital. Bishop Potter presided, and after prayers, Scripture reading, and singing, the Report of the Board of Managers was read. During the year, 643 patients, 100 more than in the previous year, have been treated in this Hospital; 371 being males. Discharged, 439; died, 82; remaining, 122. One third are American, one half Irish or of Irish parentage; the remainder English or other Europeans. Episcopalians 280; other Protestants 224; Romanists 133; unknown 6. Of the whole number, 106 were children. During the past few months, five new charity beds have been added. There are now 25 such

beds, 10 of which are permanent by endowment. The receipts from Charitable Associations, individual donations, parochial collections, &c., amount to $22,003 41; of which sum patients have paid for themselves $3,188 89, and the U. S. for board of sick and wounded, $2,566. The expenditures have about equalled the receipts. The outlay and income, the past year, are $3000 larger than ever before.

CONVENTION OF THE DIOCESE OF NEW YORK.

This Convention met at St John's Chapel, New York City, on Wednesday, Sept. 30, and continued in session until Friday evening. The most important business before the Convention was the proposed division of the Diocese. The following Report was made by the Committee of Nine appointed by the last Convention of the Diocese under the following resolution:

"*Resolved*, That a division of this Diocese at the present time is inexpedient; and that the whole subject of Division be referred to a Committee, to be appointed by this Convention, to consider it in conference with the Bishop, and to report to the next Convention,"—

Respectfully report that they have conferred with the Bishop as directed, and have, with much time and labor, carefully considered the subject referred to them, and as the result of many deliberations, report the following resolutions:

Resolved, First, That when a division of the present Diocese of New York takes place, it shall be into three Dioceses.

Resolved, Second, That the First Division shall consist of the three Counties of Kings, Queens, and Suffolk.

Resolved, Third, That the Second Division, as the Convention may hereafter determine, shall consist of the Counties of Rensselaer, Albany, Schoharie, Otsego, Schenectady, Montgomery, Fulton, Saratoga, Washington, Warren, Hamilton, Herkimer, Essex, Clinton, Franklin, St. Lawrence; or of the counties of Westchester, Putnam, Dutchess, Columbia, Rensselaer, and Washington.

Resolved, Fourth, That whenever, in either of those districts other than that in which lies the City of New York, a majority of the Clergy entitled to seats in the Convention of the Diocese, and also a majority of the parishes represented by their Wardens and Vestrymen, shall present to the Convention, through the Bishop of the Diocese, their written request that said district be set apart and become a separate Diocese, then, if such request shall receive the approval of the Convention, together with that of the Bishop, the said district shall thereupon be set apart as a separate Diocese, and the Convention shall take measures to secure the ratification of such Division by the General Convention.

Resolved, Fifth, That the Episcopal Fund of the present Diocese of New York shall be and remain for the use and benefit of the Diocese in which the city of New York shall be situated.

All of which is respectfully submitted.

A. N. Littlejohn, Chairman; J. H. Price, Alex. H. Vinton, Robert Lowell, T. M. Peters, Murray Hoffman, William Betts.

New York, June 5, 1863.

Hon. Edward Haight then read a minority Report.

Hon. Murray Hoffman offered the following Resolutions:

Resolved, That in the opinion of this Convention, the Episcopal services which can be rendered by a single Bishop, however unsparing and devoted he may be, are inadequate to meet the wants of the Diocese.

Resolved, That a division of the Diocese is the most efficient and most expedient method of supplying those wants; most consonant with Ecclesiastical polity; will greatly promote the interests of the Church, and ought to be carried into effect as speedily as practicable.

Resolved, That this Convention approve of and adopt the system and plan of division reported by the Committee of Nine, whose Report has been laid before it.

The Rev. Dr. McVickar proposed the following Resolution:

Resolved, That, previous to any decided action on the division of the Diocese, it is expedient to determine the principles involved in such division, and the relation which the parts divided may advantageously be made to hold permanently to each

other, with a view to the adoption by the Church at large of a Provincial System, standing intermediate in union and legislative action between Diocesan Conventions and the General Council of the Church, as being a System obviously demanded by the rapid extension of our Church, and the varied and local interests thereby necessarily awakened.

The discussion on Mr. Hoffman's Resolutions was earnest, sometimes able, not always courteous or dignified. This was the test question: and order being restored, the vote was announced as follows:

	Ayes.	Noes.
Clerical,	58	69
Lay,	37	48
Total,	95	117

The Resolutions were declared lost.

Dr. A. H. Vinton then moved that the Resolutions of the Committee of Nine be laid on the table. Which was carried.

FRUIT OF CONGREGATIONALISM IN NEW ENGLAND.

We find the following report of a late Unitarian Convention at Springfield, Mass., which is worth preserving. There is no small amount of teaching, even within the Church, the inevitable tendency of which is to the same result. Yet it is arrogant in tone, and denunciatory of all who will not accept its dogmas, and follow in its ranks. The Rev. Mr. Frothingham, of New York, preached the Convention Sermon. The (Springfield) *Republican* describes him as "the Theodore Parker of the denomination, minus the Parker truculent temper and savage dogmatism. He was elaborate and picturesque in dwelling on the beauty of Springfield and its homes—the autumnal foliage and mellowed sunshine—and said it was "like a smile of God." Three distinguished features of the Convention were the subject of his congratulation: 1, that through all the exercises there was no reading of the Scriptures; 2, that there was no Communion Service; and 3, that there was a prayer meeting without any prayers; for the gathering, he held, was lifted above the necessity for these formalities; it had the spirit of Scripture without the letter; the communion of hearts and consecration of lives, without the often hollow ceremony; and the devotion and spirituality, the aspiration, the wish, that is ever prayer with God."

CHURCH IN LIBERIA.

The (London) *Colonial Church Chronicle*, for November, contains two Letters, which we give in full. The first is from an English correspondent, and is as follows:—

"Bishop Payne is a *Missionary Bishop*, sent as such to 'Cape Palmas and the posts adjacent;' he has no *diocesan* jurisdiction. By the Canons of the American Church, six Presbyters canonically resident within certain prescribed limits can, with the laity, constitute a new Diocese, frame Canons, &c. The Missionary Bishop ceases, *ipso facto*, to have jurisdiction within the new Diocese so formed. The Convention of the new Diocese can either elect a Bishop, or ask, *pro tempore*, the Missionary Bishop to continue to officiate as their Bishop. But they can, whenever they like, choose a Bishop, and when one is so chosen, the Missionary Bishop ceases to have any connection with them. The Convention *may* choose the Missionary Bishop as their Diocesan, though he must still continue to act as Missionary Bishop over the country or district *not* included within the new Diocese. The American Church, however, prefers in practice that the Missionary Bishop should *not* thus be chosen diocesan. Now the Liberians have constituted themselves into a Diocese. Bishop Payne by that act ceases to have, and does not now claim, any jurisdiction within the newly-formed Diocese, but continues to be 'Missionary Bishop to Cape Palmas (where he resides,) and parts adjacent.' Cape Palmas is upwards of 250 miles from Monrovia, the seat of the new See. On the formation of the new See, the Liberian Convention 'requested Bishop Payne to continue his Episcopal supervision of the Church in Liberia, and to perform Episcopal Offices where they may

be needed throughout the country.' Bishop Payne has consented to do this, not because he is Bishop of the Liberians, but because, acting canonically, the Liberian Convention has requested him so to do. In consenting to this request, he himself confined his consent to the time 'during his residence on the coast.' All this shows that he does not regard himself as Bishop of Liberia, and does not consider the action of the Liberians as uncanonical or irregular.

Judged by the *American* canons, the course of the Liberians is strictly canonical; Bishop Payne has no *veto* whatever in the matter: and the Liberians are now *de jure* as well as *de facto*, an independent Church, though without a Bishop.

When the United States became independent of England, the Church in the States went very irregularly to work in framing Constitution, Canons, &c., and yet, how could they have acted otherwise? The Liberians are now (*parvis componere magna*) exactly in the same position in which the Americans were when they became independent. Liberia is now, by the Act of the United States, acknowledged an independent State. Therefore—to speak *more Americano*—the Church in Liberia is entitled to organize herself as independent of the Church in the United States, even as the Church in the United States did when separated from England, and as the Church in the South has done, since she has regarded herself as separated from the Church in the North. If the Church in the States originally acted, and the Church in the Southern States now acts, aright, so does the Liberian Convention. These cases must all be tried by the same rules, and stand or fall together; there is no difference whatsoever in principle."

The present position of Church Administration in Liberia is thus summarized:—

"*a.* Our Constitution divides Liberia, *prospectively*, into four Sees, as we have four counties.

b. When four Presbyters reside in a county, they can, *i. e.* a majority, organize a Diocesan Synod.

c. But six resident Presbyters in a Diocese are requisite to elect a Bishop.

d. The clergy in one or more counties can unite and form a Diocese.

e. It is understood, but *not* enacted, that no Liberian is to be called to the Episcopate while Bishop Payne lives and acts with us. It is not *enacted*, because an emergency may arise which may force us to an election."

The Editor of the Chronicle adds:"—We own that we were also apprehensive lest the movement of the Liberians might prove injurious to some of the distinctive principles of the Anglican Church. The temptation to compromise with Ultra-Protestantism must certainly at present be strong in Liberia, where every kind of American (and British) schism is rampant. It is re-assuring, however, to find that hitherto the tendency in Liturgical matters has been conservative, and even restorative. The Committee of Convocation has adopted the American Prayer-Book as a whole. It was proposed to make certain grammatical alterations, so as to assimilate that book to the English one; but this proposal fell through, as also another for restoring the *Venite, exultemus* in Morning Prayer, and restricting the use of *Gloria in excelsis* to the Communion Service. But the Committee has agreed to restore the clause in the *Te Deum*, "Thou didst not abhor the Virgin's womb," and also the invocation in the *Benedicite*, "O Ananias, Azarias, and Misael," &c. They further recommend that the Apostles' Creed shall be read exactly as it stands in our book; and they advise the use of the Athanasian Creed on Christmas-day, Whit Sunday, and Trinity Sunday, and at all meetings of Synods, and of the General Council. They also propose the restoration of the Versicles and lesser Litany, in Matins and Evensong, as in the English book, only reading "our country," instead of "the Queen." And in the Communion Service, they recommend the introduction, after the Gospel, of our Prayer for Unity, to be followed by our second Prayer for the Queen, altered to suit their form of civil government. The above are all the alterations proposed."

The other Letter is from the Rev. G. W. Gibson, as follows:—

"ORGANIZATION OF THE CHURCH IN LIBERIA.

MONROVIA, LIBERIA, AUGUST 5, 1863.

SIR,—I do not wonder that 'anxiety, if not mistrust,' has been excited in the minds of many in America, with regard to the Church organization in Liberia, when I consider what a variety of reports have reached that country concerning it.

I think, however, that a brief statement, through the medium of your *Chronicle*, will correct any erroneous impression that may have been made. Church Organization has been a matter of thought and discussion amongst us for the last several years; and the need of its existence, to give order, regularity, and life to the Church in this country, has been generally felt and expressed by both Liberian and foreign Missionaries.

In April of last year, Bishop Payne called together the Clergy, to meet at Cape Palmas, for the purpose of organizing the Church. It was soon manifest, however, that he wished such an organization as would place us under the General Convention in the United States of America. This was deemed to be impracticable. The result of that meeting, therefore, was simply the formation of a General Missionary Convocation.

The Liberian Clergy left that meeting more impressed than ever with the importance of securing for the Church here a complete organization as soon as practicable. Situated in our own country, we felt that nothing less than that power, privilege, and freedom which the Church has in other countries, would meet the necessities of our case. Such an organization was effected by the unanimous vote of the Liberian Clergy and Lay Delegates in General Council, in February last, in this city.

No such thing has been done as dividing the Church into four Sees. (See Article 3d of the *Constitution*.) This is *prospective*. It will, no doubt, be many years before we have more than one Diocese. But we thought best to insert that article in the *Constitution* at its formation, to save the necessity of doing so hereafter, as we do not intend to be exposed to the inconvenience of large Dioceses.

Our friends abroad need have no misgivings as to our action in this matter. The Clergy in this country know what they are doing; and will, with God's blessing, and the Christian sympathy of Churches abroad, prove their ability, in the faithful discharge of the duties and responsibilities growing out of their new position.

(Signed) G. W. GIBSON,
President of the General Council, P. E. Church, Liberia."

THE NEW AMERICAN CHURCH IN PARIS.

The corner stone of the American Episcopal Church of the Holy Trinity, in the Rue Bayard, Paris, was laid with appropriate ceremonies, at twelve o'clock on Saturday, September 12, the fifth anniversary of the commencement of the services of the American Church in the metropolis of France. Owing to the circumstance that no American Bishop was in Europe at the time, the Rev. Dr. Caswall, prebendary of Salisbury and vicar of Figheldean, was invited to take the chief part in the services, on account of his long continned connection with America and the American Church. There were present also the minister of the congregation, the Rev. W. O. Lamson, the Rev. Dr. Littlejohn, of the Church of the Holy Trinity, at Brooklyn, N. Y., the Rev. Dr. Clarkson, of Chicago, Illinois, the Rev. Mr. Forbes, of the English Church in the Rue d'Aguesseau, the Rev. Archer Gurney, of the Rue de la Madeleine, M. l'Abbe Guetteè, editor of *L'Union Chretienne* and *L'Observateur Catholique*, and three ministers of the Russo-Greek Church in Paris, M. Wassilieff, arch-priest, in charge, his brother priest of the same name, and the Deacon, M. Opotsky. All of the American Clergy present took part in the Services. The architect of the Church is M. Nourrigat, of Paris. The material will be the ordinary white stone of the neighborhood. The area, eighty-five by thirty-five, will be divided by pillars supporting galleries with a high clerestory, lighted by rose windows. The front wall will be pierced by a triple lancet window, surmounting a rich door way, over which will be a Cross. Above the triple lancet will be a large rose window in the gable. The gable finishes, according to the plan, in a campanile. The buttresses in front are surmounted by finials. The interior roof is finished with groined arches. The organ is designed to stand in the chancel.

It is expected that this church will accommodate five hundred persons. The twenty-five thousand dollars subscribed in America will cover the expense of the building, together with the first installment of the heavy payment required for the site.

SUMMARY OF FOREIGN INTELLIGENCE.

DEATH OF ARCHBISHOP WHATELY.

The Right Hon. and Most Rev. Richard Whately, D. D., Lord Archbishop of Dublin and Glendalough, and Bishop of Kildare, Chancellor of the Order of St. Patrick, and a Privy Councillor in Ireland, died Oct. 8, 1863, aged 76 years. He was the fourth son of the Rev. Joseph Whately, D. D., of Nonsuch Park, Surrey, a Prebendary of Bristol, by the daughter of Mr. William Plumer, and was born in Cavendish-square, on the 1st of February, 1787; married, 1821, daughter of William Pope, Esq., of Hillingdon, Middlesex; educated at Oriel College, Oxford, where he graduated, third class in classics, and second class in mathematics, 1808; obtained the first prize for English Essay, 1810; chosen Fellow of Oriel College in 1811; graduated M. A. 1812; was Bampton Lecturer in 1822; appointed Rector of Halesworth, Suffolk, in 1822, and Principal of St. Alban's Hall, Oxford, in 1825, then graduated B. D and D. D.; consecrated Archbishop of Dublin and Bishop of Glendalough, 1831; succeeded to Kildare in addition, 1846; appointed Professor of Political Economy at Oxford, 1839. His Grace was fifty-ninth Archbishop of Dublin, and fifty-fifth Bishop of Glendalough, and succeeded as eighty-ninth Bishop of Kildare in 1846 (that see having been prospectively united to Dublin under the Church Temporalities Act), on the death of Dr. Charles Lindsay. He was Visitor of Trinity College, Dublin; Prebendary *ex-officio* of Cullen in St. Patrick's Cathedral; Vice-President of the Royal Irish Academy; and Chancellor of the Order of St. Patrick.

It is as an Author that he is best known in this country. The following are his published works:—In 1821 appeared three *Sermons on the Christian's Duty to Established Governments and Laws*, and soon after his *Historic Doubts respecting Napoleon Bonaparte*. In 1823 five sermons of Whately's were published, and in 1825, *Essays on Doctrinal Points*. Next appeared his celebrated books, *The Elements of Logic* (1826) and *The Elements of Rhetoric* (1828), both being originally contributed to the *Encyclopædia Metropolitana*. Between 1820 and 1831 he had written his Essay on the Difficulties in the Writings of St. Paul, his Treatise on the Sabbath, and his work on the Errors of Romanism. In the second work Dr. Whately protested against the Judaising character of modern Sabbatarianism. This work was so unpopular that he called in the first edition, and copies were sent to this country and given away; one of which is now before us, containing his Autograph. His design in writing against the Errors of Romanism was to show that "the errors and wickedness combined into so vast and complicated a scheme as Popery, had their origin in the depravity of the human heart—not in the ingenuity of priests, and that the growth of the superstition was gradual and imperceptible." He also wrote "*Thoughts on Secondary Punishments*" (1832), "*Lectures on Political Economy*" (1832), "*Transportation*" (1827), "*The Kingdom of Christ*" (1841), "*Introductory Lectures on St. Paul's Epistles*" (1849), "*Cautions for the Times*" (edited and in the main inspired by him), &c. His *Kingdom of Christ* was republished in this country in 1843, and in the following year, was answered by the Rev. Dr. Samuel Buel. He also edited several works and published numerous Pamphlets and Articles in the Magazines.

The Archbishop was a good logician but a bad reasoner; not being careful of his premises. He was a man of violent temper, which seems to have been soured by his connection with the famous Romish Convert, Blanco White, who afterwards became a Deist. "In 1848 the whole Church was moved by the appointment of Dr. Hampden to the Bishopric of Hereford. Dr. Whately was not a man to be quiet under such circumstances. Hampden was his friend—an old Oriel man—a Liberal, and battle to the death must be done with his "Tractarian" opponents. Out he came with a furious letter—ill-tempered, bilious, illogical—calling the remonstrants of all parties (the Evangelical Bishop of Winchester at their head) liars, insincere, bigots, and what not."

As a Churchman he belonged to no "School" but his own; which he did not succeed in founding. As has been said "Roman Catholics, High Churchmen, and Evangelicals fell by turns under his lash. His arguments were expended on the

first, his abuse on the second, and his contempt on the third. Writing in good faith, however bluntly, he was indifferent to unpopularity. He once said that he felt perfect amity to candid people, but any who assailed him with unchristian bitterness, profane flippancy, or sophistical misrepresentation, he would rather have against him than on his side."

The Archbishop of Dublin's income consisted almost entirely of the revenues of his diocese, and it may be truly said that according to his means his bounty was unparalleled. His generosity, however, was not impulsive, but well regulated and discriminating. He once boasted in the House of Lords that there was one thing with which he could not reproach himself—he had never relieved a mendicant in the streets. He took care so to administer relief as not to encourage idleness and vice. When he gave away considerable sums of money to relieve deserving persons in temporary difficulties, he was accustomed to get them to sign a document promising to repay the amount, whenever they were able, to persons similarly circumstanced. Among the monuments of his liberality which he has left behind him, is the Whately Professorship of Political Economy, which he endowed in the Dublin University.

THE NEW ARCHBISHOP OF DUBLIN.

The Very Rev. Dr. Richard Chenevix Trench, who has been nominated to the Archbishopric of Dublin, is the second son of the late Mr. Richard Trench, brother of the first Lord Ashtown, in the Irish peerage, by Melesina Chenevix, grand-daughter and heiress of Dr. Richard Chenevix, Bishop of Waterford. He was born on the 9th of September, 1807, and was educated at Trinity College, Cambridge, where he graduated in 1829, the year made memorable in the University annals by the contest for the Senior Wranglership between Mr. Phillpott, now Bishop of Worcester, and Mr. Cavendish, now Duke of Devonshire. He was ordained in 1832, and was shortly afterwards appointed to the incumbency of Curdridge Chapel, a district in the extensive parish of Bishop's Waltham. While officiating in that parish, he published two volumes of poems, entitled "Sabbation, Honor Neale," and "The Story of Justin Martyr." The attention of the present Bishop of Oxford, then the Rev. Samuel Wilberforce, Vicar of Alverstoke, was attracted by these poems, and he offered Mr. Trench the curacy of Alverstoke, to take which he resigned the curacy of Curdridge. In 1845 Mr. Wilberforce was promoted by Sir Robert Peel, who was then Prime Minister, to the deanery of Westminster, and at the same time Lord Asburton presented Mr. Trench to the vicarage of Itchen Stoke. In 1847 he became Professor of Theology in King's College, London, and continued to hold that appointment until 1856, when, on the death of Dr. Buckland, he was nominated by Lord Palmerston to the deanery of Westminster. Dr. Trench has written a large number of works on theology and general literature.

THE NEW DEAN OF WESTMINSTER.

The new Dean of Westminister, the Rev. Arthur Penrhyn Stanley, D. D., Canon of Christ Church, Oxford, and Regius Professor of Ecclesiastical History at Oxford, was born about 1812. He is the second son of Edward Stanley, D. D., Bishop of Norwich, a distinguished naturalist, by Catherine, daughter of the Rev. Oswald Leycester, rector of Stoke, Shropshire. He was nephew of Sir John Stanley, first Baron Stanley of Alderley, and is consequently first cousin of the Postmaster-General and of Mr. W. O. Stanley, M. P.; as also of Sir Baldwin Leighton, Bart., M. P. "Arthur Stanley" was educated at Rugby, the favorite pupil of Arnold, his friendship with whom was only terminated by Arnold's sad and untimely death in 1842. Stanley obtained a Balliol Scholarship, got the Newdigate Poem in 1837 ("The Gipsies"—the best Newdigate, it is said, since Heber's "Palestine,") the Ireland in the same year, took a first class in 1838, and obtained in 1839 the Latin essay ("Quænam sint erga Rempublicam Academiæ officia?") and in 1840 the English essay ("Do States, like individuals, inevitably tend, after a certain period of maturity, to decay?") and also the Ellerton Theological prize ("Good Works do spring out necessarily of a true and lively Faith,") he being by this time Fellow of University College. He was elected a member of the Hebdomadal Council in 1860. Dr. Stan-

ley was for many years Chaplain to the late Prince Consort, and on the Prince of Wales forming his establishment, he became Chaplain to his Royal Highness, with whom he is known to enjoy very confidential relations. He accompanied the Prince to the East, and has published a volume of Sermons preached in the Holy Land, with some interesting notes of the tour. He was also Examining Chaplain to the Bishop of London, and published this year a pamphlet in favor of relaxing subscription to the Articles, which he dedicated to his Lordship. His "Life of Arnold:" his Lectures on the Eastern and the Jewish Church; his loving Memoir of his father; his "Sinai and Palestine;" his Sermons on the Apostolical Age; and his Lectures on the Corinthians, are well known. Whether he was really offered the Archbishopric of Dublin, we do not know. A storm of remonstrance followed a rumor to that effect. His new position as Dean, will, of course, remove him from his Professorship of Ecclesiastical History at Oxford, and for this all good men ought to be grateful.

NEW BISHOP OF NASSAU.

The Duke of Newcastle, on the recommendation of the Archbishop of Canterbury, nominated the Rev. Addington R. P. Venables, M. A., of Exeter College, Oxford, to the Bishopric of Nassau (Bahamas), which became vacant some months since by the death of the Right Rev. Dr. Caulfield. Mr. Venables graduated in 1848, when he took a fourth-class in classics. For some years past he has been curate of St. Paul's Church, Oxford. Mr Venables was consecrated on Sunday, the 1st of November, being All Saints Day.

CONTINENTAL INTELLIGENCE.

European Religious Intelligence is of late marked by a manifest spread of the conviction that the issue is now steadily approaching—Catholic Christianity against Romanism; and *the* characteristic of the day is the development of mutual recognitions and approximations on the one side, and a gathering and organization of forces on the other.

The Russo-Greek movement—in which the Scottish now joins the English and American Churches—has become Catholic indeed; and the Churches of Russia and of Greece show increasing evidence of the warm Christian affection with which they await Anglican overtures. A parallel Anglo-Scandinavian movement has arisen, and has thus far been met in a like spirit in Denmark, while there are evidences that in this the Danish by no means stands alone among the Northern Churches. Gallicanism grows quietly more definite in its aims; and the French Government shows strong symptoms of being about to openly espouse its cause. Religious freedom becomes monthly more real in the Austrian Empire; and the Moravian, and the still less known Churches of the Danubian Principalities, seem struggling to find their way to Christian and living intercourse with the other non-papal communions of Europe.

On the other hand, the Pope declares, more positively, if possible, than ever, that there is no salvation out of the pale of the Holy Roman Church; the See of St. Peter becomes more obstinately ultramontane than ever; religious Societies every where are becoming more active; new invocations and new superstitions are devised; and one set of ecclesiastics meet at Trent to re-consecrate its memories; while another assemble at Malines, to consult how they may strengthen the Church and improve the efficiency of its various instrumentalities, and also upon what declared principles it should meet the dangers arising from the spread of "Protestantism" and infidelity.

The following are some of the most interesting items which we note in the foreign Press:—

FRANCE.—To us, as American Churchmen, the event of the year has been the laying of the Corner Stone of the American Protestant Episcopal Church of the Holy Trinity, in Paris; a result at last attained through the unwearied energies of the Rector, the Rev. Wm. O. Lamson.

M. Renan's *Vie de Jesus*, is still a leading topic in religious and philosophic circles; 35,000 copies have been sold in two months, and all the newspapers and other periodicals have commented upon it, until it is said "that the most ardent anxiety of the Parisians, in the Summer of 1863, has been to decide what opinion ought to be held concerning the person of Jesus Christ." Replies to the views of the author are, of course, forthcoming on every side; and there already appears good reason to thank God for having made the assaults of the enemy to serve His own holy purposes, and rationalism itself to be instrumental—by the extent to which it has awakened interest in the question, and also sent many to the Evangelical records—in spreading a knowledge of the truth. The Abbè Guettèe is publishing, in the pages of *L'Union Chretienne*, a series of articles on Renan's work, considered in the three points of view of Biblical exegesis, of historical criticism, and of philosophy. The Abbè designs afterwards to re-issue these in four successive pamphlets.

An imperial decree, dated July 6th last, authorizing the publication of a papal Bull which—in making some ecclesiastical changes consequent upon the annexation of Savoy to France—puts forward ultramontane pretensions; alarms the adherents of Rome by excepting certain specified portions as "contrary to the franchises, liberties and maxims of the Gallican Church." Among other acts of the Government, the late committal of the portfolio of Public Instruction to M. Duruy, has also greatly irritated the ultramontane clergy, since his antecedents give reason to believe that it portends the rescue of the French youth from their influence. But the most important event of the Summer was, perhaps, the manifesto of the Government against the seven Bishops, and their trial and conviction of an offence against the State, in their interference in political affairs.

An international or "Universal Jewish Alliance" perfected its organization at Paris in June last.

L'Observateur Catholique completed the eighth year of its issue, upon the 16th of September.

BELGIUM.—A Roman Catholic Congress, or "*Council in partibus*" of Prelates, Priests and laity, was held at Malines, in this kingdom, upon the 18th of August. It was opened with great pomp, by the celebration of high mass by the Belgian Primate, Mgr. Sterckx, Cardinal Archbishop of Malines; who also pronounced a discourse, declaring the end of the Congress to be "to render service to the Church." At its conclusion, the whole body received, on their knees, the Apostolic Benediction of the Pope, at the hands of the Primate, and then proceeded to organize their sessions. Among the noted personages present were, Cardinal Wiseman, the Prince de Broglie, and Count Montalembert. The Cardinal spoke of the Position of "Catholicism" in England; Montalembert, on "Freedom of Worship;" and De Broglie read a long paper on "A Free Church in a Free State." Such topics are very suggestive of the conviction, that civil power is slipping away not only from the grasp, but from the influence of Rome; and that she has now a new rôle to play. The Congress decided upon the establishment in Belgium, of a great international organ of the Roman Catholic Church.

DENMARK.—The death of the late King places upon the throne, under the title of Christian IX, the father of the new King of the Greeks and of the Princess of Wales. Under the new reign, this kingdom seems about to become an important link in the chain of ecclesiastical events. The English royal alliance has given birth to great interest on both sides, in efforts to restore intercommunion between the Churches of the two kingdoms, through an Anglican restoration of the Succession to the Danish Bishops. It is also proposed that Danish Candidates for Orders should study and be ordained in England, that they might minister to sailors and others of their countrymen, in the sea-port towns.

On the other hand, the accession of Prince George to the Greek throne, had been followed by much talk and some action, in the way of organizing a Society, *first*, for promoting Greco-Danish intercommunion, and, *second*, for attempting joint missionary operations of the two Churches. The success of the Anglo-Danish movement will no doubt greatly facilitate these efforts; and these, unquestionably, will re-act favorably upon the prospects of the former, as well as upon the Anglo-Greek movement itself.

GERMANY.—Certain Romish Bishops, in June last, held a meeting at Trente, in memory of the Council which sat in the same city three centuries ago; and upon separating, they addressed a fulsome and sycophantic letter to the Pope, over 2? Episcopal signatures, including those of Cardinal Schwarzenberg and the Cardinal Patriarch of Venice. In this, they declare the *temporal sovereignty of the Pope* as the means of "recovering the frontiers of the Church."

Per contra, it is announced that the Prince Bishop of Breslau, Ledluizki, a resident, however, of Berlin, after having dissented from the Church in several doctrinal points, and openly denounced the new dogma, has at length resigned his See, and renounced the Romish communion, uniting himself with the Lutheran Church, in the participation of the Sacrament last Easter.

The Austrian Emperor has permitted the purchase and use of a former Romish Church, at Prague, by a Bohemian Evangelical Congregation.

Liturgical reforms have been fairly commenced in the Greek Church of the Principalities, by the promulgation of a ministerial decree, to the effect that in future the Service shall be performed in *Roumaine*, the language of the people, instead of in Greek, as heretofore. A general Synod is soon to meet, for the purpose of advancing still further in the path of reform.

A meeting of English Continental Chaplains was held last Fall in Frankfort, to consult together concerning the interests of the special department of Church work in their hands. To this meeting we shall hereafter take occasion to refer more fully.

SWITZERLAND.—Preparations are being made to celebrate, in connection also with the Reformed Churches of France, the tri-centennary anniversary of Calvin's death, upon the 27th of the coming May.

A little work was published a year since at Geneva, urging it as a Christian duty to organize through the different countries of Europe, Committees and bodies of volunteers, for the relief and care of the wounded in time of war,—in fact an alliance of "Christian Sanitary Commissions." The work has been translated into various languages; the idea has been cordially received; and, in Switzerland itself, it has already taken shape; while rulers and prominent men in other nations are moving in the same direction.

SPAIN.—Matamoros, Alhama, and the other Spanish convicts for Bible reading, have finally been released from prison, and banished. They were invited to Bordeaux; and fourteen of the number have gone thither, forming a little Protestant congregation almost upon the borders of Spain—not improbably to become a source of Protestant influence re-crossing the Pyrenees.

ITALY.—In Milan, the Clergy have been preaching, says the *Christian Work*, "that whoever attends a *Te Deum* at the national festival, must as speedily as possible redeem his soul from wrath, by the help of some saint whose protection is purchasable; and those *priests* who attended service on that day, *would be thrown by God himself into the profoundest hell!*"

M. Meille, the Waldensian Pastor at Turin, desires "that publicity may be given to a request Don Ambrogio (the bold friar, who is so vigorously preaching reform throughout Piedmont,) had made of him, viz. that some person interested in the Gospel work in Italy, would pay for a colporteur, who shall accompany him wherever he goes, and sell Bibles and Testaments, while he preaches."

The Waldensians have supplemented their Theological Seminary at Florence, by the establishment of a "*Claudian* Press," whose issues, by the way, would not all have been approved by the good Bishop of Turin, whose name is thus honored. For instance, an Italian edition of Pilgrim's Progress, which has lately been published, has been or is to be followed by a small volume of *Spurgeon's* Sermons!

Barsali, of Pontedera, whose name was mentioned in an article in the July No. of the Review, as a leader of the Evangelicals, has returned to Romanism, and publishes a letter advising his fellow-reformers to do the like.

Gavazzi's paper, after three months, has been given up and sold.

The correspondent of the *Christian Work complains* that the English Society for Promoting Christian Knowledge, "sells their beautiful Bible, worth six francs, for

a few centimes, in many cases, and usually for a price so low as to *undersell all the other* Societies." Query.—Is the exaltation of Societies, or the circulation of the Scriptures, the great object in view?

A Sunday School paper, *La Scuola di Domenica*, was last June started in Florence, by Mr. Woodruff.

The Evangelical Church at Pisa has suffered from schism. The widow of a former Evangelist, not approving of the course or doctrines of the present incumbent, has set herself up as his rival, and both preaches and dispenses the Sacraments. Still later, an English lady, who possessed some proprietary rights in the Church building, has, for some like reason, turned Sig. di Michelis and his flock out of the Church, and employs an ex-priest to preach there in his stead. Di Michelis continues his services in his own parlor. The Evangelicals themselves are beginning to wonder what is lacking in their System.

Statistics give evidence, especially in South Italy and Sicily, of extraordinary advances on the part of the Government, in the promotion of education, and equally surprising appreciation on the part of the people.

CHURCH CONGRESS AT MANCHESTER.

This body, with a numerous attendance of Clergy and Laity, of all shades of Churchmanship, met at Manchester, on Monday, October 12th, and continued in session nearly all the week. Papers were read and discussions had on several important subjects, as "The Church in Ireland;" "Free Churches and the Offertory;" "Clergy Discipline;" "Increase of the Clergy;" "Church Music," &c., &c.

We gather from one of these papers, the following facts on the Irish Church. In the parish of Clifden, in Connemara, three years ago, 201 persons were confirmed; of these eighty-eight have since emigrated. He repeated also a statement made by the Bishop of Ontario, that two-thirds of the congregations in his diocese were Irish Protestants. More particularly he described the rapid strides made by the Church in West Connaught:—

"Twenty-five years ago there were in that district but thirteen congregations, seven churches, and eleven clergymen in connection with the Church. There were now fifty-seven congregations, twenty-seven Churches, and thirty-five clergymen. Six confirmations had been held there during the last fourteen years, at which upwards of 3,000 converts were among those confirmed, more than 2,000 of whom came from the district of Connemara."

In 1834 the Roman Catholics were 80 per cent. of the population; in 1861 they were 77 per cent. Meanwhile the gross income of the Church had been reduced by various measures of the Legislature, from £865,525 at the former date to £580,-418 at the latter; and of this sum, £440,418 only belongs to the parochial incumbents.

The incumbents are 1,566; curates, 715; total, 2,281. Since the Union in 1800, there have been built in Ireland 944 churches, while 224 have been enlarged; total erected and enlarged, 1,168. In 1834 there were 13¼ members of the Established Church to every 100 Roman Catholics. In 1861 there were 15¼ of the Established Church to every 100 Roman Catholics. No agrarian outrage for the last twenty years can in any way be connected with the revenues of the existing Irish Church. Two-thirds of the tenants of Church lands have bought out their farms, which they hold in fee-simple, having paid the purchase-money to the Ecclesiastical Commissioners. That money is funded, and the income is applied to the benefit of the Church, so that there is no grievance attaching to the Roman Catholics in connection with the Church.

In England the Reformation in a few years became a fact, through the zeal and energy of the Reformed Bishops and Clergy; in Ireland it was quite otherwise. However, both countries at the outset were in a similar position; but the means necessary to attain success were not attempted in Ireland. The great mass of the people in that country spoke the Irish language, and it was necessary that the instruction imparted to them should be in that language. In the reigns of Edward VI., Elizabeth and James I., instructions were issued that the Bible and Prayer Book should be translated into Irish, and that instruction should be imparted to the people in that tongue. This was not done. It was observed by Canon M'Neile

that some under-current existed through which the intentions of the Government were frustrated; and what this was will appear from a statement made by Bishop Bedell, who was actually blamed for teaching the Irish through the medium of their own language, "because he would thereby make the conquered and enslaved Irish capable of preferment, which was the portion of the conquerors." This shows the real disposition of the English Colonists. These directions remained a dead letter, and until comparatively recent times no efforts were made to instruct the people through the medium of their own language. Then patronage was more abused, and in a grosser form, in the Irish Church, than perhaps in any other since the beginning of Christianity. What Ireland required was Missionary Bishops, men of faith, zeal, purity, and self-denial, who could endure hardships, and had an ardent love for souls; but she never had Bishops of this character.

PROPOSED NEW BIBLICAL COMMENTARY.

A project for a combined Biblical Commentary is announced as follows:—"We are happy to see that the objections brought against certain portions of the Bible are about to be met by leading theologians of the Church of England in a very practical way. If a false and unfair system of interpretation has been applied to the text of Scripture, the best way of confuting it is to apply a true and legitimate one. The honor of originating the plan is due to the Speaker of the House of Commons, who consulted several of the Bishops on the subject; and the Archbishop of York, at his instance, undertook to organize a plan for producing a Commentary which should 'put the reader in full possession of whatever information may be requisite to enable him to understand the Word of God, and supply him with satisfactory answers to objections resting upon misrepresentation of its contents.' The plan has received the sanction of the Primate. A committee, consisting of the Archbishop of York, the Bishops of London, Lichfield, Llandaff, Gloucester and Bristol, Lord Lyttleton, the Speaker, Mr. Walpole, Drs. Jacobson and Jeremie, take the general supervision of the work. The Rev. F. C. Cook, preacher at Lincoln's-inn, will be the general editor, and will advise with the Archbishop of York and the Regius Professors of Divinity at Oxford and Cambridge, upon any questions which may arise. The work will be divided into eight sections, the first of which will consist of the Pentateuch, a difficult subject, and will be edited by Professor Harold Browne, the Revs. R. C. Pascoe, T. F. Thrupp, T. E. Espin, and W. Dewhurst, contributing. The historical books [Is the Pentateuch, then, not 'historical?'] will be consigned to the Rev. G. Rawlinson, editor, and the Revs. T. E. Espin and Lord Arthur Hervey, contributors. The Rev. F. C. Cook will edit, and the Revs. E. H. Plumtre, W. T. Bullock, and T. Kingsbury will annotate, the poetical books. The four Great Prophets will be undertaken by Dr. M'Caul as editor, and by the Revs. R. Payne Smith and H. Rose, as contributors. The Bishop of St. David's and the Rev. R. Gandell will edit the twelve Minor Prophets, and the Revs. E. Huxtable, W. Drake, and F. Meyrick, will contribute. The Gospels and Acts will form the sixth section; the first three Gospels will be edited by Professor Mansel, the Gospel of St. John by the Dean of Canterbury, and the Acts by Dr. Jacobson. The editorship of St. Paul's Epistles is appropriately assigned to Bishop Ellicott and Dr. Jeremie, with Dr. Gifford, Professor T. Evans, Rev. J. Waite, and Professor J. Lightfoot, as contributors. To the Archbishop-elect of Dublin and the Master of Balliol is assigned the rest of the sacred canon. This really promises to be a work second only in importance to the LXX., or the English version made by order of King James. Perhaps it will be quoted as 'the XXX.' The names of the editors and contributors, while they insure orthodoxy, give promise that the comment thus put forth almost with the sanction of the Church of England as a body, will not be the utterance of any narrow school or section of it."

ENGLAND THE SUPPORT OF IDOLATRY.

A missionary in India, writing to the Boston *Journal*, makes the following revelations concerning Hindoo idolatry, and its tolerance by the British Government:—

Probably the strongest support of Hindoo Idolatry is the fact that almost all large temples are supported by the revenue accruing from temple lands: that is

whole villages and valuable lands pay no tax to the English Government, but the land tax—and it is very heavy in India—goes to the temple. It is to be said, that the English did not begin this system, but only allowed it to continue as they found it. We often have this mentioned to us to show that the rulers of the country do not think idolatry so bad a thing as missionaries represent. It is a feeling with many that their religion could not stand without these temple funds, and they ask why they are continued. On this subject Rev. Mr. Webb, writing June 19th, in reference to some mid-day callers at the tent, said: "They appeared very much interested, and expressed themselves as willing to renounce idolatry and devil worship; the only thing that sustained it in this country was the Government support; were it not for that it would die out. It has been with great difficulty that I have convinced them that it is not the intention of Government to countenance this worship by continuing these endowments. This subject has been referred to perhaps a dozen times on this tour."

It surely is a consummation devoutly to be wished, that a government so careful to exclude all teaching of religion in its "government grant school," should find a way to resume these temple lands and leave idolatry with all its abominations, to stand—if stand it will—on its own merit and foundation.

THE CHURCH IN IRELAND.

The Fifth Annual Conference of the clergy and laity of the diocese of Down and Connor and Dromore—presided over by the Lord Bishop—began on Tuesday, Nov. 3d, at Belfast. Among those present were the Dean of Down, the Dean of Dromore, the Archdeacon of Down, the Archdeacon of Connor, the Right Hon. Lord Dufferin and Clandeboye, Sir H. M. Cairns M. P., Mr. Edward O'Neill, M. P., and a large number of the clergy and influential laity of the diocese.

At this meeting, Mr. Davison read an important paper on the "Present Condition of the Irish Church," from which we extract the following: He said:—"I am desirous, before closing this address, of stating one or two facts relative to this diocese. It comprises one-fourth of the entire Church population of Ireland, whilst it only receives one-twelfth of the Church's income. In 1834 there were in these united dioceses 136,650 members of the Established Church, whilst in 1861 they numbered 152,722, showing an increase of over 16,000 in that period. I have been favored with a return from the registrars of the united dioceses of the number of new churches consecrated since 1827 in Down and Connor, and I find they amount to no fewer than sixty. Of these forty-two were consecrated by Bishop Mant, and the remaining eighteen by our present diocesan since 1849, and besides these many old churches have been enlarged. In Dromore diocese I find that twenty-eight churches have been built since 1800, the major part since 1811 and 1813, and several in 1861 and 1862, besides numerous enlargements of old churches and licensed places for the celebration of divine worship, thus numbering within this united diocese, within the periods specified, eighty-eight new churches. In 1730, in Primate Boulter's time, the number of churches in Ireland was 400 (this would allow eighteen churches for each diocese); in 1762 the number was 543; in 1792, 643; and in 1800, 689. From May, 1801, till January, 1829, 258 new churches were built, 242 rebuilt, fifty-four in progress of building, and ninety-eight enlarged. In 1806 the number of churches was 1,441; in 1863 they are 2,281. In 1806 the number of clergymen was 1,441; in 1863 they are 2,281."

The reading of this paper was followed by several speeches. The Rev. A. T. Lee said, "he believed that, when the erroneous impressions were dissipated that kept from a real union the two branches of the Church, both High Churchmen and Low Churchmen in England would rise as one man to defend the Irish Establishment. It should be remembered, by those who assailed it, that it was the ancient Catholic Church of the country—that it was in it 700 years before the Papal supremacy was acknowledged—that it was in it 1,200 years before Presbyterianism was established in Ulster, and that the lands it now possessed were given not to Romanists, but to the Church that existed in Ireland before Romanism had any footing in the country."

It appears, that while the population of the country has largely decreased, yet, relatively speaking, the number of members of the Irish Church is larger now than

in 1834. Yet a combined effort is to be made by Romanists and Dissenters to break down the Establishment. Bitterly as they hate and abuse each other, they will unite in destroying the Church if they can.

BISHOP COLENSO IN HIS OWN DIOCESE.

This misguided man, having been warned out of the pulpits of the Church in England by the Bishops, is met by the Clergy of his own Diocese, by the following Petition. Why does he not at once resign? That is a question, which common honesty, manly consistency, and his own Christian vows, all unite in asking. This whole School of men have proved, again and again, that they are deaf to all appeals of that sort. The following Address is now in course of signature in the diocese of Natal: "To the Lord Bishop of Natal.—REV. SIR.—As members of the Church of England and of your diocese, we feel ourselves impelled by a sense of duty to address you on a subject very painful to us, and, we doubt not, to you also; although, most probably, you have already anticipated the announcement we now make, namely, that having publicly by your writings declared you no longer believe in the inspiration of certain portions of the Scripture (by which you dissent from the Sixth Article of our Protestant faith, which declares their authority undoubted in the Church), we consider you unfit to retain your present position amongst us, and beg you at once to resign it, being confident no good results can be obtained from an external association unaccompanied by unity of sentiment. We wish that this were the only source of regret, but unfortunately, as your Lordship must be aware, your ministrations amongst us have been never attended with the happy effects we so ardently anticipated when you first visited these shores; no success has attended your labors amongst the heathen, although we acknowledge you have worked assiduously to promote it, and the unhappy dissensions between yourself and both clergy and laity are too well known in the colony to need comment. These have sapped the foundation of our social position, and brought disgrace upon that name which we have hitherto felt proud to bear. Sorrowing for the necessity which has enforced this declaration, and earnestly praying you may be restored to that simplicity of faith from which you departed, with sincere wishes for the happiness both temporal and spiritual of yourself and family, we subscribe ourselves, your Lordship's friends and servants."

RUSSIA.

EMANCIPATION OF THE SERFS.—An English gentleman, who has been travelling in the interior of Russia, refers to the working of the scheme for the emancipation of the serfs, and says:—"It is scarcely possible to measure the grandeur of this peaceful revolution, by which nearly forty millions of people are raised from a condition closely akin to slavery, to the level of the free men of other and more civilized States. This great act is consummated with comparatively little suffering, and with large prospects of future advantages to the nobles and proprietors of land, save those estates only which should fall under our Encumbered Estates Acts. The emancipated serfs are already, I am told, displaying a degree of intelligence and industry that surprises their former owners; establishing schools, laying out hoarded money on land and tenements, and in many other respects showing great intelligence and sagacity."

EDITORIAL.

AMERICAN QUARTERLY CHURCH REVIEW.

In bringing, with the present No. the Fifteenth Volume of this Review to a close, the Editor and Proprietor discharges a pleasant duty in announcing to the friends of the work, that the resumption of the quarterly issues of the Review—interrupted in part during the first two years of the War—has been attended with the most gratifying and encouraging results. The annual increase to our subscription list has never been so large as during the last year, and the circulation of the Review is now greater than at any former period. The permanence and success of the Review, with God's blessing, are no longer a matter of doubt.

Notwithstanding the enormous increase in the cost of publication, amounting in some items, to nearly *one hundred per cent.*, yet believing this burden to be but temporary, we have determined not to diminish the size, nor raise the price of the Review. With a large increase to its circulation, the work can be afforded at its present rate. But we must ask subscribers for promptness in remitting payments; and we wish to remind them, that a kind word on their part, would add to our list of new subscribers, and so do us essential service. To our Missionary subscribers, who have received the Review at $2.00 per volume, we are compelled to say, that the work can be furnished at this price only upon their paying promptly in advance. No Bills for the Review will be made out hereafter, at a less rate than $3.00 per volume.

We trust we have already given an earnest of the work which the Review will attempt to do. With the strictest loyalty to the pronounced principles of the Church, the Review will allow the freest and boldest discussion of all subjects coming within its range; yet conducted always, we hope, in a manly and charitable spirit. Especially it will be our aim, to hold up continually, the Primitive, Apostolic, Scriptural Church, in its Organization, Ministry, Doctrine, Spirit, and Life, as the great model which the English Reformed Church, and our own, profess to regard as the true pattern; and yet from which, especially in the matter of interior and practical working, we have much to learn. To repel, also, the bold, insidious assaults of Modern Infi-

delity, which comes to us wearing the most plausible garbs, which attempts to use as its weapons, Physical Science, and Philosophical Enquiry, and New Methods of Criticism, &c., &c., but whose covert design is, to sap the very foundations of Revealed Religion,—to meet and expose this new Foe of the Gospel, is a part of our proposed duty and design. If this dangerous form of Unbelief is to make inroads upon the American, as it has upon the English Church, and is doing upon the Sects around us, it shall, at least, do its work openly and without disguise.

A Church Review, learned, yet popular; firm, yet charitable; broad and Catholic in spirit, as the Church is and must be, yet unyielding in all matters of principle; sober, yet in thorough sympathy with the aggressive spirit of the Gospel—the necessity for such a publication, never seemed to us so imperative as at the present time. The talent pledged to our pages will, we are confident, be found equal to the exigencies of the work.

The Summary of Foreign Intelligence, *on the Continent* is, and will be, prepared by a gentleman thoroughly conversant with the important religious movements there transpiring. This department is worthy of careful reading, and of preservation. It will form, in the future, a record of great value.

It will hereafter be our object, to issue the Review promptly on the stated days of publication.

N. S. RICHARDSON,
EDITOR AND PROPRIETOR.

NEW YORK, 37 Bible House,
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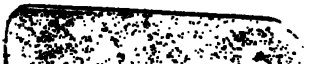
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